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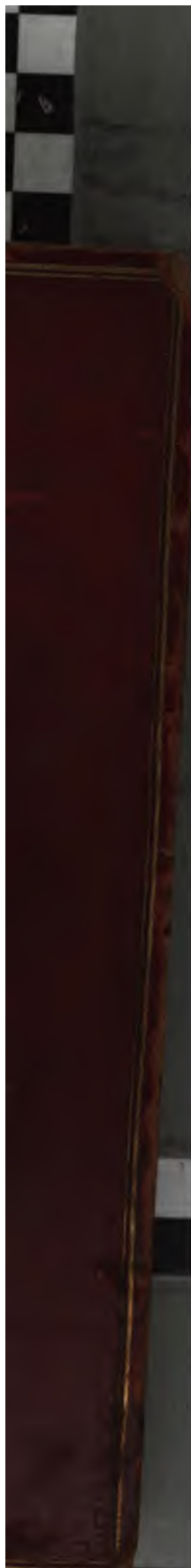
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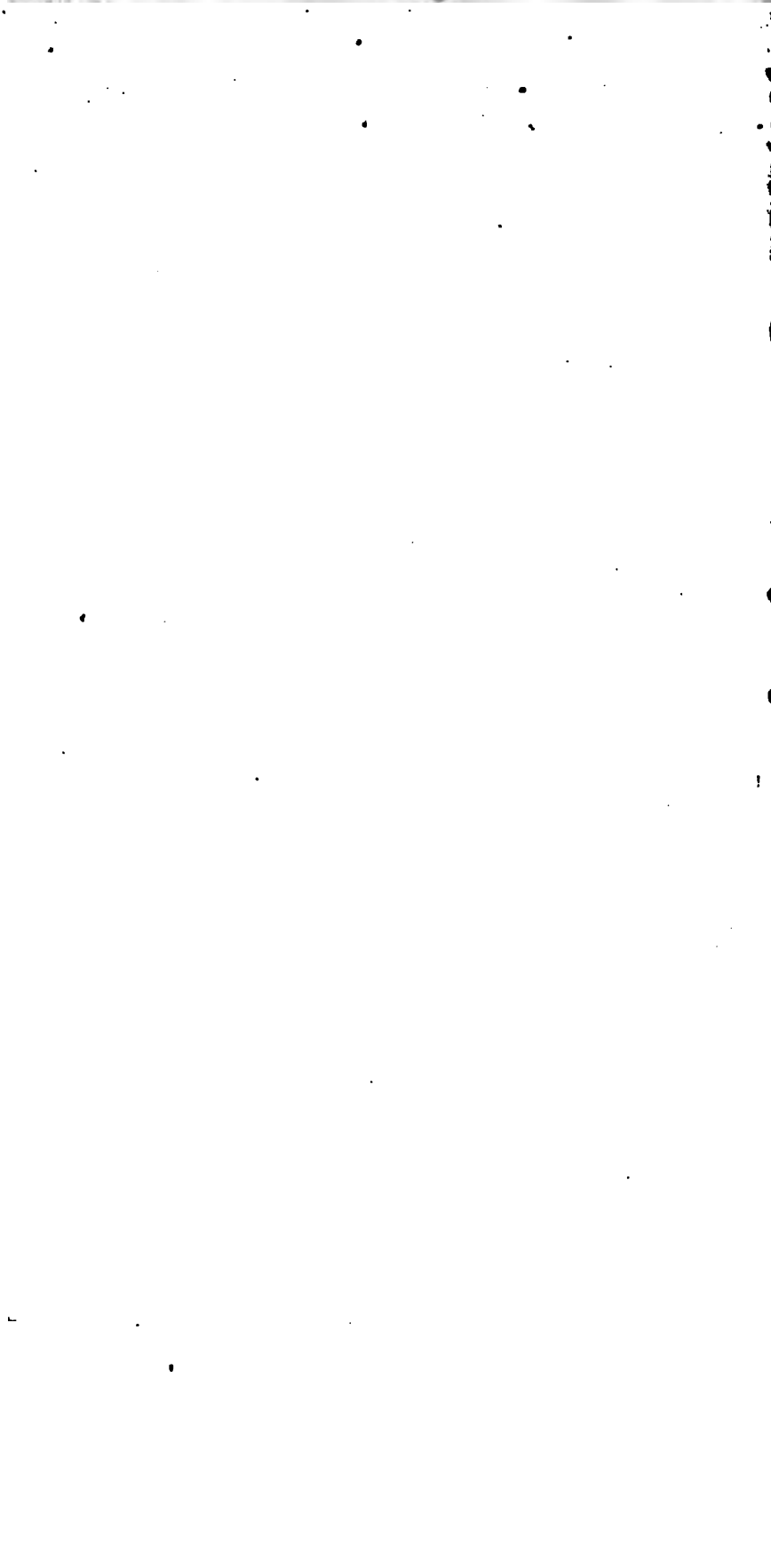
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H. Fay Hill

January 13<sup>th</sup> 1866



THE  
**SATIRES**  
OF  
**JUVENAL AND PERSIUS,**

FROM THE TEXTS OF  
RUPERTI AND ORELLIUS:  
WITH  
ENGLISH NOTES,  
PARTLY COMPILED, AND PARTLY ORIGINAL.

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SECOND EDITION.

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BY  
CHARLES WILLIAM STOCKER, D.D.  
LATE FELLOW OF ST. JOHN'S COLLEGE, OXFORD; AND PRINCIPAL OF  
ELIZABETH COLLEGE, GUERNSEY.

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TO  
**EDWARD CARDWELL**  
D. D.  
PRINCIPAL OF ST. ALBAN HALL,  
AND CAMDEN PROFESSOR OF ANCIENT HISTORY,  
THE  
FOLLOWING WORK  
IS  
DEDICATED  
AS A MARK OF HIGH ESTEEM  
BY  
HIS OBLIGED AND FAITHFUL FRIEND,  
**C. W. S.**

*Oxford, January 1, 1835.*



## PREFACE.

THE Editions from which the notes have been principally\* selected are those following :

1. The VARIORUM Edition of 1684.
2. The DELPHIN Edition.
3. MADAN'S Translation.
4. KÆNIG'S Persius, *Gotting.* 1803.
5. RUPERTI'S Juvenal, second edition, *Lips.* 1819.
6. GIFFORD'S Translations—of Juvenal, second edition, *Lond.* 1806.—of Persius, *Lond.* 1821.
7. DUEBNER'S Persius, *Lips.* 1833<sup>b</sup>.
8. ORELLIUS'S *Eclogæ Poetarum Latinorum*<sup>c</sup>, second edition, *Turic.* 1833.

And, besides these printed editions,

9. *A translation of Persius, with notes, by SAMUEL DENNIS, D.D. some time President of St. John's College*<sup>d</sup>.

The text of JUVENAL is that of RUPERTI<sup>e</sup>: where it differs from the text of his second edition, it will be found to accord with the maturer opinion of that editor, elsewhere expressed. The text of PERSIUS is that of ORELLIUS. The punctuation of neither has been servilely followed: and, for uniformity's sake, the orthography, previously adopted in Juvenal, has been adhered to in Persius.

\* For other authorities see the Index at the end of the Preface.

<sup>b</sup> One of the best editions, containing the whole of Casaubon's notes.

<sup>c</sup> Containing selections from Juvenal, and the whole of Persius.

<sup>d</sup> This Manuscript was kindly communicated to the Editor by his friend Dr. WYNTER, the present President of the College.

<sup>e</sup> The reprint of Rupert's Juvenal (with Kœnig's Persius) *Oxon.* 1835, does not contain that editor's last corrections.



In extracting from the mass of Annotations whatever appeared necessary or useful, the Editor kept before his eyes Hearne's motto "SUUM CUIQUE:" and when, as would often be the case, his own opinions or illustrations were anticipated, he chose to relinquish them in silence rather than risk the imputation of plagiarism. Hence the earlier commentators will fill a more conspicuous place here than in the generality of modern editions: since, from Calderinus and Britannicus downwards, the annotators have been free in borrowing from their predecessors and sparing in acknowledgements. All observations to the prejudice of his fellow-labourers in the same field, it has been his wish to avoid: for the aid of each among them, however slight, he has felt grateful; and their occasional errors, from which none can be exempt, have (as far as rested with himself) been willingly consigned to oblivion. The initials denote the authorities from whom the substance of the notes is taken; (though in the Variorum edition the actual annotator could not always be ascertained:) for such alone as are unappropriated, is the present Editor responsible. In verifying the references of his predecessors, or in supplying them when altogether omitted, much pains have been bestowed.

The following brief memoir of our two Satirists is taken principally from Gifford. According to other authorities, Juvenal wrote many of his Satires after the age of eighty<sup>f</sup>, at which advanced time of life he was banished, and that by Trajan, whom he had complimented in the opening of the very Satire which formed the alleged grievance. The short time which the Editor had for the completion of the work, amidst other professional engagements, afforded little opportunity of consulting his friends, where he required advice: any suggestions, therefore, which may supply the defects

<sup>f</sup> Yet "Newton was, in his eighty-fifth year, improving his Chronology, a few days before his death; and Waller appears not, in my opinion, to have lost, at eighty-two, any part of his poetical power." Young, too, published his "Resignation" on the other side of fourscore: yet there is no "proof of decaying faculties. There is Young in every stanza, such as he often was in his highest vigour." Johnson's Lives of the Poets.

of this edition and increase its utility if reprinted, by explaining what is difficult and elucidating what is obscure, as well as by rectifying its errors, will be received with gratitude<sup>s</sup>.

DECIMUS JUNIUS JUVENALIS was born in the reign of Caligula, about the year of our Lord 38, at Aquinum a town of the Volsci; which in the thirteenth century, gave a name to another illustrious native, Thomas Aquinas, distinguished among the schoolmen by the title of "the Angelic Doctor." Of Juvenal's life but little can be collected; and, of this little, much is built upon uncertainties. From pride or modesty, he has left but few notices of himself. As to his circumstances indeed, he gives us to understand that he had a competence: the little patrimony, which his father (or foster-father) left him, he never diminished, and, probably, never increased: it seems to have equalled all his wants. The earliest account extant of him (which is commonly, and by Salmasius amongst others, attributed to Suetonius) has few marks of being written by a contemporary, and is very concise and meagre. He is said to have been either the son, or the foster-son, of a wealthy freedman; who gave him a liberal education. Till the age of forty, (about 78 A. D.) he continued to prosecute the study of eloquence, by declaiming according to the practice of those days: yet more for amusement, than from any intention to prepare himself either for the schools or for the courts of law.

That system of favouritism, which under Claudius had nearly ruined the empire, Domitian, in the early part of his reign, showed symptoms of reviving by his unbounded partiality towards a young pantomimic dancer of the name of Paris. Against this minion Juvenal seems to have directed almost the first<sup>b</sup> shafts of that Satire, which was destined, in

<sup>s</sup> [The Editor has, since, to acknowledge the favour of a letter from his friend and former master, the Reverend THOMAS KIDD, M.A. (of Trinity College, Cambridge;) the valuable contents of which will not be neglected.]

<sup>b</sup> We must except, perhaps, Satires ii and viii: see the Arguments.

after years, to make the most powerful vices tremble. He composed a few lines, on the influence of Paris, with considerable success, which encouraged him to cultivate this kind of poetry: he had, however, the prudence not to commit himself to an auditory, in a reign which swarmed with informers, and only circulated his compositions privately among his friends. By degrees he grew bolder; and, having made many large additions to his first sketch, if not recast it, produced what is now called *Satire vii*<sup>1</sup>, which he recited to a numerous assemblage, about 83 A. D. The consequences were such as he might have anticipated. Paris is said to have been informed of his own introduction into the piece, and to have taken such umbrage, as to lay a formal complaint of it before the emperor<sup>2</sup>. If, owing to this representation, Juvenal was banished from Rome, under the pretence of an appointment to a military command in Upper Egypt, his exile would be of no long duration; as the favourite was, almost immediately after, disgraced and put to death. That our author was in Egypt is certain<sup>3</sup>; but he might have gone thither from motives of personal safety: for in 94 A. D. Domitian banished the philosophers from Rome, and soon after from Italy, with many circumstances of cruelty. Now, though Juvenal, strictly speaking, did not come under the description of a philosopher, yet, like the hare in the fable, he might not unreasonably entertain some apprehensions for his safety, and, with many other persons eminent for learning and virtue, might deem it prudent to withdraw from the city. We may therefore refer his journey into Egypt to this period: but it does not appear that he was ever long absent from Rome, where there is strong internal evidence to show that all his *Satires* were written.

Whether his Egyptian voyage was matter of necessity or prudence, we find henceforth in our author the most intense hatred of tyranny; and his indignation is chiefly directed

<sup>1</sup> See the Argument, and note on v. 1.

<sup>2</sup> See notes on vii. 92, and viii. 244.

<sup>3</sup> *Satire xv.* 45.

against the emperor himself, whose hypocrisy, cruelty, and licentiousness, now become the object of his keenest reprobation. He did not, indeed, recite any more in public; but he continued to write during the remainder of Domitian's reign, to which period we may assign several of his Satires<sup>m</sup>. In 96 A. D. the world was happily relieved from the despotism of this tyrant: Nerva, who succeeded him, recalled the exiles. From this time, therefore, there can be little doubt of Juvenal's residing at Rome and pursuing his studies without further molestation. His first Satire after Domitian's death would seem to be S. iv<sup>n</sup>; and now he began to revise for publication his previous writings, prefixing to them S. i<sup>o</sup>, by way of introduction. To this period we may also refer S. x<sup>p</sup>; and S. xi, which probably closed his poetical career<sup>q</sup>: unless we suppose S. xvi, to be genuine and left in an unfinished state at the author's death<sup>r</sup>, which took place at an advanced age, when he was upwards of fourscore.

AULUS PERSIUS FLACCUS was born in 32 A. D. at Volaterra, a town of Etruria. When six years old, he lost his father; and, being of a delicate constitution, was educated entirely at home, till the age of twelve. For the benefit of masters, the family then removed to Rome: where Persius was placed under the most celebrated instructors, Remmius Palæmon the grammarian, and Virginius Flavus the rhetorician, with whom he made great proficiency. His mother, Fulvia Sisennia, had married again, and her house was the resort of many literary characters, mostly of the Stoic sect. On assuming the manly gown in his seventeenth year, he

<sup>m</sup> Viz. iii, (see note on v. 153) v, (see note on v. 36) vi, (compare the Argument and note on v. 205) and perhaps, xiii, (see note on v. 17) and xi, (see note on v. 205.)

<sup>n</sup> See the Argument.

<sup>o</sup> See the Argument.

<sup>p</sup> See notes on v. 25, and v. 78.

<sup>q</sup> See the Argument.

<sup>r</sup> See the Argument.

appears to have somewhat abused the first moments of liberty'; but soon, recovering from his delusion, he had recourse to Annæus Cornutus, an eminent Stoic and one of the professors who frequented his mother's house. In him he found a judicious guide and faithful friend for the remainder of his life; which was prematurely closed before the age of thirty. After leaving the bulk of his fortune, which was ample, to his mother and sister; he bequeathed his library (consisting of 700 books), a considerable quantity of plate, and a handsome legacy in money, to this learned and excellent man', who generously relinquished the latter to the relatives of the deceased poet.

This diversity of studies in the two authors before us has given a widely different character to their writings. In one we have the impassioned declaimer, in the other the uncompromising moralist. Persius, though he borrowed much of the language of Horace, has little of his manner. The immediate object of his imitation appears to be Lucilius. If he lashes vice with less severity than his great prototype, we must bear in mind that he lived in perilous times; that he was of a rank sufficiently distinguished to make such freedom dangerous, and of an age when life had yet lost little of its novelty: to write, therefore, even as he has written, proves him to be a person of no ordinary courage and virtue.

His writings are dramatic, after the manner of the Socratic dialogues: and an obscurity arises, sometimes, from the sudden change of characters", but more frequently, from a redundant use of tropes, (approaching in almost every instance to catachresis,) from an anxiety to compress his matter, and from a rapid and unexpected transition from one overstrained figure to another.

Stoicism, which had infected poetry even in Cicero's days, had subsequently spread with amazing rapidity. Its general

<sup>s</sup> Sat. v. 30—40.

<sup>t</sup> Prologue, note on v. 8.

<sup>u</sup> See the opening of Sat. i.

prevalence might be owing to the increase of profligacy, for which it furnished a convenient cloak. Not that such a remark applies to Persius, though brought up in this school: for he practised most scrupulously the virtue which he recommends, and, at an age when few have acquired a decided character, left behind him an established reputation for genius, learning, and worth. To form a correct estimate of his merits, it is requisite to have gained some acquaintance with the leading tenets of the sect which he embraced with such ardour. The most prominent of these were—the equality of all vices<sup>x</sup>: the division of all mankind into two distinct classes, the wise and the foolish, without any intermediate gradations<sup>y</sup>: the indissoluble concatenation of the virtues: and the indefectibility of wisdom; with its concomitant attributes of imperturbability and unmingled happiness, of genuine liberty<sup>z</sup>, real independence, and even absolute supremacy<sup>a</sup>. While, however, he was making great proficiency in the principles and paradoxes of the porch, Persius made but little advancement in that knowledge which is so essential for a Satirist, the knowledge of the world. At the political and moral degradation of his country he would seem to have felt no indignation; at least, he expresses none. He dreams of no freedom but that enjoyed by the followers of Zeno; and the tyrants with whom he delights to grapple are always those of the mind.

Juvenal, like Persius, professes to follow Lucilius<sup>b</sup>; but what was in one a simple attempt, is in the other a real imitation of his manner. Less of a courtier than Horace, and more a man of the world than his immediate precursor, he laboured with a magnificence of language peculiarly his own, to portray in the strongest colours the loveliness of virtue and the deformity of vice. What Horace had done

<sup>x</sup> Sat. v. 119 sqq.

<sup>y</sup> Sat. v. 121 sqq.

<sup>z</sup> Sat. v. 73 sqq.

<sup>a</sup> “Paganism and Christianity compared:” in *Lectures to the King’s Scholars at Westminster* by John Ireland, D.D. 8vo. 1814.

<sup>b</sup> Juv. i. 19 sq. Pers. i. 114 sq.

or decorum and taste, that Juvenal did for morals and liberty. Disdaining artifice of every kind, he boldly raised his voice against the usurpation of power. With the sword of satire which he fabricated for himself, he rushes from the palace to the tavern, from the gates of Rome to the boundaries of the empire, and strikes without distinction whoever deviates from the course of nature or the paths of honour<sup>e</sup>.

A stern and intrepid censor, an ardent and impetuous poet, at times he rises with his theme to the noblest heights of tragedy: though in the mere mechanical part of poetry, in the construction of his sentences and verses, he is generally careless. Hence the frequent occurrence of the hiatus<sup>d</sup>, the constant omission of conjunctions<sup>e</sup>, and, in some places, the insertion of unmeaning words as mere props to the metre<sup>f</sup>. His memory and fancy, being thronged by a crowd of illustrations and examples, start off from one to another, seldom apparently with any other guide than the caprice of the moment; and often return as rapidly to resume the thread which had been dropped: and hence we find that the systematic discussion of the subject in hand is often inverted, and often interrupted by abrupt transitions<sup>g</sup>: much of this, however, may be accounted for by considering a large portion of his present matter as added to the original sketches, upon subsequent revisions. If Juvenal seldom praises, it must be remembered that praise from him might not be unattended with danger. If his language be occasionally repugnant to all modern notions of delicacy, we

<sup>c</sup> Dussaulx.

<sup>d</sup> Note on i. 151.

<sup>e</sup> Sat. vi. 65, note. iii. 216. v. 143. vi. 430. 551. 648. viii. 27. 36. 49. 66. x. 98. x. 101. xii. 46. xiii. 133. xiv. 102, 103. xv. 135. Heinecke. Gron. and Drak. on Livy x. 35. xxvii. 16. Oud. on Luc. i. 155. Duk. and Oud. on Suet. Aug. 5. Ruperti. Some of these Jacobs has endeavoured to get rid of, by inserting *et* after *valvæ*; iv. 63. *honorem*; vii. 88. *divitiæ*; x. 24. and in vi. 207, by introducing *si* before *est*. Misc. Phil. Matthiæ, Alt. 1803. i. p. 80—92.

<sup>f</sup> Sat. vi. 54.

<sup>g</sup> Especially in Sat. vi. and Sat. x.

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must bear in mind, not only the taste of those times<sup>†</sup>, but that Rome was then degraded into a sink of depravity. It is into this worse than Augæan den, that our bard turns the torrent of his resistless eloquence. We can scarcely be surprised, therefore, however we may regret, that the stream is here and there sullied with a taint of the foul pollutions which it sweeps away.

It was not left optional with the present Editor to insert or reject such passages as might appear to him objectionable: therefore, by way of rendering them as harmless as possible, he has, wherever he could, given such a paraphrase as might convey the sense divested of the grossness.

† Pers. iv. 35, note.

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IN return for the patronage with which the Public has honoured the first edition of the present work, it has been endeavoured to render this reprint more deserving of continued favour, by correcting the oversights and completing the defective quotations, as well as by introducing references to the notes in the volume of Livy which has just issued from the press.

*Oxford, July 20th, 1838.*





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[☞ When the initials are enclosed in a parenthesis, the reference is to the note of that Commentator on the passage or passages immediately preceding.]

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| <b>ACH.</b>  | ‡Achaintre, Nicholas Lewis, 1810   | <b>BRU.</b>  | Brunck, Richard Francis Philip,<br>Analecta; Sophocles, 1786  |
| <b>AD.</b>   | Adam, Alexander, LL.D.<br>Roman Antiquities, &c. 1790                        | <b>BU.</b>   | Burman, Peter,<br>Petronius; Ovid; Quintilian;<br>V. Flaccus; Phædrus; Latin<br>Anthology; Virgil, 1709 |
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| <b>AN.</b>   | Anthon, Charles,<br>Ed. of Lemp. Class. Dict. 1827                           | <b>BX.</b>   | Baxter, William,<br>Horace; Anacreon, 1701  |
| <b>ANON.</b> | The Author of "High Birth."<br>[see p. 199.] 1821                            | <b>BY.</b>   | Bentley, Richard, D.D.<br>Horace; &c. 1727  |
| <b>AR.</b>   | Arceus, John, 1598   | <b>CA.</b>   | *Camerarius, Joachim, 1564  |
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| <b>B.</b>    | Barth, Caspar,<br>Observations; Statius; Cal-<br>purnius; Claudian, &c. 1650 | <b>CAN.</b>  | *Canter, William,<br>Animadversions, &c. 1564   |
| <b>BA.</b>   | Bahrtdt, Charles Frd.<br>German Version, 1781                                | <b>CAR.</b>  | Cardwell, Edward, D.D.<br>Lectures on Anc. Coins, 1832  |
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| <b>BK.</b>   | Bröckhuisen, John,<br>Propertius; Tibullus, 1707                             | <b>CO.</b>   | Corte, Theophilus,<br>Sallust; Pliny, 1724  |
| <b>BL.</b>   | Blomfield, Charles James, D.D.<br>(Bishop of London)<br>Æschylus, 1812       | <b>[CR.]</b> | Crevier, John Baptist Lewis,<br>Livy, 1735]   |
| <b>BM.</b>   | Badham, Charles, M.D.<br>Transl. of Juvenal, 1814                            | <b>CU.</b>   | *Cunæus, Peter, LL.D.<br>On the Heb. Repub. &c. 1615  |
| <b>BO.</b>   | Böttiger, Charles Augustus,<br>Sabina, 1803                                  | <b>D.</b>    | Dryden, John, Transl. <sup>a</sup> 1697   |
| <b>BOI.</b>  | Boissonade, John Francis,<br>Nicetas Eugenianus, &c. 1819                    | <b>DB.</b>   | ‡Duebner, Frederic, 1833  |
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| <b>BR.</b>   | *Brisson, Barnabas,<br>Formularies, 1506                                     | <b>DI.</b>   | Didot, Firmin, 1810   |
| <b>BRE.</b>  | Bredenkamp, Herman,<br>Magazin für öffentliche Schu-<br>len und Schullehrer. | <b>DM.</b>   | Dempster, Thomas, 1620  |
| <b>BRI.</b>  | *Britannicus [s. Angelus], John,<br>Commentaries, 1486                       | <b>DN.</b>   | Dennis, Samuel, D.D.<br>Ms. Transl. of Persius, 1776  |
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<sup>a</sup> Satires i. iii. vi. x. xvi. and all of Persius, by Dryden himself; ii. xv. by N. Tate; iv. by Richard Duke; v. by William Bowles; vii. by Charles Dryden; viii. by George Stepmey; ix. by Stephen Hervey; xi. by William Congreve; xii. by Thomas Power; xiii. by Thomas Creech; xiv. by John Dryden, junior.

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† Editors of Juvenal only.

‡ Editors of Persius only.

THE  
SIXTEEN SATIRES  
OF  
DECIMUS JUNIUS JUVENALIS.

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☞ The Satires of Juvenal are sometimes divided into five Books: of which Book I contains Satires i—v; Book II, Sat. vi; Book III, Sat. vii—ix; Book IV, Sat. x—xii; and Book V, Sat. xiii—xvi.



THE  
SATIRES  
OF  
DECIMUS JUNIUS JUVENALIS.

SATIRE I.

ARGUMENT.

This Satire was probably composed subsequently to most of the others, and as a kind of Introduction; it was, apparently, written at that period of life, when the dignity derived from years and the intrepidity of conscious rectitude entitled the Poet to assume a tone of authority.

He breaks silence with an impassioned complaint of the clamorous impertunity of bad poets, and with the humorous resolution of paying them off in their own coin by turning writer himself, 1 sqq. After ridiculing the frivolous taste of his contemporaries in the choice of their subjects, 7. 52. he intimates his own determination to devote himself wholly to Satire; to which he declares, with all the warmth of virtuous indignation, that he is driven by the vices of the age, 19. 30. 52. 63. 79.

He then exposes the profligacy of the women, 22. 69. the luxury of upstarts, 24. the baseness of informers 32. and fortune-hunters, 37. the treachery of guardians, 45. the peculation of public officers, 47. and the general corruption of manners, 55. 73.

Kindling with his theme, he censures the general avidity for gaming, 87. the selfish gluttony of the patricians, 94. 135. their sordid avarice, 100. 117. and the abject state of poverty and dependence in which they kept their clients and retainers, 132—146.

Finally, he makes some bitter reflections on the danger of satirizing living villainy, 150. and concludes with a determination to clude its vengeance by attacking it under the names of the dead, 170.

In this as in every other Satire, Juvenal's great aim is to expose and reprove vice, however sanctioned by custom or countenanced by the great. *G. R.*



SEMPER ego auditor tantum? numquamne reponam,  
 Vexatus toties rauci Theseide Codri?  
 Impune ergo mihi recitaverit ille togatas,  
 Hic elegos? impune diem consumerit ingens  
 5 Telephus? aut summi plena jam margine libri  
 Scriptus et in tergo, nec dum finitus Orestes?

1. The Romans were in the habit of reciting their literary productions either in private circles, or in public assemblies. The latter were held sometimes in the temple of Apollo, sometimes in spacious mansions, either hired, or lent for the purpose by a wealthy patron, who expected the attendance of his clients and dependents to swell the audience and applaud the author. cf. vii. 40. Pers. prol. 7. Hor. I S. iv. 73. M. I S. iii. 86. II E. ii. 67. A very picturesque passage of Pliny describes the listlessness which pervaded such meetings: *lente cunctanterque veniunt, nec tamen permanent, sed ante finem recedunt; alii dissimulanter et furtim, alii simpliciter et libere*; I E. xiii. G. PR. II E. xiv. R.

'Reponere' is a metaphor taken from repayment of a debt incurred: *possum jam repetere recessum, et scribere aliquid, quod non recitem; ne videar, quorum recitationibus adfui, non auditor fuisse, sed creditor: nam ut in ceteris rebus, ita in audiendi officio, perit gratia si reposcatur*; Plin. I E. GR. It is equivalent to *par pari referre*, PR. as *ira est cupiditas doloris reponendi*; Sen. de I. i. 3. HK.

2. Horace amusingly describes the pertinacity of these declaimers, A. P. 474 sqq. PR.

The 'Theseid' was an epic poem, of which Theseus was the hero. In like manner we have the *Odyssey* of Homer, the *Aeneis* of Virgil, the *Achilleis* of Statius, &c.

Of this *Codrus* little is known; he is probably different from the *Codrus* mentioned iii. 203. G. He is 'hoarse' from constant recitation (*FA.* cf. vi. 515. Mart. IV. viii. 2. X. v. 4. R.) and pompous declamation. *Prælegat ut tumidus rauca te voce magister*; Mart. VIII. iii. 15. cf. Pers. i. 14. HK.

3. According to Lydus (de Mag. i. 40.) the *μῦθος* (or *Fabula*) was divided into (I) *Τραγῳδία*, and (II) *Κωμῳδία*: *Τραγῳδία* was subdivided into (i) *Κρησιδάρα*<sup>a</sup>, and (ii) *Παυσιζήταρα*<sup>b</sup>, according as the stories were Greek or Roman: *Κωμῳδία* into (i) *Παλλιάρα*<sup>b</sup> (Greek, as in Terence after Menander), (ii) *Τογάρτα*<sup>b</sup> (Roman,

as in Afranius, VS.), (iii) *Ἀελλάνη*<sup>c</sup> (farce, acted by amateurs), vi. 71. (iv) *Ταβισσαρία*<sup>d</sup> (low comedy), (v) *Προδουκῆ*<sup>e</sup> (burlesque tragedy), (vi) *Πλακωιδία*<sup>f</sup> (the actors wore the *recinium*, see F.) viii. 191. and (vii) *Μιμνῆ* (low farce, acted by mummers). (a) From the actors wearing *λευκὰς κρησιδάρας*. (b) From the respective dresses, *prætexta*, *pallium*, and *toga*. JS. (c) From *Atella*, a town of the Osci, in Campania. F. (d) Because 'shopkeepers, &c.' were the classes represented. (e) From *Rhintho*, one of the authors. (f) From being acted not on a raised stage. REU. *Prætexta* and *Togata* are sometimes used as the generic terms for 'Tragedy' and 'Comedy'; Hor. A. P. 287. cf. Virg. *Æ.* i. 286. PR. R.

4. These poems consisted of hexameter and pentameter verses alternately, which metre is hence called 'elegiac.' cf. Hor. A. P. 75 sqq. M. cf. Pers. i. 51. HR.

*Consumserit* [Livy xxvii, 13, 3. ED.] *Auditor toto sæpe postea die*; Mart. VIII. lxx. 10. PR. *Ingens*, 'bulky, lengthy, pompous'; cf. Hor. A. P. 96 sq. R.

5. *Telephus*, son of Hercules and Auge, the hero of this tedious tragedy, was a king of Mysia, who was mortally wounded by the spear of Achilles, but afterwards healed by the rust of the same weapon. Ov. Tr. V. ii. 15. PR. *Vulnus et auxilium Pelias hasta tulit*; Ov. R. A. 47 sq. LU.

It was usual to leave 'a margin,' and not to write on the outside or 'back' of the parchment. LU. cf. Mart. VIII. lxxii. PR. Sidon. Ap. viii. 16. GR. *margo*, in Ovid, is masculine. VS. *Liber* primarily means 'the inner bark of a tree;' hence it was secondarily applied to 'a book made of that rind,' and afterwards to 'any book,' whatever the materials of it might be. M. *Folium* experienced a corresponding succession of significations. F.

6. *Scenis agitatus Orestes*, Virg. *Æ.* iv. 471. son of Agamemnon and Clytæmnestra, figures conspicuously in many an extant tragedy; the Choëphoræ and Euménides of Æschylus, the Electra of Sophocles, the Orestes, the Iphigenia in Tauris,

- Nota magis nulli domus est sua, quam mihi lucus  
 Martis et Æoliis vicinum rupibus antrum  
 Vulcani. Quid agant venti, quas torqueat umbras  
 10 Æacus, unde alius furtivæ devehat aurum  
 Pelliculæ, quantas jaculetur Monychus ornos,  
 Frontonis platani convulsaque marmora clamant  
 Semper et assiduo ruptæ lectore columnæ.  
 Expectes eadem a summo minimoque poeta !  
 15 Et nos ergo manum ferulæ subduximus, et nos

and the Electra of Euripides. *PR.* cf. Hor. A. P. 124. II S. iii. 132 sqq.

7. Hall has imitated this passage; "No man his threshold better knows, than I Brute's first arrival and his victory, St. George's sorrel and his cross of blood, Arthur's round board, or Caledonian wood; But so to fill up books, both back and side, What boots it, &c." *G. Tenor melius ista quam meum nomen;* Mart. IV. xxxvii. 7. Ἐάντοι εὐτόμα Ἰάκωτος αἰετῶν (εἰς εὐαίδου) ἰαλιδάωντο εὐὸ σκαρῆς, ἃ εἰς Ὀρίωνος καὶ Πηλεΐδου ἀράχης ἀγρότου. Luc. Tox. 6. R.

The grove of Mars' might be that in which Ilia gave birth to Romulus and Remus, the twin sons of Mars: *VS.* or any one of the numerous groves of this deity; *EG.* as *lucus Diana* is used, Hor. A. P. 16. cf. Pers. i. 70. *PR.*

8. 'The Æolian rocks,' or Vulcanian islands, were seven in number, and are now called the Lipari isles. *GR.* cf. Virg. *Æ.* i. 56 sqq. *M.* Luc. v. 609. *R.*

9. 'The cave of Vulcan' and the Cyclops, in Mount Ætna; cf. xiii. 45. Virg. *Æ.* viii. 416 sqq. *GR.*

Tedious descriptions of the natural agency of 'the Winds' may be alluded to; or fables of the loves of Boreas and Orithyia, Ov. *M.* vi. 238. *M. R.* of Zephyrus and Chloris, &c.

10. The ghosts were tortured into confession: Virg. *Æ.* vi. 566 sqq. *M.* Some divide the duties of the three judges of hell, making the office of Rhadamanthus inquisitorial, that of Minos judicial, and that of Æacus executive. *PR.* Others supposed that Æacus, as an European, was the judge of European shades; but that Minos and Rhadamanthus, who were natives of Asia, judged the Asiatics. Plato in *extr. Gorg.* et *Min. R.*

Jason eloped from Colchis with Medea,

and carried off 'the golden fleece' unknown to Æetes. *GR.* Argonautics were composed by Orpheus and Apollonius among the Greeks, and Valerius Flaccus among the Latins. *PR.* Our author, who hated the Flavian family, might be prejudiced against Flaccus, who paid them court. *G.*

11. *Monychus*, (μύθος 'single' ὄνηξ 'hoof' *PR.*) the Centaur, distinguished himself in combat with the Lapithæ. cf. Ov. *Met.* xii. 499 sqq. V. Flac. i. 145 sqq. *GRÆ.* *Aspera te Pholoes frangentem, Monychæ, saxa; teque sub (Etæo torquentem vertice vulsas, Rhæce ferox, quas vix Boreas inverteret, ornos;* Luc. vi. 388 sqq. *R.*

12. *Julius Fronto*, a munificent patron of literature, *LU.* was thrice consul, and a colleague of Trajan. His mansion and grounds were thrown open to the public. *PR. G.* We find the house of *Macyllonus*, vii. 40. and that of *Stella*, Mart. IV. vi. 5. lent for similar rehearsals. The name of *Fronto* was common to many Romans. *R.*

'Plane-trees,' on account of their luxuriant shade, were great favourites with the ancients. cf. Plat. *Phædr.* p. 388. A. Cic. de *Or.* I. vii. 28. Prop. II. xxxii. 11 sqq. *HR. R.*

The 'marbles' were either those with which the walls were built, or inlaid; *BRI.* or the marble pavements, columns, and statues of Fronto's villa. *M.* *Convulsa, clamant*, and *ruptæ* must be taken hyperbolically, as *cantu querulæ rumpent arbusta cicadæ;* Virg. G. iii. 328. *GRÆ.*

14. *Scribimus indocti doctique poemata passim;* Hor. II E. i. 117. *BRI.* Martial appears to have entertained an equally mean opinion of these hackneyed subjects: IV. xlix. X. iv. *G.*

15. Juvenal means that he had known

Consilium dedimus Sullæ, privatus ut altum  
Dormiret. Stulta est clementia, quum tot ubique  
Vatibus occurras, perituræ parcere chartæ.

- Cur tamen hoc potius libeat decurrere campo,  
20 Per quem magnus equos Auruncæ flexit alumnus,  
Si vacat et placidi rationem admittitis, edam.  
Quum tener uxorem ducat spado, Mævia Tuscum  
Figat aprum et nuda teneat venabula mamma;  
Patricios omnes opibus quum provocet unus,  
25 Quo tondente gravis juveni mihi barba sonabat;  
Quum pars Niliacæ plebis, quum verna Canopi

what it was to be a schoolboy. *Ferula tristes, sceptræ pædagogorum*, Mart. X. lxii. 10. were used as 'the cane' to punish scholars by striking them across the palm. *PR.* It was natural for boys to withdraw their hand when the blow was coming. *M.*

*Ergo*, 'with that object in view.' *R.*

16. Boys were taught Rhetoric by having a thesis proposed on which they were to take the opposite sides of the question. cf. vii. 150 sqq. Senec. Suas. iii. v. vi. vii. *Ciceroni dubium consilium, ut Antonium roget, vel Philippicas exurat*; Quint. III. viii. 46. *R.* The subject which Juvenal had to handle was of the deliberative kind, advising L. Corn. Sulla to retire from public life. *Sulla* did resign the perpetual dictatorship; and died the following year. For his character, see Sall. B. J. and Val. Maxim. ix. 2. *LU. PR.* Prince Henry thus apostrophises his father's crown: "Golden were! That keep'st the ports of slumber open wide To many a watchful night!—Sleep with it now! Yet not so sound, and half so deeply sweet, As he, whose brow, with homely biggin bound, Snores out the watch of night;" K. H. iv. pt. ii. A. IV. sc. iv.

19. The metaphor is taken from the chariot races in the *Campus Martius*, *M.* or in the Circensian games. cf. *Ov. Fast.* ii. 360. iv. 10. vi. 586, &c. *R.*

20. 'Lucilius,' a native of Suessa, (which was afterwards called *S. Aurunca*, from the Aurunci migrating thither when pressed by a war with the Sidicini,) was the first regular satirist. *JS. LU. G.* He wrote thirty books. *R.*

22. Roman ladies 'married eunuchs' to avoid having a family. vi. 368. *BRI.*

*Spectacula magna assidue et sumptuosa edidit (Domitianus);—venationes gladiatoresque;—nec virorum modo pugnas, sed et feminarum*; Suet. Dom. 4. cf. vi. 246 sqq. Mart. Spect. ep. vi. Tac. An. xv. 33. Stat. Sylv. I. vi. 53. Severus put a stop to this disgraceful practice: *Xiphil. Sev. lxxv. 16. BRI. LI.* *Mævia* denotes no individual in particular. *R.* 'The Tuscan boars' were said to be peculiarly fierce. *GRÆ.* The epithet, however, may be merely ornamental, as *Marsus aper*; Hor. I Od. i. 28. *R.*

23. Such was the costume both of the Amazons and of huntresses; as of *Penthesilea*, Virg. *Æ.* i. 492. of *Camilla*, *Id.* xi. 649. of *Asbyte*, Sil. ii. 78. and of *Diana*; *Id.* xii. 715. *R.*

24. The person here meant is either *Licinus* the freedman and barber of *Augustus*, (Hor. A. P. 301.); or rather *Cinnamus*, (x. 225.) *qui tonsor fuerat tota notissimus urbe, et post hæc dominæ munere factus equus*; Mart. VII. lxiv. *GRÆ. PR.*

25. This line recurs x. 226. *GRÆ.* It is a parody on *candidior postquam tondenti barba cadebat*; Virg. *E.* i. 29. *PR.* The term *juvenis* extended to the middle period of life, which the words *gravis* and *sonabat* seem to denote. The satirist is pointing out the rapid rise of his quondam tonsor. *G.*

26. The condition of *verna* was lower than that of *servus*, as being born to servitude. The latter name is derived from *servare*, because generals used to give quarter to their enemies, and 'save' prisoners in order to sell them: Florent. Dig. I. v. 4. The former name was originally given to those born during *ver sacrum*; Nonn. i. 206. it having been a

Crispinus, Tyrias humero revocante lacernas,  
 Ventilet æstivum digitis sudantibus aurum,  
 Nec sufferre queat majoris pondera gemmæ:  
 30 Difficile est Satiram non scribere. Nam quis iniquæ  
 Tam patiens Urbis, tam ferreus, ut teneat se,  
 Causidici nova quum veniat lectica Mathonis

custom among the people of Italy in great emergencies to devote to the Gods whatever should be born during the next spring. Paul. ex Fest. F. Such victims resembled the *Cherem* of the Hebrews. cf. Judges xi. [Livy xxii, 10; 9, 11. ED.]

*Canopus*, not far from Alexandria, was notorious for a temple of Serapis, and the scene of every grossness and debauchery. FA. vi. 84. R. xv. 46. PR. This city was built by Menelaus and named after his pilot. VS.

27. Crispinus rose, under Nero, from the condition of a slave, to riches and honours. His connexion with that monster recommended him to Domitian, with whom he seems to have been in high favour: he shared his counsels, ministered to his amusements, and was the ready instrument of his cruelties. For these, and other causes, Juvenal regarded him with perfect detestation: and whenever he introduces him, (which he does on all occasions,) it is with mingled contempt and horror. Here he is not only a 'Niliacan,' (an expression which conveyed more to Juvenal's mind than it does to ours,) but a 'Canopian,' a native of the most profligate spot in Egypt: not only one of the dregs of the people, but a slave; and not only a slave, but a slave born of a slave! Hence the poet's indignation at his effeminate luxury. G.

The 'Tyrian' purple was a very expensive dye: x. 38. GRO. iii, 81. the most costly dresses were twice dyed; *induerat Tyrio bis tinclam murice pallam*; Ov. F. ii. 107. *Lacerna*, 62. ix. 28. signifies a 'loose upper mantle,' also called *abolla*; GRÆ. *nescit cui dederit Tyriam Crispinus abollam, dum mutat cultus, &c.* Martial VIII. xlviii. G.

*Revocante* has been variously interpreted. It may mean that the cloak was looped up and fastened on the shoulder by a clasp: GRO. *fibula mordaci refugas a pectore vestes dente capit*; Sidon. ii. 396. *Revocat fulvus in pectore pelles*; Claudian. in Ruf. ii. 79. cf. *Eund. in Eutr. ii. 183.* Prudent.

Psych. 186 sqq. R. Or that, the weather being hot, the mantle was not fastened; therefore the shoulder endeavoured by shrugging to hoist up and replace the robe; which was as constantly slipping off from it, and the more so from the waving of the arm to and fro, 28. M. as well as from the awkwardness of a wearer but newly accustomed to such finery. R. The most simple interpretation seems to be that the delicate shoulder, which in winter had laid aside its summer mantles for warmer cloaks, now, with the change of weather, 'resumed' its thinner robes: *revocare* being opposed to *omittere*; Suet. Vesp. 16. HK. to *intermittere*; Cic. T. Q. i. 1. to *amittere*; Id. Fam. vii. 26 *fin.* and signifying in *usum reducere*: cf. ii. 30. Hor. IV Od. xv. 12. Suet. Claud. 22. Tac. An. i. 20. F.

28. The Romans were so effeminate as to wear a lighter ring in warm weather: T. Plin. xxxiii. 1. PR. and even this 'summer ring' (*levis annulus*; Mart. V. lxi. 5. GRÆ.) was oppressively hot: cf. vi. 259 sqq. *quod tener digitus ferro recusat, onus*; Ov. Am. II. xvi. 22. R. v. BO. p. 412. Servants wore an iron ring, plebeians one of silver, and those of equestrian rank a golden one. Freedmen were allowed to wear the latter, if they had an equestrian estate, but were not considered actual knights. PL. *Ventilare* may mean 'to take off from the finger and fan backwards and forwards in order to cool it'; BRI. or 'to wave the hand, affectedly, to and fro in the air, in order to show off the ring': *γαλοῖσι οἱ πλουτοῦντες, καὶ τοῖς παροφθαλμοῖς προσηύοντες*; Luc. Nigr. 21. R.

30. Cf. Hor. II S. i. R.  
 31. Ovid. Am. II. v. 11. Tib. II. iii. 2. *σθηρόφων*: *ferrea pectora*; vii. 150. *illi robur et æs triplex circa pectus erat*; Hor. I Od. iii. 9. R. Mart. XI. xxvii. 1.

32. These 'litters' resembled oriental palanquins: they were fitted up with couches on which grandes or ladies reclined, and were carried by six or eight

Plena ipso? post hunc magni delator amici  
Et cito rapturus de nobilitate comesa,

- 35 Quod superest, quem Massa timet, quem munere palpat  
Carus et a trepido Thymale submissa Latino? *Sant Secret*  
Quum te submoveant, qui testamenta merentur  
Noctibus, in cœlum quos evehit optima summi

slaves: 64. *PR. M. Recens sella linteisque lorisque*; Mart. II. lvii. 6. *FA. Matho*, vii. 129. xi. 34. was starving as a 'lawyer,' and thereupon turned informer, which he found a more profitable trade; he has now set up his sedan, and is grown so immoderately fat as to fill it himself.' cf. 136. *VS. BRI. G.* Martial often attacks him: IV. lxxx. lxxxi. VIII. xlii. X. xlvi. XI. lxviii. *PR.*

33. Either (1) Heliodorus, the Stoic, who laid an information against his pupil L. Junius Silanus: or (2) Egnatius Celer, the Philosopher who denounced his pupil Barea Soranus to Nero, iii. 116. and was afterwards himself condemned under Vespasian on the accusation of Musonius Rufus: or (3) Demetrius the lawyer, who laid informations against several in Nero's reign: *VS.* or (4) M. Regulus, who became formidable to 'the Emperor's friends' as well as his own; *BRI. omnium bipedum nequissimus*; see Pliny I. 5. 20. ii. 5. 20. iv. 2. 7. vi. 2. Tac. Hist. iv. 42. cf. *magna amicitia*; iv. 74. vi. 569. 313. *PR. R.* The difficulty of fixing on any particular name affords matter for melancholy reflection. That so many should at the same period be guilty of the complicated crimes of treachery and ingratitude, gives a dreadful picture of the depravity then prevalent in Rome. *G.*

34. The nobility were ruined by proscriptions and confiscations; *LU.* and the informers came in for their share of the spoil. *PR.*

35. *Hi sunt, quos timent etiam qui timentur*; Sidon. Ep. v. 7. *R.*

*Massa, Carus, and Latinus* were freedmen of Nero and notorious informers. The two former were put to death on the information of Heliodorus, although they had given him hush-money. The latter was executed on suspicion of having intrigued with Messalina. *VS.* [But these particulars are questionable.] Bœbius Massa was prosecuted for malepractices in

his government of Bœtica, and condemned to refund his peculations. Though he contrived to elude the sentence, he ceased to be powerful, and is stigmatized as a thief by Martial, XII. xxix. Mettius Carus started later in the same line, and outlived his success, falling into poverty and contempt. Tac. Hist. iv. 50. Ag. 45. Plin. i. 5. iii. 4. vi. 29. vii. 19, 27, 33. &c. Mart. XII. xxv. 5. *PR. R. G.*

*Palpare* is properly applied to horses. Horace uses the same metaphor in speaking of Augustus; *cui male si palpare, recalcitrat undique tutus*; II S. i. 20. *R.*

36. *Thymele* (*θύμηλα* 'the raised platform of the stage') was an actress and celebrated dancer, and, some say, the wife of Latinus. vi. 66. viii. 197. Mart. I. v. 5. IX. xxix. Suet. Dom. 15. She was 'sent privately' to propitiate the informer either by presents, or by artifices, or by more disreputable means. Even Latinus the Emperor's favourite was obliged to resort to such an expedient for deprecating ruin. *BRI. GRÆ. PR. R.* There is an allusion to the plot of some well-known piece in which Latinus, who acted the gallant, deputed Thymele, who personified the lady with whom he had intrigued, to extricate him from the scrape with her jealous and incensed spouse. *T.* If so, we should read *ut for et.* Ovid gives the ordinary *dramatis personæ* of these mimes (1) *cultus adulter*, (2) *callida nupta*, (3) *stultus vir*, and reprobates the immorality of pieces, in which, *cum fœfellit amans aliqua novitate maritum, plauditur*; Tr. ii. 497 sqq. (See the note on vi. 42—44.) *Scenæ sales inverecundos, agentium strophas, adulterorum fallacias,—ipso quoque patresfamilias togatos, modo stupidos, modo obscænos*; Cypr. de Spect. p. 4. cf. viii. 192. 197. v. 171. *HR.*

37. 'Supplant thee, the heir at law.' *LU.*

38. *Noctibus i. e.* 'by administering to the guilty pleasures of the testatrix.' *M.*

- Nunc via processus; vetulæ vesica beatæ?  
 40 Unciolam Proculejus habet, sed Gillo deuncem,  
 Partes quisque suas ad mensuram inguinis heres.  
 Accipiat sane mercedem sanguinis et sic  
 Palleat, ut nudis pressit qui calcibus anguem,  
 Aut Lugdunensem rhetor dicturus ad aram.  
 45 Quid referam, quanta siccum jecur ardeat ira,  
 Quum populum gregibus comitum premit hic spoliator  
 Pupilli prostantis? et hic damnatus inani  
 Judicio (quid enim salvis infamia numis?)  
 Exsul ab octava Marius bibit et fruitur Dis

*In caelum* 'to the height of their ambition;' thus *sunt quos palma nobilis terrarum dominos evexit ad Deos*, and *me doctarum hederæ præmia frontium Dis miscent superis*, and *quod si me lyricis vatibus inarvis, sublimi seriam sidera vertice*; Hor. I Od. i.

39. 'The pruriency of some wealthy beldame.' iv. 4. *beatus* occurs in the same sense; v. 67. vi. 204. Ov. Am. I. xv. 34. Sil. i. 609. R.

40. The Romans divided property as they did the *as*, the *jugerum*, &c. into twelve parts or *unciae*; which were computed thus,  $\frac{1}{12}$  *uncia*,  $\frac{2}{12}$  ( $=\frac{1}{6}$ ) *sextans*,  $\frac{3}{12}$  ( $=\frac{1}{4}$ ) *quadrans*,  $\frac{4}{12}$  ( $=\frac{1}{3}$ ) *triens*,  $\frac{5}{12}$  *quincunx*,  $\frac{6}{12}$  ( $=\frac{1}{2}$ ) *semis*,  $\frac{7}{12}$  *septunx*,  $\frac{8}{12}$  ( $=\frac{2}{3}$ ) *asses*,  $\frac{9}{12}$  ( $=\frac{3}{4}$ ) *dracms*,  $\frac{10}{12}$  ( $=\frac{5}{6}$ ) *dactens*,  $\frac{11}{12}$  ( $=1 - \frac{1}{12}$ ) *deunx*,  $\frac{12}{12}$  ( $=1$ ) *as*. T. Hence *heres ex asse* was one to whom an entire estate fell, (Mart. VII. lxvi.) *heres ex deunce* one who had all but one twelfth, *heres ex uncia* one who inherited one twelfth only, *heres ex unciola* one who had even less than that. R. cf. Hor. A. P. 325 sqq.

*Proculejus* and *Gillo* were two noted paramours of these old ladies. M.

41. 'In proportion to his powers.'

42. *Sanguinis i. e.* 'of the ruin of his health and constitution.' M.

43. Virg. *Æ.* ii. 379 sqq. M. Ov. Fast. ii. 341. Hom. Il. r 33 sqq. R.

44. *Caligula instituit in Gallia, Lugduni, certamen Græcæ Latinæque facundiae, quo ferunt victoribus præmia victos contulisse, eorumdem et laudes componere coactos: eos autem, qui maxime displicissent, scripta sua spongia linguave delere jussos, nisi ferulis objurgari aut flumine proximo mergi malissent*; Suet. Cal. 20.

*LU.* 'The altar at Lyons' was at the confluence of the Soane and the Rhone, where the abbey of Anay now stands. This has been looked upon as a sacred spot from the earliest ages. After the subjection of the country, the natives built a temple and altar here to Augustus, and renewed the ancient festival, to which there was annually a great resort. cf. Dio liv. lix. 19. Strab. iv. Suet. Claud. 2. R. G.

45. The ancients considered the 'liver' as the seat of the passions: *fervens difficili bile tumet jecur*; Hor. I Od. xiii. 4. *torrens jecur*; IV Od. i. 12. *M. facit ira nocentem hunc saxum, et rabio jecur incendens feruntur præcipites*; vi. 647. cf. vii. 117. xiii. 14. 181. Pers. i. 12. 25. ii. 13. v. 129. Claud. IV. Cons. Hon. 240 sqq. Hom. Il. A 81. i 550. CAS. R.

46. *Quem grex togatus sequitur*; Mart. II. lvii. 5. *Comites* (v. 119.) denotes 'retainers, dependents, clients, &c.' R. whereas *socii* are 'equals.' cf. Hor. I Od. vii. 26.

47. Rather *pupille*: cf. iii. 65. vi. 123. ix. 24. R. 'Reduced to seek a wretched livelihood by prostitution.' PR.

*Marius Priscus*, proconsul of Africa, was tried in the third year of Trajan for extortion, condemned to disgorge into the treasury about £6000, and banished from Italy. The penalty was a mere trifle out of the vast sums he had accumulated by his rapacity; and the province was not reimbursed. Plin. ii. 11 sq. PR. G. cf. viii. 94 sqq. 119 sqq. R.

48. *Understand nocet. GRO.*

49. It was the custom at Rome to take a bath at the eighth hour (2 o'clock

50 Iratis; at tu victrix provincia ploras?

Hæc ego non credam Venusina digna lucerna?

Hæc ego non agitem? Sed quid magis Heracleas

Aut Diomedæas aut mugitum Labyrinthi

Et mare percussum puero fabrumque volantem?

55 Quum leno accipiat mœchi bona, si capiendi

Jus nullum uxori, doctus spectare lacunar,

Doctus et ad calicem vigilanti stertere naso;

in the afternoon), and to go to dinner at the ninth. *A.* cf. xi. 204. *M.* Mart. IV. viii. Hor. I Ep. vii. 71. and see notes on vi. 419. *R.* and on Pers. iii. 4.

'Reaps the fruits of divine wrath,' being better off than he was before his condemnation. Thus Juno says of Hercules, "*superat et crescit malis, iraque nostra fruitur; in laudes suas mea vertit odia;*" Sen. H. F. 34. *GRO.* whence his name "*ἔρως κλίος*. *PR.* *Peccat: vitio tamen utitur;* Pers. ii. 68. *R.*

50. Cf. v. 158. ix. 77. *inveniet nil sibi, præter plorare, suisque;* Hor. II S. v. 68. *R.* *Vincere* was a forensic term. *GR.* *victrix* is an instance of *oxymoron*.

51. 'The lucubrations of a Horace;' who was born at Venusia, *LU.* on the confines of Lucania and Apulia: hence he speaks of himself as *Lucanus an Appulus, anceps: nam Venusinus arat fœnem sub utrumque colonus;* II S. i. 34. *PR.*

52. *Quid for cur, as vi for διατί;* understand *fabulas scribam: 'on the labours of Hercules,' and 'the adventures of Diomedæ,'* either the Thracian who fed his stud on human flesh, or the Ætolian. Plin. x. 44. Ov. M. xiv. 540 sqq. Virg. *Æ.* xi. 243 sqq. *T. PR. R.*

53. 'The bellowing of the Minotaur in the Cretan labyrinth; which was built by Dædalus on the plan of that in Egypt, only a hundred times smaller. There was a third in Lemnos, and a fourth in Italy. Plin. xxxvi. 13. The first is described by Herodotus, ii. 148. See Virg. *Æn.* vi. 14—33. Ovid. *Met.* viii. 155 sqq. *PR.*

54. Plin. iv. 11. vii. 56. *Icarus Icaris nomina fecit aquis;* Ovid. I Tr. i. 90. *Ceratis ope Dædalea nititur pennis, vitreo daturus nomina ponto;* Hor. IV Od. ii. 2. *Expertus vacuum Dædalus æra pennis non homini datis;* I Od. iii. 34. Ov.

*Met.* viii. 183 sqq. This fable had its origin from the invention of masts and sails by Dædalus. *PR.*

55. By a law of Domitian, an adulteress was precluded from receiving any legacy or inheritance: Suet. Dom. 8. To evade this law the fortune of the gallant was settled on the husband, who for this consideration turned pander to his wife's dishonour. *BRI.* cf. ix. 82 sqq. and particularly 87 sq. *HR.*

56. As though absorbed in thought, or at any rate quite unobservant of what was going on. *M.*

57. *Ipse miser vidi, cum me dormire putares, sobrius apposito crimine vestra nero;* Ov. Am. II. v. 13. *GR.* *Quærit adulteros inter mariti vina;—non sine conscio surgit marito;* Hor. III. Od. vi. 25. 29. *PR.* *Ἀδὸν τις γήρας κειμένη τῷ γιῖτον βίχῃ, καὶ τρίφεται τοῦτ' ἢ ἰσοκλῆς ἰργασία. μὴ πλείν, μὴ εὐδέναι, ἀλλ' ἰστομαχῆος ἀπαρίχῃ, ἀλλοτρίῳ διατάῃ κλειῖσι βουρέμιον Parmenio. R. Κάλβος εἰστία Μαυιάναν, ἵνα ἔρῳ διαπληκτιζόμενος ἀπὸ νομῶντος πρὸς τὸ γήρατον, ἀπίλκῃ ἀουχῇ τὴν κεφαλὴν, ὡς δὲ καθύδων· ἐν τούτῳ δὲ τῶν εἰσιτῶν τινὲς προσεγγίνοντες ἔρῃον τῇ κρασίῳ, καὶ τὸν αἶνον ὀφθαλμοῦ μίση διαβλίψας, 'κακὸν δαίμον' ἵσταν, 'ὄμα εἶδα, ἵτι μὲν γὰρ Μαυιάναν καθύδων'; Plut. Erot. t. ix. p. 45. *HN.* There was one Cepius of whom a similar story was told; whence came the Latin proverb '*non omnibus dormio.*' *E. RH.* There is a double meaning in the word *vigilanti;* though the man appeared to be fast asleep, yet his nose seemed to be wide awake, if you might judge by the noise it made. *So an dormit Scæledrus intus? Non naso quidem, nam eo magno magnum clamat;* Plaut. Mil. Farquhar makes Mrs. Sullen give a similar account of her drunken husband: "My whole night's comfort is the tunable serenade of that wakeful nightingale—his nose." *M.**

Quum fas esse putet curam sperare cohortis,  
 Qui bona donavit præsepibus et caret omni  
 60 Majorum censu, dum pervolat axe citato  
 Flaminiam; (puer Automedon nam lora tenebat,  
 Ipse lacernatæ quum se jactaret amicæ)  
 Nonne libet medio ceras implere capaces  
 Quadrivio? quum jam sexta cervice feratur

58. 'A military tribuneship.' *FS.* 'A prefectship of the prætorian band.' *GRÆ.* A cohort consisted of 550 infantry and 66 cavalry. *In legione sunt centuriæ sexaginta, manipuli triginta, cohortes decem;* Gell. xvi. 4. *A. PR.* When the allies were admitted into the legions, the number of military tribunes was probably increased to ten, one to command each cohort. cf. x. 94. *Cæs. B. C. ii.* 20. Plin. iii. 9. 18. *LJ. R.*

59. Either (1) *Cornelius Fuscus* is intended, who, when a boy, had driven Nero's chariot; he afterwards 'squandered his patrimony' in charioteering, and at last was made prefect of the prætorian bands by Domitian, and fell in the Dacian war: iv. 112. *Suet. T.* or (2) *Tigellinus*, a man of obscure origin, *MNC.* and a depraved minister to Nero's pleasures, who also was promoted to a prefectship: v. 67. 155. *Tac. An. xiv.* sqq. *Hist. i.* 72. or (3) *Damasippus*: viii. 147. *PR.*

*Præsepis* is an ambiguous term, meaning either 'mangers' or 'brothels.' *PL.*

60. The construction may be this: *quum (is), qui—censu, fas—cohortis, dum &c.* (cf. *Tac. An. i.* 7.) *i. e.* because he has been Nero's charioteer. *HK. Illi instant verbera torto, et proni dant lora; volat vi fervidus axis;* *Virg. G.* iii. 106. *R.*

61. 'The Flaminian Way,' the most ancient and celebrated of all the Roman roads, led to the emperor's villa. It was made by the censor C. Flaminius (*A. U.* 533.) through Tuscany to Ariminum. *Strab. v.* p. 333. cf. *Suet. Aug.* 30. *PR. R.*

This 'boy' was the charioteer of Nero, as 'Automedon' was of Achilles. *GRÆ.* *Hom. Il. II* 145 sqq. *P* 429 sqq. 459—537. *T* 396 sqq. *Virg. Æ. ii.* 477. *Suet. Ner.* 22. viii. 148. Cicero, also, uses Automedon as the name of any charioteer; *Rosc. Am.* 35. *PR. R.*

62. By *ipse* we are to understand Nero: *M. for ipse*, as well as *ille* (*v.*

97.), *avêrê*, and *ixuvos*, often convey a notion of authority and respect; hence a teacher is thus spoken of by his disciple (as in the Pythagorean expression *avêrê* *îpê*), a master by his servant, a general by a soldier, a patron as distinguished from his clients, the mind as contrasted with the body, &c. in which cases the opposition shows what is meant. *v.* 30. *V. Flacc. iii.* 150. *Ov. Trist. V. i.* 45. *Calpurn. i.* 46. *R.* [*Livy xxii.* 1, i; *xxvii.* 32, b. *ED.*]

*Jactare se* is 'to play the agreeable' or 'to show off before.' It may be a metaphor from a peacock spreading his tail. cf. *Pers. iv.* 15. *R.*

Though spoken of in the feminine gender, *Sporus* the eunuch is here meant, *BRI.* whom this monster *cum dote et Jameo, nuptiarum celeberrimo officio, deductum ad se, pro uxore habuit; quemque, Augustarum ornamentis excultum lecticaque vectum, et circa conventus mercatusque Græciæ ac mor Romæ circa Sigillaria comitatus est identidem exosculans;* *Suet. Ner.* 28. *PR.* cf. *sponsæ turpes;* *v.* 78. *R.* A few years afterwards this *Sporus* was ordered by the emperor *Vitellius* to personate a nymph in a pantomime, but committed suicide to avoid appearing on the stage in a female dress! *G.* The epithet *lacernata* implies that this was not a woman, *lacerna* being a man's cloak. *FE.* It was worn by soldiers in the camp, *Plin. xviii.* 25. *Ôv. Fast. ii.* 746. and by spectators in the amphitheatre; in the latter case it was white, *A. Mart. XIV.* cxxxvii. *IV. ii.* See also *Suet. Aug.* 40. *Claud. 6. PR. Mart. V.* viii.

63. *Cera* are the same as *ceratæ tabellæ*. The pocket-books of the Romans consisted of thin pieces of wood, covered over with wax, on which they wrote with the point of an instrument called *stylus*, the other end of which was blunt for the purpose of erasure. *Hor. I. S. x.* 72. *M.*

64. 'In the very cross-ways;' such is



- 65 Hinc atque inde patens ac nuda pæne cathedra  
 Et multum referens de Mæcenate supino  
 Signator, falso qui se lautum atque beatum  
 Exiguis tabulis et gemma fecerat uda?  
 Occurrit matrona potens, quæ, molle Calenum  
 70 Porrèctura, virò miscet sitiente rubetam  
 Instituitque rudes melior Locusta propinquas

the impudence of these miscreants, and the depravity of these times! *LU.*

The litters of the rich were called *hetaphori*, Mart. II. lxxxii. IV. li. or *ostophori*, vii. 141. from the number of bearers or *lecticarii*; persons of inferior fortune used *sella gestatoria* 'a sedan,' carried by two chairmen. ix. 142. *LI. M. R.* cf. *BO.* c. 8. p. 427 sq. 443 sq.

65. Here 'the litter' is left 'open on both sides' out of effrontery, as opposed to *lectica tuta pelle veloque* and *sella clausa*; v. 124. Mart. XI. xcvi. 11 sq. *LU.* *clausa lectica fenestra*; iii. 242. *clausum latis specularibus antrum*; iv. 21. This latter was also called *cubiculum viatorium*; Plin. xxxvii. 2. Suet. Aug. 78. Tit. 10. Ov. A. A. i. 487 sq. *LI.* It was fitted up with cushions and pillows, stood on four short legs, and was carried by means of poles; iii. 245. vii. 132. The *cathedra* or 'chair' belonged properly to ladies; vi. 91. ix. 52. Mart. IV. lxxix. 3. Phæd. III. viii. 4. Prop. IV. v. 37. hence called *fæminea cathedra*; Mart. III. lxiii. 7. Calp. vii. 27. *BO.* Only vestals and empresses used *pilenta* and *carpenta*. *R.*

66. *Mæcenas*, though a very active man of business, was otherwise most 'indolent and luxurious'; xii. 39. Sen. Ep. 19. 101. 114. 120. *otio et mollitiis pæne ultra feminam fluens*; Vell. Pat. i. 88. Quint. X. iv. Plin. xiv. 6. *DO. PR. R.* He was at once a beau and a sloven. *G.* For the above sense of *supinus* see Mart. II. vi. 13. *PR.* Quint. V. xii. 10. X. ii. 17, &c. Plin. xvi. 37. Suet. Aug. 16. *R.*

*Referre* 'to bring back to mind,' therefore 'to resemble.' Virg. *Æ.* iv. 329. x. 766. Tac. Germ. 43. *R.*

67. Either (1) *Aquilius Regulus*, Plin. ii. 20. or (2) *Suphonius Tigellinus*, who poisoned his three uncles and inherited all their property 'by forgery' of their wills. *J.U.* According to Pædianus the substitution of seven witnesses was requisite.

*PR.* cf. x. 336. *M. Falsum* was a technical term, as *falsi reus*, *GRO.* *Lex Cornelia de falsis*, &c. *R.*

68. 'A brief testament,' making him sole heir. *BRI.* *Omnia soli breviter dabit*; xii. 125. *PR.* ii. 58.

*Ut arcanas possim signare tabellas, neve tenax ceram siccave gemma trahat, humida tangam prius ora*; Ov. Am. II. xv. 15 sqq. Trist. V. iv. 5 sq. Pont. II. ix. 69. *GR.* cf. xiii. 139. xiv. 132. *R.*

69. *Nulla aconita bibuntur fictilibus*; x. 25 sq. *LU.* The commencement of this horrible practice is mentioned by Livy, viii. 18. *PR.* Agrippina poisoned her husband Claudius by a mushroom; Tac. An. xii. 67. Suet. Claud. 44. *R.* The allusion therefore is probably to some other noble matron, *G.* who will meet you in the public streets. *M.*

*Cules* was in Campania. *LU.* The choicest wines of Italy are named by Horace, I Od. xx. 9 sqq. of these the Calenian and Cæcubian had gone out of fashion in Pliny's time; xiv. 6. *R.*

*Molle* 'mellow' from age; Hor. I Od. vii. 19. Virg. G. i. 341. as opposed to *durum* 'rough'; G. iv. 102. *R.*

70. 'A poison' supposed to be extracted 'from the toad,' called *rubeta* from its frequenting brakes. *GRÆ.* *turgentis ranæ portenta rubetæ*; Prop. III. vi. 27. *PR.* *nunc res agitur tenui pulmone rubetæ*; vi. 659. cf. iii. 44. *R.*

71. *Cæsareus soboles horrenda Locusta occidit, curans sævi venenata Neronis*; Turnus. *FS.* This hag seems to have reduced the art of poisoning to a science; Claudius spared her life in order to avail himself of her diabolical skill, and at last was taken off by her agency. "Tis the sport," as Shakspeare beautifully observes, "to have the engineer Hoist with his own petar;" Ham. III. iv. Nero employed her to destroy Germanicus, and perhaps Burrhus; but on the accession of Galba, she was dragged to execution amid

Per famam et populum nigros efferre maritos.

Aude aliquid brevibus Gyaris et carcere dignum,

Si vis esse aliquis: probitas laudatur et alget.

75 Criminibus debent hortos, prætoria, mensas,  
Argentum vetus et stantem extra pocula caprum.

Quem patitur dormire nurus corruptor avaræ,

Quem sponsæ turpes et prætextatus adulter?

Si natura negat, facit indignatio versum,

80 Qualemcumque potest, quales ego vel Cluvenus.

Ex quo Deucalion, nimbis tollentibus æquor,

the shouts and execrations of the populace. G. Tac. An. xii. 66. xiii. 15. Suet. Claud. 44. Ner. 33. 47. PR. R.

*Melior* 'more knowing and daring;' *instituit* 'instructs;' *rudes* 'ignorant.' LU.

72 "Εὐ δὲ δούριον for *per famam populi*. GRÆ. *per* 'in defiance of,' 'running the gantelope' as it were.

'Livid' from the effects of poison, GRÆ. which is hence called *pocula nigra*; Prop. II. xxvii. 10. R.

*Efferre* is peculiarly applied to funerals, PR. as *effertur, imus, ad sepulcrum venimus*; Ter. And. I. i. 90. M. vi. 175. 567. xiv. 220. [Livy xxiv, 22, r. ED.] It is here the consequent put for the antecedent. R. cf. note 70 on Herod. vii. 117.

73. *Gyarus*, now Jura, one of the Cyclades, was the Botany Bay of Rome. vi. 563 sq. x. 170. Plin. iv. 12. viii. 29. 57. Tac. An. iii. 68 sq. iv. 30. Other rocky islands were used for the same purpose. LU. PR. R.

74. *Sese aliquem credens*; Pers. i. 129. 'somebody;' PR. Cic. ad Att. iii. 15. δὲ δὲ μὴ εἴς τις ἄλλος, ἢ ὃ ὀπίσθι; Arr. Ep. ii. 24. R.

"In this partial avaricious age What price bears honour? virtue? long ago It was but praised, and freezed? but now-a-days 'Tis colder far, and has nor love nor praise;" Massinger, Fatal Dowry, II. i. G.

75. Such 'gardens' contained villas, summerhouses, terraces, sheets of water, fountains, grottoes, statues, &c. Smaller gardens were called *viridaria* or *nemora*. R.

'Palaces;' *ad lapidem* *Torquatus habet prætoria quantum*; Mart. X. lxxix. 1. Suet. Tit. 8. PR. x. 161. R.

The Romans were very extravagant in their 'tables,' which were made of citron-

wood, marble, ivory, &c. GRÆ. v. 137 sq. R. Mart. XIV. lxxxix. xc. &c.

76. *Argentum, mensæ, murrhina, ruru, domus*; Mart. XI. lxx. 8. 'The goat,' as destructive to vines, was sacrificed to Bacchus, and was a usual device on embossed goblets: or it might be a bass-relief of Phryxus and Helle riding on the goat; *stat caper Æolio Thebani vellere Phryzi cultus*; Mart. VIII. li. ('*de phiala Rufi*,') 9. VS. PR. *altis exstantem signis cratera*; Ov. Met. v. 81. *antiquus crater signis exstantibus asper*; Id. xii. 235. cf. v. 38. R.

77. The avarice of the daughter-in-law is her ruin. 'Who can tamely witness such flagitiousness?' LU.

78. 'Unnatural brides.' G. v. 62. ii. 117. 134. Mart. xii. 42. Suet. Ner. 29. Ov. A. A. i. 524. Tac. An. xv. 37. R.

The *prætexta* was a white gown (*toga*) with a purple border, and was worn by magistrates and priests, and by noble boys till they completed their fifteenth year, when they exchanged it for the manly gown. Pers. v. 30. PR. R.

79. *Ceterarum rerum studia et doctrina et præceptis et arte constant; poeta natura ipsa valet et mentis viribus excitatur et quasi divino quodam spiritu inflatur*; Cic. pro Arch. 8. cf. Hor. A. P. 408 sqq. PR.

80. *Cluvenus* was a miserable versifier of whom nothing further is known. PR.

81. This poem contains the sum and substance of the poet's future Satires. cf. CAS. on Pers. i. 1.

*Ex quo*; Hor. III. Od. iii. 21. ἔξ οὗ Hom. II. A. 7. ἔξ οὗ Aristoph. N. 520. *Quo tempore primum Deucalion vacuum lapides jactavit in orbem, unde homines nati, durum genus*; Virg. G. i. 61 sqq. 'From the earliest ages:' a *Pyrrha*; xv.

Navigio montem ascendit sortesque poposcit,  
 Paulatimque anima caluerunt mollia saxa  
 Et maribus nudas ostendit Pyrrha puellas,  
 85 Quidquid agunt homines, votum, timor, ira, voluptas,  
 Gaudia, discursus, nostri est farrago libelli.  
 Et quando uberior vitiorum copia? quando  
 Major avaritiæ patuit sinus? alea quando  
 Hos animos? Neque enim oculis comitantibus itur  
 90 Ad casum tabulæ, posita sed luditur arca.  
 Prælia quanta illic dispensatore videbis  
 Armigero! Simplexne furor, sestertia centum

30. *Amphictyonis temporibus aquarum illuvies majorem populorum Græciæ partem absumpsit. Superfuerunt, quas refugia montium receperunt, aut qui ad regem Thessaliæ Deucalionem ratibus evecti sunt: a quo propterea genus humanum conditum dicitur; Just. ii. 6. PR. Ov. Met. i. 264 sqq. He was son of Prometheus and Clymene. GRÆ.*

82. *Parva rate; Ov. μίβονα, λάρναξ, 'in the ark.' HN. The fable is a corruption of sacred history. PR.*

'The mountain' is Lycorea, one of the two peaks of Parnassus. R.

'The answers of the Delphian oracle were anciently 'given by lots:' *oracula verius dicuntur, quæ vaticinatione funduntur, sed et sortes, quæ ducuntur. Cic. de Div. ii. 33. Sometimes sortes signified 'oracular answers' in general, dictæ per carmina sortes; Hor. A. P. 403. auxilium placuit per sacras quærere sortes; Ov. precibus oracula poscas; Virg. Æ. iii. 456. poscens responsa; Sil. i. 121. PR. M. R. [Livy xxi, 62, n. ED.] The responses at this time were given by Themis: Ov. VS.*

83. *Saxa ponere duritiem capere, suumque vigorem, molliri que mora, mollitæque ducere formam: Ov. M. This story is supposed to have been suggested by the fanciful derivation of λάρναξ from λάρναξ. R.*

84. The *lapides Pyrrhæ jacti* (Virg. E. vi. 41.) produced women. *Pyrrha* was the daughter of Epimetheus and Asia. GRÆ.

86. *Discursus* 'their different pursuits.' But see v. 21. R.

*Farrago* (see note on Pers. v. 77.) 'a mixture, hodge-podge, olio.' M.

87. *Collecta vitia post tot ætates diu in*

*nos redundant, sæculo premimur gravi: Senec. Oct. GR. The predictions of Horace were verified, ætas parentum, pejor avis, tulit nos nequiores, mox daturos progeniem vitiosiore; III Od. vi. fin. See 147 sqq. vi. 292. R.*

88. Some take *sinus* to signify 'the lap' of the gown; others 'the belying' of the sail, or 'a spread of canvas.' PR. R. cf. 149 sq.

*Alea; cf. Pers. v. 57. PR. vetita legibus alea; Hor. III Od. xxiv. 58. Understand habuit: hos may mean tot, or Romanos; R. or hos animos is perhaps equivalent to tantas vires, 'such spirit and vigour.' M.*

89. *Loculus* 'a purse; arca' 'the money chest itself.' PR.

90. A sarcastic reflection on his fellow-countrymen as no longer strenuous in other battles. LU.

91. 'With his steward for armour-bearer,' as carrying money, dice, dice-box, and tables. VS. vii. 219. xiv. 4 sq. R.

92. 'A hundred sestertia.' The *sestertius* = about 1½d. The *sestertium* = 1000 *sestertii* = about £8. 1s. 6d. (1) If a numeral agrees with *sestertii*, it denotes so many *sestertii*, as *decem sestertii*. (2) If the genitive plural of *sestertii* is joined with a numeral in another case, it denotes so many thousand, as *decem sestertium* = 10,000 *sestertii*. (3) If joined with a numeral adverb, it denotes so many hundred thousand, as *decies sestertium* = 1,000,000 *sestertii*. (4) The numeral adverb by itself has the same meaning, as *decies* = 1,000,000 *sestertii* = 1,000 sesterces. KN. AD. *Sestertium* is always the contracted genitive, with which *mille* or *millia* is generally

- Perdere et horrenti tunicam non reddere servo? V  
 Quis totidem erexit villas? quis fercula septem  
 95 Secreto cœnavit avus? Nunc sportula primo  
 Limine parva sedet, turbæ rapienda togatæ.  
 Ille tamen faciem prius inspicit et trepidat, ne  
 Suppositus venias ac falso nomine poscas.  
 Agnitus accipies. Jubet a præcone vocari  
 100 Ipsos Trojogenas: nam vexant limen et ipsi  
 Nobiscum. "Da Prætori, da deinde Tribuno!  
 Sed libertinus prior est." "Prior" inquit "ego adsum.  
 Cur timeam dubitæmve locum defendere, quamvis

understood; *sestertia* occurs only in poets. F. [Livy xxviii, 9, 8. ED.]

93. *Scis comitem horridulum trita donare lacerna*; Pers. i. 54. PR. 'shivering with cold,' as in Ov. A. A. ii. 213. *Reddere for dare*. R.

94. Cf. xiv. 86 sqq. R.

*Patinsis cœnabat omasi*; Hor. I Ep. xv. 34. *In atrio, et duobus ferculis, epulabantur antiqui*; Cato. *Ferculum*, according to Nonius, was 'a course.' vii. 184. xi. 64. R.

95. *Fuit illa simplicitas antiquorum in cibo captando, ut maximis viris prandere et cœnare in propatulo verecundiæ non esset: nec sane ulla epulas habebant, quas populi aculis subjicere erubescerent*; Val. Max. II. v. 5. PR.

*Quis avus* 'who of our ancestors?' LU.

The old republicans used to admit to supper the clients, who attended them from the forum. Under the emperors this laudable custom was abolished, and 'a little basket' of meat given to each of them to carry home. Nero ordered a small sum of money to be distributed instead of meat, and Domitian brought back the former practice: Suet. Ner. 16. Dom. 4. 7. Perhaps it was subsequently left optional, for here we find that money was again distributed. The sum was a hundred *quadrantes*, about 20*d.* sterling. G. v. 120. iii. 127 sqq. 249 sqq. Mart. I. lxi. III. vii. xiv. 3. VIII. l. 10. X. xxvii. 3. lxxv. 11. A. T. PR. R.

96. *Vestibulum ante ipsum primoque in limine*; Virg. *Æ.* ii. 469. vi. 427. R.

*Sedet*; ii. 120. R. *avus*, see note 18 on Herod. vii. 198.

'The dole's being snatched' or 'scrambled for' denotes their half-starved condition. *Togatæ* may mean 'Roman'

emphatically; cf. v. 100. Prop. IV. ii. 56. Virg. *Æ.* i. 282. but more probably is used contemptuously, as the *toga* was no longer worn by respectable persons. See note on v. 3. ii. 70. iii. 127. vii. 136. 142. viii. 49. Hor. I S. ii. 63. 82. Mart. II. lvii. 5. &c. R.

97. See note on v. 62. The meanness of the patron is strongly marked by his superintending the distribution 'in person.'

99. *Agnoscere* 'to recognize' is said of one known before; *cognoscere* 'to become acquainted with,' of a stranger. R.

'The crier' was properly called *nomenclator*; it was his office to announce the names of morning visitors, arrange them in order of precedence, &c. PL.

100. 'The patricians of the greater clans,' VS. who claimed descent from *Æneas* and the Trojans: cf. viii. 41 sqq. 181. xi. 95. so *Troïades*; Pers. i. 4. R.

*Limen terere*; Mart. X. x. 2. 'to wear.' R. *furesque feræque sustet hunc vexare locum*; Hor. I S. viii. 17. M. 'to pester.'

101. 'With us poor folk.' cf. iii. 128 sqq. R. Mart. X. x. 1 sqq. PR.

*Da &c.* These are either the orders of the patron to his steward, or the importunities of the needy patricians. PR. R.

*Prætor dictus quod exercitui præeat: est et magistratus juredicundo præpositus*; Varro. 'The tribune' might be either 'military' or 'plebeian.' PR. Of the latter, there were originally two, afterwards ten. The *prætor urbanus* was a magistrate nearly answering to 'the Lord Mayor' of London. M.

102. 'First come, first served.' G. *Libertini* are enfranchised slaves, M. and the same as *liberti*; they are called *liberti* when the patron's name is added. R.

- Natus ad Euphraten, molles quod in aure fenestræ  
 105 Arguerint, licet ipse negem? Sed quinque tabernæ  
 Quadringenta parant. Quid confert purpura major  
 Optandum, si Laurenti custodit in agro  
 Conductas Corvinus oves? Ego possideo plus  
 Pallante et Licinis." Expectent ergo tribuni;  
 110 Vincant divitiæ: sacro nec cedat honori, *to the sacred*  
 Nuper in hanc urbem pedibus qui venerat albis;  
 Quandoquidem inter nos sanctissima Divitiarum  
 Majestas: etsi funesta Pecunia templo  
 Nondum habitas, nullas numerum ereximus aras,  
 115 Ut colitur Pax atque Fides, Victoria, Virtus,  
 Quæque salutato crepitat Concordia nido.

104. An immense number of slaves came from Armenia, Cappadocia, Mesopotamia, and the countries through which the Euphrates flowed. *PR.*

Among the Orientals, even men used to wear ear-rings for ornament. *Plin. xi. 37. incedunt cum annulatis auribus; Plaut. Pœn. 14. PR.* The boring of the ear was, among many eastern nations, a sign of servitude; see *Exodus, xxi. 6.* This expression may be put by *hypallage* for *fenestræ in aure molli*, according to the proverb *auricula mollior*; *Cic. ad Q. Fr. ii. 15.* or from being a sign of softness in the wearer. *GR. R.*

105. 'I have five shops in the Forum which are let for as much as a knight's estate.' *VS. T. Tiberio imperante constitutum ne quis in equestri ordine conseretur, nisi cui ingenuo ipsi, patri, avoque paterno sestertia quadringenta census fuisset; Plin. xxxiii. 2. PR. xiv. 323 sqq. R.*

106. 'The greater purple' may be either 'the consulship,' as *taga major*; *Claud. IV. Cons. Hon. 656.* or 'the broad-bordered tunic of the senator,' as *purpura latio* and *latus clavus*; *Plin. Ep. ii. 9. major cl.*; *Stat. Silv. III. ii. 124. felix p.*; *Mart. VIII. viii. 4.* and on the other hand *pauper* and *angustus cl.* denote the equestrian order; *Stat. Silv. V. ii. 18. Vell. ii. 88.* But under the Cæsars this distinction was less rigidly observed. cf. *Suet. Aug. 38. Ner. 26. Dom. 10. Plin. xxxiii. 1. R. Id. ix. 36 sqq. PR. [Livy xxvii, 19, 8. ED.]*

108. *Corvinus*, descended from the Valerian clan. cf. *viii. 5. R.*

109. *Pallas*, an Arcadian, was a freed-

man of *Claudius* and immensely rich. *Suet. Claud. 28. Tac. An. xii. 53. xiv. 65. Plin. H. N. xxxiii. 10. Plin. Ep. vii. 29. viii. 6.* He was put to death by *Nero* for his wealth. *VS. R.*

*Licinius*, a German, was a freedman of *Augustus*; he was likewise very rich: *xiv. 306.* but there were also wealthy families of the *Licinian* clan, viz. the *Calvi Stolones*; *Liv. vii. 16.* and the *Crassi Divites. PR. R. Pers. ii. 36. VS. GRÆ. G.*

110. *Virtus post nummos*; *Hor. I Ep. i. 54. GR. omnis enim res, virtus, fama, decus, divina humanaque, pulchris divitiis parent; quas qui contraxerit, ille clarus erit, fortis, justus. Sapiensne? Etiam: et rex, et quicquid volet; Id. II S. iii. 94. Et genus et virtus, nisi cum re, vilior alga est; Id. v. 8. PR.*

The tribunes were *sacrosancti* 'inviolable'; *Liv. ii. 33. iii. 19. 56. Dionys. vi. 89. vii. 17.* If any one injured them by word or deed, he was held accursed, and his goods were confiscated. *AD. R.*

111. *Vilissimum est cretæ genus, quæ pedes venalium trans mare advectorum denotare majores instituerant*; *Plin. H. N. xxxv. 17. Regnum ipse tenet, quem sæpe coegit barbara gypsatos ferre catasta pedes*; *Tib. II. iii. 59. Pers. vi. 78. cf. v. 53. vii. 16. 120. Suet. Aug. 69.* This white mark was the signature either of the slave-merchant, or of the proprietor, or of the republic. *BRO. SA. PR. R.*

113. *Pecunia*, 'the cause of many a death,' was deified; and universally worshipped; though enshrined only in the hearts of her votaries. *VS. T. PR.*

116. At the temple of Concord was

- Sed quum summus honor finito computet anno,  
 Sportula quid referat, quantum rationibus addat; *To their one.*  
 Quid facient comites, quibus hinc toga, calceus hinc est  
 120 Et panis fumusque domi? Densissima centum  
 Quadrantes lectica petit, sequiturque maritum  
 Languida vel prægnans et circumducitur uxor.  
 Hic petit absenti, nota jam callidus arte,  
 Ostendens vacuam et clausam pro conjugè sellam.  
 125 "Galla mea est" inquit: "Citius dimitte. Moraris?"  
 "Profer Galla caput." "Noli vexare, quiescit."  
 Ipse dies pulcro distinguitur ordine rerum:  
 Sportula, deinde forum jurisque peritus Apollo  
 Atque triumphales, inter quas ausus habere  
 130 Nescio quis titulos Ægyptius atque Arabarches,

heard the chattering of the stork which had built its nest there, as often as it flew home with food for its young. *VS. ipsa sibi plaudat crepitante ciconia rostro; Ov. Met. vi. 97. T. FA.*

117. 'Men of the highest rank calculate on these doles as no inconsiderable portion of their annual income.' See note on 101. *LU.*

119. See 46. *Mart. III. xxx. R.* 'These poor dependents had looked to this as a means of paying their tailor's, shoemaker's, baker's, and coalmerchant's bills.'

120. *Mart. XIII. xv. III. xxx. 3. R.*

121. 'A crowd of litters brings petitioners.' *PR.* See 95. *R.*

124. See 65. *PR.*

125. *Galla* is supposed to be the wife's name. *M.*

With inquit understand *maritus. PR.*

126. 'Put out your head,' says the dispenser, (because this was 'a stale trick' *nota ars*). 'Don't disturb her;' says the husband; 'I dare say, she is asleep.' *LU.* Or the whole line may be assigned to the husband only.

127. The ordinary routine of the day's employment is made much the same by *Martial*; *prima salutantes atque altera continet hora. Exercet raucos tertia caussidicos. In quintam varios extendit Roma labores: sexta quies lassis, septima finis erit. Sufficit in nonam nitidis octava palæstris: imperat exstructos frangere nona toros. Hora libellorum decima*

*est; IV. viii. PR.*

128. The clients attended their patron to 'the forum' of Augustus, in which there was an ivory statue of Apollo (*Plin. xxxvi. 5. vii. 53. Hor. I. S. ix. 78.*); who is called *juris peritus* from the number of pleadings, at which he must have been present. Hence also we have *Marsyan caussidicus; Mart. II. lxiv. 8. Hor. I. S. vi. 119.* In the same spot Augustus had erected 'the triumphal statues' of the greatest generals; *Suet. Aug. 29. VS. 31. BRI. GR. PR. R.*

130. 'An effigy with an inscription on the pedestal:' *claraque dispositis acta subesse viris; Ov. F. v. 566. GR.*

*Arabarches.* There is much uncertainty here both as to the text, and as to the person intended. He may be either (1) *Crispinus* (*v. 26*), who was created Prince of Arabia by Domitian, *Schol. MS.* He might also be called 'the Arch-Arabian,' sarcastically, as worst of all the Arab slaves. *LU.* or (2) *Tib. Alexander*, who was governor of Egypt, brother or nephew of Philo Judæus, procurator of Judæa, and a Roman knight. *Tac. H. i. 11. ii. 79. Eus. ii. GY. AL. FA. HO. G.* or (3) *Josephus*, to whom Vespasian granted a triumphal statue. *Hieronym. FL. PA.* Then with regard to the word itself, it is doubted whether it should be *Arabarches* or *Alabarches*; see *F.* and *R.'s excursus.*

Cujus ad effigiem non tantum mejere fas est.  
 Vestibulis abeunt veteres lassique clientes  
 Votaque deponunt, quamquam longissima cœnæ  
 Spes homini. Caules miseris atque ignis emendus.

135 Optima silvarum interea pelagique vorabit  
 Rex horum vacuisque toris tantum ipse jacebit.  
 Nam de tot pulcris et latis orbibus et tam

131. Pers. i. 114. PR. 'It is allowable to commit any nuisance.' vi. 309. BRI. R.

132. See 95 sq. *Veteres* is in aggravation of the neglect. R. The two classes of patron and client comprehended nearly all the citizens of Rome. A patron was a man of rank and fortune, under whose care the meaner people voluntarily put themselves, and, in consequence of it, were denominated his clients. The patron assisted his client with his influence and advice, and the client, in return, gave his vote to his patron, when he sought any office for himself or friends. The client owed his patron respect, the patron owed his client protection. The early Romans threw a sanctity around this obligation on the patron's part. It was expressly enforced by a law of the Twelve Tables: *patronus si clienti fraudem fecerit, sacer esto*. Virgil, many ages after, places the unjust patron in Tartarus, among the violators of natural and moral decorum: *hic quibus invisifratres, pulsatusve parens, et fraus innexa clienti*; Æ. vi. 608. This state of mutual dependence, which commenced with the monarchy, was productive of the happiest effects; till, as riches and pride increased, new duties were imposed on the clients: they were harassed with constant attendance, and mortified by neglect; in a word, they were little better than slaves. G.

133. *Deponere* is opposed to *suscipere*. GR.

*Longissima* 'retained to the very last' or 'cherished all day long.' Lucian (*περὶ τῶν ἐπὶ μισθῷ συνίτων*) says of clients, *ὅτι ἄδοτις ἰλαρίδα μίον πολλὰς ἡδίας δωροῖσιν, καὶ σίτακτας αἰνεῖσιν οὐδὲν ἐν ἄπαντι τῷ βίῳ κίρα τῆς ἰλαρίδος*, §. 7 and 8. cf. vi. 166. Unless the words should be transposed thus *votaque deponunt cœnæ; longissima quamquam spes homini*, according to the old adage, *ægroto dum anima est spes est*,

'while there is life there is hope.' Hence it was that to Hadrian's question 'What is the longest thing?' Epictetus answered 'Hope.' R.

134. 'With their paltry dole they have to buy a bunch of greens and a little firewood on their way home; and then they must wait till the vegetables are boiled, before they can appease their hunger.'

136. *Βασιλεύς*, Lucian repeatedly; *δισπότης*. Id. *Nigr. Rex*; v. 14. 137. viii. 161. Hor. I Ep. xvii. 43. Mart. III. vii. 5. V. xxii. 14. *dominus*; v. 81. 92. 147. R. Seneca somewhere says that good cheer, without a friend to partake of it, is the entertainment of a wild beast: and Alexis abuses a man for being *μονοφάγος*. G.

*Iris*, as *ἀντίς*. cf. Aristoph. Th. 472. 541.

At their meals, the men used to recline on sofas, and the ladies sat in chairs. BO. cf. note on ii. 120. R.

137. See 75. *Orbis* denotes 'the slab of a round table'; xi. 122. 173. cf. iv. 132. Mart. II. xliii. 9 sq. IX. lx. 7 sqq. Their tables were originally square; v. 2. Varr. iv. 25. R. It was the ancient fashion to place before the guests tables with the viands, and not to change the dishes on the table. They had two tables, one with the meat, &c. the other with the dessert. When they had eaten as much meat as they wished, the table itself was withdrawn, and the second course or dessert was placed before them on a fresh table. The square tables went out of fashion with the *triclinia*. The new-fashioned couch was of a semicircular form called *sigma*, from its shape C; and it held seven or eight persons; Mart. X. xlviii. 5 sq. XIV. lxxxvii. to suit these, round tables were introduced. As luxury advanced the number of tables was increased (sometimes they had a fresh table with every course); and the guests either remained

- Antiquis una comedunt patrimonia mensa.  
 Nullus jam parasitus erit! Sed quis ferat istas  
 140 Luxuriæ sordes? Quanta est gula, quæ sibi totos  
 Ponit apros, animal propter convivia natum!  
 Pœna tamen præsens, quum tu deponis amictus  
 Turgidus et crudum pavonem in balnea portas.  
 Hinc subitæ mortes atque intestata senectus.  
 145 It nova nec tristis per cunctas fabula cœnas:  
 Ducitur iratis plaudendum funus amicis.  
 Nil erit ulterius, quod nostris moribus addat  
 Posteritas: eadem cupient facientque minores.

in the same place while the tables were changed, or else removed to the fresh tables; which latter Martial calls *ambulans cœna*; VII. xlviii. Both the number and size of these tables is here noticed. The diameter of the table, which consisted of a single slab, would depend on the size of the citron tree. And the beauty of the wood consisted in the number of its knots and veins. Whence Petronius says, *citrearum mensarum Africa emtarum maculas mutari auro viliori, et censum ita terbari*. Their antiquity too is not overlooked: they had been famous in the family for several generations. And yet amidst all this profusion, one single course coost a fortune! There seems an allusion to the gluttony of Clodius Æsopus, the actor, and his son. Plin. ix. 35. x. 51. Hor. II S. iii. 239 sqq. *HN*. Plut. Luc. p. 318 sq. Anton. V. p. 149. Suet. Cal. 37. Vit. 13. R. *LU*. *LI*. *AD*.

139. 'The parasite' (*παράσιτος*) paid for his dinner by flattery of his host. *PR*. Terence has given a masterly portrait of such a character in his Gnatho. *M*.

'One consolation is, that the breed of parasites will become extinct! and yet it may be questioned whether even a parasite could sit still and see such a disgusting exhibition of selfish gluttony.'

140. *O quanta est gula, centies comesse!* Mart. V. lxx. 5. *memorable magni gutturis exemplum*; ii. 113. R. P. Servilius Rullus was the first who had a wild boar dressed whole. Plin. viii. 51. *PR*. cf. v. 116. Suet. Tib. 34. Mart. VII. lix. It was often the top dish. Antony had eight served up; Plut. Cæsar had one to each guest; Ath. iv. 1. R.

141. *Suillum pecus donatum ab natura dicunt ad epulandum*; Var. R. R. II. iv. 10. *PR*. A certain philosopher conjectured that *δς* was the same as *δς*. *ὅς* *ἴσθι* *καὶ* *σφαγῆν* *μὲν* *καὶ* *κατέδωκεν*. Clem. Al. Strom. ii. 'For a banquet, not for a solitary meal.' R.

*Natis in usum lætitiæ scyphis pugnare*; Hor. I Od. xxvii. 1. *PR*. *Oves, placidum pecus, inque tuendos natum homines*; Ov. M. xv. 116 sq. *M. boves, animal natum tolerare labores*; Id. 120 sq. [Livy xxii, 4, 3. *ED*].

142. *Culpam pœna premit comes*; Hor. IV Od. v. 24. *GR*. III Od. ii. 31 sq. *R. hinc (ex ebrietate) pallor et genæ pendulæ, oculorum ulcera, tremulæ manus effundentes plenus vasa; et quam sit pœna præsens, furiales somni et inquietas nocturna ostendunt*; Plin. xiv. 22. *BRI*.

Primus Q. Hortensius augurali cœna dicitur pavones posuisse. Quorum pretia statim extulerunt multi, ita ut ova eorum denarii venirent quinis, ipsi facile quinquagenis; Macr. Sat. iii. 13. *PR*. The flesh of this bird is very indigestible. Aug. de Civ. D. xxi. 4. *AS*.

143. Pers. iii. 98 sqq. *PR. crudi tumidique lavemur*; Hor. I Ep. vi. 61. *M*.

145. *Avarus, nisi cum moritur, non recte facit. GRÆ*.

146. *Tristia funera ducunt*; Virg. G. iv. 256. Pers. 105 sq. cf. Eund. vi. 33 sq. *LU*. The friends are annoyed, both at the selfishness of the deceased, and at their having no legacies from him. *M*.

147. See 87. R.

148. *Minores, understand natu, M. ii. 146. viii. 234. opposed to veteres*; xiv. 189. to *majores*; Ov. Tr. IV. x. 55. R.



- Omne in præcipiti vitium stetit. Utere velis;  
 150 Totos pande sinus. Dicas hic forsitan " Unde  
 Ingenium par materiæ? unde illa priorum  
 Scribendi, quodcumque animo flagrante liberet.  
 Simplicitas, cujus non audeo dicere nomen?  
 Quid refert dictis ignoscat Mucius, an non?  
 155 Pone Tigellinum: tæda lucebis in illa,  
 Qua stantes ardent, qui fixo gutture fumant,  
 Et latum media sulcum diducis arena."

149. 'The climax is now complete: vice has reached its acme.' [Livy xxiv, 7, 1. ED.]

The poet here encourages himself to give full scope to his indignation in a familiar metaphor. cf. Virg. G. ii. 41. iv. 117. Hor. I Od. xxxiv. 4. II Od. x. 23. IV Od. xv. 4. &c. R.

150. From *unde* to *arena*, 157. is an anticipation of the objections supposed to be made by a friend. BRI.

151. Observe the *hiatus* in *materiæ unde*. See ii. 26. iii. 70. v. 158. vi. 247. 468. &c. R.

*Priores viz.* Eupolis, Cratinus, Aristophanes, Lucilius, Cato Censorius, Terentius Varro, and Horace. PR. cf. Hor. II S. i. 62. R.

153. *Simplicitas, wapporia*. 'The unutterable name' was *libertas*. BRI. cf. Suet. Cal. 27. PR.

154. See Pers. i. 114 sq. 'T. Mucius Albutius had sufficient magnanimity and wisdom to disregard the attacks of Lucilius; but had it been otherwise, the satirist would have little to dread from his resentment.' VS. M.

155. 'Dare to put down the name of Tigellinus, and you will be treated as an incendiary.' C. *Offonius Tigellinus* of Agrigentum was recommended to the notice of Nero by his debaucheries. After the murder of Burrhus, he succeeded to the command of the prætorian guards, and abused his ascendancy over the emperor to the most dreadful purposes. He afterwards betrayed him; by which, and other acts of perfidy, he secured himself during Galba's short reign. He was put to death by Otho, to the great joy of the people, and died, as he had lived, a profligate and a coward. See 59. Who is here designated by the name of Tigellinus, cannot now be known; even in Trajan's reign there were de-

praved favourites, whose enmity it would be perilous to provoke. G. VS. Mart. III. xx. 16. GRÆ. PR. Suet. Galb. 15. *Pone* may mean 'pourtray;' Pers. i. 70. Hor. A. P. 34. R.

*Tæda—fumant*. The dreadful fire, which laid waste a great part of Rome in the reign of Nero, was found to have broken out in the house of Tigellinus. His notorious intimacy with the emperor corroborated the general suspicion that the conflagration was owing to design. Nero was exasperated at the discovery, and to avert the odium from his favourite, basely taxed the Christians with setting fire to the house. Thousands of those innocent victims were sacrificed in consequence: *multitudo ingens convicti sunt: et pereuntibus addita ludibria, ut ferarum tergis coniecti, laniatu canum interirent, aut crucibus adfixi, aut flammandi; atque, ubi defecisset dies, in usum nocturni luminis urerentur: hortos suos ei spectaculo Nero obtulerat, et circense ludicrum edebat; Tac. An. xv. 44. G.* This was called *tunica punire molesta*; viii. 235. BRO. *circumdati defixis corporibus ignes; Sen. de Ira, iii. 3. LJ. cogita illam tunicam alimentis ignium illitam et intextam, et quicquid præter hæc sævitia commenta est; Id. ad Lucil. PR. Id. Ep. xiv. R.*

157. *Homines defoderunt in terram dimidiatos, ignemque circumposuerunt; ita interfecerunt; Cat. ap. Gell. iii. 14. GRO.* [Supposing this to be the case here, we may read (or, at any rate, interpret) the line thus; *Et latum medium sulcum diducis arena.* cf. Livy v, 38; xxi, 55, 5; (DR.) xliv, 33. ED.] The ground in which the stake was fixed appears to have been more or less excavated; *pæna Flavii Veiano Nigro tribuno mandatur, is proximo in agro scrobem effodi jussit, quam Flavius ut humilem et angustam increpabat; Tac. An. xv. Scrobem sibi fieri coram imperat dimen-*

- Qui dedit ergo tribus patruis aconita, vehatur  
 Pensilibus plumis atque illinc despiciat nos?  
 160 "Quum veniet contra, digito compeste labellum.  
 Accusator erit, qui verbum dixerit, HIC EST.  
 Securus licet Æneam Rutulumque ferocem  
 Committas: nulli gravis est percussus Achilles,  
 Aut multum quæsitus Hylas urnamque sequutus.  
 165 Ense velut stricto quoties Lucilius ardens  
 Infremuit, rubet auditor, cui frigida mens est  
 Criminibus; tacita sudant præcordia culpa.  
 Inde iræ et lacrumæ. Tecum prius ergo voluta  
 Hæc animo ante tubas: galeatum sero duelli

*sus ad corporis sui modulum ipse Nero;* Suet. Ner. 49. 'These executions often took place 'in the centre of the arena of the amphitheatre.' Suet. Cal. 7. *PR.* *nemo spectator miseræ voluptates unco et ignibus expiavit;* Plin. Pan. xxxiii. 3. *R.* or 'You labour in vain, as if you were ploughing the sand.' cf. vii. 48 sq. *M.*

158. Here the author replies indignantly. *LU.* See 67. *PR.* 'Wolf-bane' may be put for poison generally: *lurida terribiles miscent aconita novercæ;* Ov. Met. i. 147. *M.* *Id.* vii. 418 sqq. *Virg.* G. ii. 152. *R.*

159. 'On pensile couch of down.' *VS.*

160. The friend now speaks.

*Contra* 'in your way,' Mart. V. iv. 5. XIV. lxii. *R.*

161. 'He will be regarded in the light of an accuser, who shall but have whispered "That's he!"' *H.* even although these words are generally used in a favourable sense; as Pers. i. 28. Mart. V. xiii. 3. *R.* or 'If a person does but say "That's he!" he will have an information laid against him.' *PR.*

162. 'You may without apprehension handle epic themes.' 'The Rutulian' is Turnus. *PR.* cf. Hor. II S. i. 10 sqq. *R.* *Nos enim, qui in foro verisque litibus terimur, multum malitiæ, quamvis nolimus, addiscimus: schola et auditorium, ut ficta causa, ita res inermis innoxia est;* Plin. There is the same idea in the Knight of the Burning Pestle: "Prol. By your sweet favour we intend no harm to the city. Cit. No, sir! yes, sir. If you were not resolved to play the jack, what need you study for new subjects purposely to abuse your betters? Why could

not you be content, as well as others, with the Legend of Whittington, the Story of Queen Eleanor, and the rearing of London Bridge upon woollsacks?" *G.*

163. *Committere* is a metaphor from 'matching' a pair of gladiators 'against each other.' *GRÆ.* vi. 378. 436. Luc. i. 97. *R.*

*Nec nocet auctori, mollem qui fecit Achillem, infregisse suis mollia facta modis;* Ov. Tr. ii. 411 sq. *GR.* *Achilles* was shot with an arrow by Paris. *PR.* Hom. II. X 359. Od. Ω 36 sqq. *Virg.* Æ. vi. 57. *R.*

164. 'Sought for by Hercules and the Argonauts.' *Virg.* E. vi. 43 sq. *PR.* G. iii. 6. *R.*

165. *Secuit Lucilius urbem;* Pers. i. 114. *PR.* Hor. I S. iv. 1 sqq. II S. i. 62 sqq. *R.* cf. Suet. Cal. 53. Hor. III Od. i. 17 sqq. In Randolph's Entertainment there is an admirable paraphrase of this passage: "When I but frown'd in my Lucilius' brow, Each conscious cheek grew red, and a cold trembling Freezed the chill soul, while every guilty breast Stood, fearful of dissection, as afraid To be anatomized by that skilful hand, And have each artery, nerve, and vein of sin, By it laid open to the public scorn." *G.*

166. 'It shudders;' 'the blood runs cold.' *M.* *formidine turpi frigida corda tremunt;* Sil. ii. 338. *R.*

168. *Hinc illæ lacrumæ!* Ter. And. I. i. 99. *GRÆ.*

*Virg.* Æ. iv. 533. vi. 158. 185. *R.*

169. *Tubas* is here put for *classica* 'the sounds of the trumpet.' *GRÆ.* *cur ante tubam tremor occupat artus;* *Virg.* Æ.

170 Pœnitet." Experiar, quid concedatur in illos,  
Quorum Flaminia tegitur cinis atque Latina.

xi. 424. cf. Sil. ix. 52. Claud. in Ruf. i. 333. *de* L. Stil. i. 192. *R.* Juvenal is very fond of adopting Virgilian expressions; see Gl. ii. 99. 100. vi. 44. (cf. i. 36.) xii. 94. &c. *HR.*

*Galeatus* denotes not merely 'a soldier,' as in viii. 238. but one who has buckled on his helmet (cf. vi. 252.); since it appears from Trajan's Pillar, that before soldiers went into battle, their helmets were suspended from the right shoulder. *HR.*

*Sero*; compare St Luke xiv. 31.

*Duellum* is the ancient form of *bellum*, and hence the word *perduellis*. *F.*

. 170. The Poet declares that he will

wage war on the dead alone. *PR.* Hall, on the contrary, says, "I will not ransack up the quiet grave, Nor burn dead bones as he example gave; I tax the living, let the ashes rest, Whose faults are dead, and nailed in their chest." Yet Hall, like Juvenal, makes use of the names of those departed. *G.*

171. 'The Flaminian and Latin ways,' as well as the Appian, were adorned on either side with the sepulchres of many illustrious men: *VS.* v. 55. for the laws of the Twelve Tables prohibited sepulture within the walls. The Latin way led to Sinuessa. *PR.*

## S A T I R E II.

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### ARGUMENT.

This Satire, in point of time, was probably the first which Juvenal wrote.

It contains an irregular but animated attack upon the hypocrisy of philosophers and reformers; whose wickedness it exposes with just severity, 1—28. Domitian here becomes the hero: and the poet must have had an intrepid spirit to produce and circulate, though but in private, such a faithful picture of that ferocious tyrant, at once the censor and the pattern of profligacy, 29 sqq. The corruption, beginning at the head, is represented as rapidly spreading downwards, 34—81.

Such was the depravity and impiety, that a club was formed to dress up as females and burlesque the rites of the Good Goddess, 82—114. There were even instances of men marrying each other, 115—142. and of Roman nobles degrading themselves by playing the gladiator, 143—148.

Infidelity was now universal. How would the heroes of primitive Rome receive in the shades below their degenerate posterity! 149—158. Even the victorious progress of the Roman arms served but to diffuse corruption more widely, 159—170. *G. R.*

There is a close correspondence between this Satire and Dio Chrysost.

*περὶ εὐχάματος Orat. Alex. hab. H.N.*

ULTRA Sauromatas fugere hinc libet et glaciale  
 Oceanum, quoties aliquid de moribus audent,  
 Qui Curios simulant et Bacchanalia vivunt.  
 Indocti primum; quamquam plena omnia gypso  
 5 Chrysippi invenias. Nam perfectissimus horum est,  
 Si quis Aristotelem similem vel Pittacon emit,  
 Et jubet archetypos pluteum servare Cleanthas.  
 Fronti nulla fides. Quis enim non vicus abundat  
 Tristibus obscœnis? Castigas turpia, quum sis

1. 'Fain would I flee.' cf. xv. 171 sq. Prop. II. xxx. 2. R. Hor. III Od. x. 1.

The *Sauromatæ*, or *Sarmatæ*, (iii. 79. Herod. iv. 21. &c.) inhabited the banks of the Tanais and Borysthenes; GR. PR. the province of Astracæan.

The icy or northern ocean: *et qua bruma rigens ac nescia vere remitti, adstringit Scythico glaciale frigore pontum*; Luc. i. 17. M.

2. Understand *docere, scribere, aut disputare*. GR. In this line, as in vv. 40, 63, and 121, there is a side blow at the Perpetual Censorship which Domitian had assumed. HR.

3. *Simulari* 'to pretend to be what one is not'; *dissimulari* 'to pretend not to be what one is.'

M'. *Curius Dentatus*, thrice consul, conqueror of the Sabines, Samnites, Lucanians, and Pyrrhus, was a pattern of frugality and integrity. Val. Maxim. iv. 3, 5. Plin. xviii. 3. PR. xi. 78 sqq. *Adspicis incomptis illum, Deciane, capillis?* (cf. Hor. I Od. xii. 41 sqq.) *cujus et ipse times triste supercilium; qui loquitur Curios, assertoresque Camillos: nolito fronti credere*; Mart. I. xxv. VII. lviii. 7 sq. IX. xxviii. 5 sqq. *Quid? si quis vultu torvo ferus, et pede nudo, exiguæque togæ simul et textore Catonem, virtutemne repræsentet moresque Catonis?* Hor. I Ep. xix. 12 sqq. R.

*Bacchanalia*: cf. Liv. xxxix. 8 sqq. PR. A Grecism for *baecchantium more*. M. *Nunc Satyrum, nunc agrestem Cyclopa movetur*; Hor. II Ep. ii. 125. In these rites the grossest vices were practised under the cloak of religion. R.

4. These unlearned pretenders had brought out of the schools little wisdom, but plenty of conceit. HR.

Understand *locæ*: 'every corner of their libraries and halls.' LU.

*Gypso* 'of plaster casts or busts.' LU.

5. *Chrysippus*, the Stoic, pupil of Zeno and Cleanthes. LU. Pers. vi. 80. PR. *Est i. e.* in their estimation. LU.

6. 'A fac-simile of Aristotle,' the Stagyræite, pupil of Plato, founder of the Peripatetic sect, tutor of Alexander the great. PR. *Thus similem te* 'an image of thee'; Stat. I S. i. 101. II S. vii. 129. Mart. IX. cii. 1. R.

*Pittacus*, Dictator of Mitylene, one of the seven sages. LU.

7. 'Originals' (*ἀρχὴ εὐρεῖς*). T. Mart. VII. x. 4. XII. lxi. 2. R.

*Pluteum* 'the bookcase.' VS. Pers. v. 106. PR.

*Cleanthes*, originally a pugilist, was afterwards pupil of Zeno, and his successor in the Stoic School: while student he was so poor that he used to work at night in drawing water for gardeners, and was hence called *φειάμελος*. LU. Therefore some prefer the reading *putum*. VA. GRÆ. H. Pers. v. 64. PR.

If Lucian had read Juvenal, he might have this passage in his thought when he wrote his *Illiterate Book-collector*. Locher, who translated Brandt's *Ship of Fools*, had undoubtedly both Lucian and Juvenal before him, when he gave the following version: *spem quoque nec parvum collecta volumina præbent, calleo nec verbum, nec libri sentio mentem, attamen in magno per me servantur honore*. G.

9. 'Solemn debauchees': *ærumnosique Solones, obstipio capite et figentes lumine terram*; Pers. iii. 79. GR. *Philosophi vultum et tristitiam et dissentientem a ceteris habitum pessimis moribus prætendunt*; Quint. I. pr. §. 15. *Pigritiæ arrogantioris (homines), qui, subito fronte conficta immissaque barba, paulum aliquid sederunt in scholis philosophorum, ut deinde in publico tristes, domi dissoluti, captant auctoritatem contemptu ceterorum*; Id. XII. iii. 12. HR.

- 10 Inter Socraticos notissima fossa cinædos.  
 Hispida membra quidem et duræ per brachia setæ  
 Promittunt atrocem animum; sed podice levi  
 Cæduntur tumidæ, medico ridente, mariscæ.  
 Rarus sermo illis et magna libido tacendi
- 15 Atque supercilio brevior coma. Verius ergo  
 Et magis ingenue Peribomius. Hunc ego fatis  
 Imputo, qui vultu morbum incessuque fatetur.  
 Horum simplicitas miserabilis; his furor ipse  
 Dat veniam: sed pejores, qui talia verbis
- 20 Herculis invadunt et de virtute loquuti

*Castigas, &c.* cf. Rom. ii. 1. M.

10. 'The most notorious sink of all the depraved pretenders to Socratic philosophy.' As Juvenal admired Socrates, xiii. 185 sq. xiv. 320. and is here attacking hypocrisy, (Mart. IX. xlviii. R.) the alteration of the text to *Sotadicus* is worse than unnecessary, for Sotades was no hypocrite. G.

11. Cf. ix. 15. xiv. 194. Mart. II. xxvi. VI. lvi. R. Ov. Met. xiii. 850. *LU.* These were *Stoici pæne Cynici*; Cic. Off. i. 35. *HR.*

12. V. Flacc. i. 272. Claud. iv. Cons. Hon. 521. *Spondet*; vii. 134. *στυῦται*, Hom. II. r 83. E 832. I 241. R.

*Atrox animus Catonis*; Hor. II Od. i. 24. R.

"But all so smooth below! the surgeon smiles, And scarcely can, for laughter, lance the piles." G.

14. The Pythagorean philosophers exacted rigid silence from their pupils. *GR.* *ἰσῶν ἀντοῦ κοσμίως βαδίζοντας, ἀταξιβλαμύσους ἐυσταλῶς φροντίζοντας καὶ ἀβελιωτοῦς. ἰν χερῶν κορυφῆς τοῦς ἀκρίτους, οὐδὲν ἀβρὸν οὐδ' αὐτὸν ἰς τὸ ἀδιάφορον ὑπερακίσσασθαι, ὡς ἱερατικὸν εἶναι καὶ κοινὰν ἀποχρῶς, ἀλλ' ἰσὶ τοῦ μίσου καταστήματα, ἃ δὲ ἄριστοι ἄπαντες ἴσως φασὶν ἢ τοῦτων ἰλίγιον εἶναι μίλιαι. ἄχρῆς ἂν ἐυσταλῆς ἢ ἀταξίᾳ καὶ ἰσῶν βαθῆς καὶ ἰν χερῶν ἢ κορυφῆς; καὶ χερῶν ἀπὸ σχηματῶν καὶ βαδισμάτων καὶ κορυφῆς διαγιγνώσκουσιν τοῦς ἀκρίτους; ὅς δ' ἂν μὴ ἴχῃ ταῦτα μηδὲ σπυρροῦς ἢ καὶ φρονησιτικῶς τὸ πρόσσωπον, ἀταξιαστικῶς καὶ ἀποβλητικῶς;* Luc. Hermot. 18. R.

15. The Stoics, who were the most rigid sect, (64 sq. iv. 76.) cut their hair quite close to the head; whence the proverb *crine Stoicus*; and *detonsa juvenis*;

Pers. iii. 54. *LU.* *ἄριστον οὐκ ἰσῶσι κόμη* was the opinion of Phocylides. *GR.* cf. I Cor. xi. 14. M. There is humour in the use of *supercilio*, as alluding to their affectation of superciliousness. v. 62. R.

*Verius* 'with more candour.' Cic. Or. ii. 86. R.

16. A fictitious name, from *περὶ* and *βωμῆς*, in allusion perhaps to the dissolute priests of Cybele. *VS.*

*Fatis* 'to an unfortunate constitution.' *Stupet hic vitio*; Pers. iii. 32. 'To a malign horoscope.' *PR.* cf. Manil. v. 105. *GR.* 'To irresistible destiny.' R.

17. 'His sin and its consequences.' v. 50. ix. 49. Rom. i. 27, latter part. *M.* *Fatetur* 'manifests,' 'openly shows.' x. 172. xv. 132. Perhaps *quem* would be preferable to *qui*. R.

18. 'Of him and the like.' R.

*Vera simplicitate bonus*; Mart. I. xl. 4. R.

'To be pitied.' *τούτους ἰλιῦσθαι προσήμι* Gal. de Us. Part. xi. *δρᾶ μοι κρᾶτιστον ἰθλοκαπήσαντα καὶ τὰ ἴσῶτα ἰσιστρέψαντα καὶ ἀδικίᾳ οὐκ ἀρεοῦμινοι ἰσὶ τὴν κοινὴν ἰλιῦσθον ἀπολογίαν καταφυγῆν (λίγω δὲ τὴν εὐχὴν καὶ μῦθον καὶ ἰμαρμίην) καὶ παρακίεσθαι συγγράμην ἴχουσιν μοι τοῦς ἰστιμῶντας, ἰδόντας ὡς οὐδὲν ἡμῶς κύριον. ἀλλ' ὅσοι σίως κρείττοτες, μᾶλλον δὲ μῦθων τῶν προσηρημένων ἀγόμεθα. οὐχ ἰσῶντες, ἀλλ' ἀναίτιον παντάσῳσι ὄντες. ἂν ἰσῶ μιν ἢ πωῖμιεν* Luc. 'A. σ. τ. ἰ μισθ. εν. 9. R.

19. 'They may be acquitted on the ground of insanity.'

With *talia* understand *flagitia* or *vitia*. cf. 34.

20. 'Herculean,' or 'in such language as Prodicus has put in the mouth of

Clunem agitant. "Ego te ceventem, Sexte, verebor?"

Infamis Varillus ait. "Quo deterior te?"

Loripedem rectus derideat, Æthiopem albus.

Quis tulerit Gracchos de seditione querentes?

25 Quis cœlum terris non misceat et mare cœlo,

Si fur displiceat Verri, homicida Miloni?

Clodius accuset mœchos, Catilina Cethegum?

Hercules. *GRÆ.* (cf. Pers. v. 34 sq. PR.) Xen. Mem. ii. 1. Cic. Off. i. 32. *M.* ἀκούσαντ' ὃ Στάσις [or Στάσις], ἱμαροὶ λήρου λόγων ὀνομακρίτους, εἰ μόνου πάντα τὰ 'ν τοῖς κίναξιν, πρὶν ἢ τῷ σοφῷ δούνα. αὐτοὶ καταρροφῶντι καὶ ἀλίγκισθε ἰουαία πράσαντες οἷς παραγῶντες θουλλῶτες γὰρ. ὅτι δι' μὴ τῶν σωμάτων, ἀλλὰ τῆς ψυχῆς ἱεῖον Herm. in Athen. xiii. 15. p. 563. R. These Stoics affected to imitate Hercules. HR.

21. 'Act the wanton.'

*Ceventem* 'indulging in lewdness.'

22. *Varillus*, a beggarly debauchee, being threatened with punishment by *Sextus*, a magistrate of depraved character, takes occasion to shelter himself by recrimination. He aggravates the hypocrisy of his judge by various examples, till the accumulated force of the charge is turned upon Domitian. *G.* cf. Hor. II S. vii. 40 sqq. R. Pers. iv. 23 sq. GR.

23. 'One who has his legs twisted like a thong.' PR.

*Vicinia solis usque ad speciem nigri coloris exussit Æthiopas, torridæ nimirum zonæ subjectos*; Macrob. de Som. Sc. ii. 10. Plin. ii. 78. Diod. iv. 1. PR.

*Qui alterum accusat probri, eum ipsum se intueri oportet*; Plaut. Truc. I. ii. 58. GR. St Matth. vii. 3—5. M.

24. *Ti.* and *C. Sempronii Gracchi* were brothers, nobly descended and virtuously educated, but too ambitious for their times. To carry an Agrarian law, which they had proposed, they stuck at no means however inconsistent with that liberty of which they were the professed champions. They both met with violent deaths, the former at the hands of Scipio Nasica, the latter about thirteen years afterwards, by order of the consul Opimius. Of their characters Dio says: *ἰαύτος μὲν ἀπ' ἀριστῆς ἐς φιλοτιμίαν, καὶ ἐξ αὐτῆς ἐς πακίαν ἐξώκειλεν· οὗτος δὲ παρα-*

*χρῆς ἐς φόβου ἦν, καὶ ἐκὼν ἰσθημένον* fr. 90. Cicero speaks in high terms of the abilities of the younger brother: *T. Gracchum sequutus est C. Gracchus, quo ingenio! quanta gravitate dicendi, ut dolerent boni omnes, non illa tanta ornamenta ad meliorem mentem voluntatemque esse conversa*; de Ar. Resp. 41. From the present passage it appears that Juvenal thought them seditious; they certainly set a pernicious example to the ambitious men of the subsequent age. After Sylla, Marius, and Cinna had devastated the commonwealth by their sanguinary feuds and proscriptions, the people, weary of fierce contentions from which they gained nothing, threw themselves into the arms of tyranny, the ordinary refuge from the evils of licentious anarchy. G.

25. An imitation of *non si terra mari miscbitur, et mare cœlo*; Lucr. iii. 854. 'Who would not exclaim, *O cœlum, O terra, O maria Neptuni!*' Ter. Ad. V. iii. 4. *LU.* vi. 283 sq. Virg. Æ. i. 133. v. 790. Liv. iv. 3. *τῆ γῆ ἐν οὐρανῷ ἀναμείχθαι* Luc. Prom. 9. R. "O all you host of heaven! O earth! What else? And shall I couple hell!" Shaks. Ham. I. v. See note on 75.

26. The extortions of *C. Verres*, in Gaul, Cilicia, and more especially in Sicily, where he was proconsul, are well known from Cicero's orations. R.

*T. Annii Milo* killed *P. Clodius*, and was defended unsuccessfully by Cicero. M.

27. *P. Clodius* was guilty of incest with his own sister, and of adultery with Pompeia, the wife of Cæsar. He was a bitter enemy of Cicero, and the chief author of his banishment. *GRÆ. M.* This name is the same as *Claudius R.*

*L. Sergius Catilina* and *Corn. Cethegus* were accomplices in the formidable conspiracy which was frustrated by the exertions of Cicero. Sall. Cat. PR. viii. 231. x. 287. R.

In tabulam Sullæ si dicant discipuli tres?  
 Qualis erat nuper tragico pollutus adulter  
 30 Concubitu, qui tunc leges revocabat amaras  
 Omnibus atque ipsis Veneri Martique timendas,  
 Quum tot abortivis fecundam Julia vulvam  
 Solveret et patruo similes effunderet offas."  
 Nonne igitur jure ac merito vitia ultima fictos  
 35 Contemnunt Scauros et castigata remordent?  
 Non tulit ex illis torvum Lauronia quemdam

28. 'The proscription-list.' Flor. iii. 21. V. Max. ix. 2. GRÆ.

Sulla: see i. 16.

*Dicere* in may be either 'to inveigh against, as accusers,' or 'to condemn, as judges.' R.

'The three disciples' are most probably the second triumvirate, Octavius, Antony, and Lepidus, who imitated Sulla in the extent and cruelty of their proscriptions: Flor. v. 4. The former triumvirate of Cæsar, Pompey, and Crassus, was formed within twenty years of Sulla's death. FS. R. Both these triumvirates might have said with Shylock, "The villainy you teach us, we will execute; and it shall go hard, but we will better the instruction;" Shakesp. M. of V. III. i. G.

29. 'Such a rigid censor was Domitian.' Suet. Dom. 8. HR. *Nostins hos, qui omnium libidinum servi, sic aliorum vitiis irascuntur, quasi invadeant; et gravissime puniunt, quos maxime imitantur;* Plin. Ep. i. 22. FA. Συχνὰ δὲ καὶ ἀδελφῶν καὶ γυναικῶν τῶν κλεινῶν ἐν μαχρίᾳ ἠκολούθησαν. ἂν ἴσως καὶ ἐν ἀβροῦ μαχρίᾳ ἴθνηται. D. Cass. lxxvii. 12. *Nec minore scelere quam quod ulcisci videbatur, Domitianus obentem inauditamque Corneliam damnavit incesti, cum ipse fratris filiam, incesto non polluisset solum, verum etiam occidisset!* Plin. iv. 11. G. Domitian, after having declined the hand of Julia the daughter of his brother Titus, seduced her, although she was then married to Sabinus. During the lifetime of her father and husband, however, he kept the intrigue secret. R. He had previously taken away Domitia Longina from her husband Ælius Lamia. M.

'Tragic,' 'full of horrors:' as were the guilty loves of Thyestes and Aerope, the passion of Phædra for her step-son Hippolytus, PR. the marriage of Œdipus and Jocasta, &c. HK. [Livy i, 46. ED.]

30. 'The Julian and Scatinian laws; the former against adultery, the latter against unnatural vices: 44. Suet. 8. The epigrammatist makes this re-enactment the grounds of courtly panegyric; Mart. VI. ii. IX. vii. PR. cf. vi. 368. R.

31. *Omnibus* shows the universal depravity of the times. R.

'Venus and Mars' were detected by Vulcan. LU. Ov. M. iv. 171 sqq.

32. 'Drugs to procure abortion.' vi. 368. 595 sq. R. These medicines were repeated in stronger doses, and the last proved fatal. Suet. 22. PR.

33. 'Her uncle' Domitian was ill-made. Suet. 18. GR.

'Shapeless lumps.' xv. 11. It does not follow from the epithet *secundam* and the plural *offas*, that more than one miscarriage was caused. R.

34. *Vitia ultima*, by hypallage, for 'the very worst of men;' LU. the abstract for the concrete: M. thus *labes ac cœnum;* Cic. *scelus;* Plaut. Bac. V. ii. 57. &c. R. Ter. And. III. v. 1. and *φίβος* for *φειβός*. Her. vii. 112.

35. M. *Æmilius Scaurus* is described as *homo vitia sua callide occultans;* Sall. Jug. 18. LU. Hor. I S. iii. 62. But on comparing xi. 90 sq. we may presume that the family, rather than the individual, is alluded to: 'Those who pretend to be Scauri.' R.

'Bite in return.' Hor. Ep. vi. Lucr. iii. 839. iv. 1131. R.

36. 'Of those hypocrites.' PR. *Torvum* 'crabbed;' or, if coupled with *clamantem*, 'sternly;' M. as Virg. Æ. vii. 399. Sil. xi. 99. R.

*Lauronia*, according to Martial, was *orba, dives, anus, vidua;* II. xxxii. 6. PR. The fable of 'the Lion and the Painter' (Spect. No. xi.) is admirably illustrated by her attack: which not only does away, in advance, several of the heaviest



Clamantem toties: "Ubi nunc lex Julia? dormis?"

Ad quem subridens: "Felicia tempora, quæ te  
Moribus opponunt! Habeat jam Roma pudorem!"

40 Tertius e cœlo cecidit Cato. Sed tamen unde  
Hæc emis, hirsuto spirant opobalsama collo  
Quæ tibi? Ne pudeat dominum monstrare tabernæ.  
Quod si vexantur leges ac jura, citari

Ante omnes debet Scatinia. Respice primum

45 Et scrutare viros: faciunt hi plura; sed illos  
Defendit numerus junctæque umbone phalanges.  
Magna inter molles concordia. Non erit ullum  
Exemplum in nostro tam detestabile sexu.

charges against the women in Sat. vi. but retorts them with good effect on the men. G.

37. 'The Julian law,' v. 30. was enacted by Augustus, and called Julian, because Augustus was adopted into that family by the will of his great uncle, and, consequently, took the name of C. Jul. Cæsar. GR.

*Ferulæ cessant, et idus dormiant in Octobres;* Mart. X. lxii. 10 sq. *pelluli dormiunt;* Plaut. Curc. I. ii. 66. R. *οἱ Λαυδαίμωνιοι, λόντες ἐν χρεῖα τὴν ἀντιρίαν τῶν ἀλότων περὶ Πύλον. Ἰφασαν. "κοιμάσθων οἱ νόμοι τῆμισον"* App. Pun. 112. RI. cf. 43.

38. Understand *inquit*. LU. 'Smiling ironically.' LU. Virg. Æ. x. 742. R.

39. See note on Pers. v. 178. PR. 40. Both M. Porcius Cato the Censor (thence called *Censorius*) and his great-grandson, surnamed *Uticensis* from his death at Utica, were men of most rigid morals, and strict disciplinarians. VS. PR. Thus *Sertinius* is called *sapientum octavus*; Hor. II S. iii. 296. R. See note on 2. HR.

Any thing of extraordinary excellence (xi. 27.), or occurring unexpectedly in a time of great emergency, [Livy xxii. 29, 2; ED.] was said to have come down from heaven. R. A pinnace, which (Herodotus says viii. 94.) fell in with the Corinthians *θείη προμήνη*. is called by Plutarch *εὐρανοπορετής*.

41. Lauronia may be said to have smelt this censor out, notwithstanding his assumed odour of sanctity. M.

*Hirsuto*, see 11. R.

'Exhale fragrance.' *ambrosiæque comæ divinum vertice odorem spiravers;* Virg. Æ. i. 407.

*Opobalsama* was the juice which exuded from the wounds made in the balsam tree; respecting this, the *xylobalsamum*, and the *carpobalsamum*, see Plin. H. N. xii. 15 s 25. LU. Mart. XIV. lix. R.

42. 'By the way, I should very much like to know the shop, where you bought such lady-like perfumes; why should you be ashamed to tell me?' PR. M.

43. [Livy xxvii. 7, f. ED.] *Vir bonus est quis? qui consulta patrum, qui leges juraque servat;* Hor. I Ep. xvi. 41. i. e. the decrees of the Senate, 'the statute-law, and the common-law.' M.

*Vexari* 'to be roused into action' is opposed to *dormire*. M. cf. 37.

44. See v. 30.

45. 'More things deserving of reprobation and punishment,' R.

46. *Ipse metus exsolverat audax turba suos: quidquid multis peccatur, inultum est;* Luc. v. 259 sq. VS. *pudorem rei tollet multitudo peccantium, et desinet esse probri loco commune delictum;* Sen. Ben. iii. 16. Clem. i. 22. R.

'By locking their shields one in the other' the *testudo* was formed. PR. *φράξαντες σάκας σάκῃ, ἀσπίς ἄρ' ἀσπίδι ἴσχυς. ὅς τῶνκευ ἰφίστασαν ἀλλήλοισι* Hom. II. N 130 sqq. II 212 sqq. R. See note on *φράξαντες τὰ γόμῃ*. Her. ix. 61.

'The phalanx' was the Macedonian disposition of heavy infantry. LU.

47. Cf. Cat. lvii. 1. 10. *similis gaudet*, and Mart. VIII. xxxv. GR.

48. *Exemplum* 'an example or instance,' *exemplar* 'a pattern.' GR.

Tædia non lambit Cluviam nec Flora Catullam:

- 50 Hispo subit juvenes et morbo pallet utroque.  
 Numquid nos agimus causas? civilia jura  
 Novimus? aut ullo strepitu fora vestra movemus?  
 Luctantur paucæ; comedunt coliphia paucæ.  
 Vos lanam trahitis calathisque peracta refertis
- 55 Vellera: vos tenui prægnantem stamine fusum  
 Penelope melius, levius torquetis Arachne,  
 Horrida quale facit residens in codice pellex.  
 Notum est, cur solo tabulas impleverit Hister  
 Liberto, dederit vivus cur multa puellæ.

49. These are the real or fictitious names of notorious courtezans at Rome; as *Hispo* was of some infamous wretch. *R.*

*Lambit* 'fondles not.'

*Catulla*; x. 322. Mart. VIII. liii. *R.*

50. *Subit* 'submits to be caressed by.' Prop. III. xix. 14. *R.*

*Morbo utroque* 'with twofold sin.'

51. 'We trespass not on your department, therefore why should you usurp our province?' Plutarch mentions one instance of a woman's pleading her own cause, which was regarded by the Senate as portentous: Comp. Lyc. et Num. *LU.* *Interream, si novi civilia jura!* Hor. I S. ix. 38 sq.

52. *Vestra* 'all your own.' *Amæsia*, *Afrania*, and *Hortensia* were considered indelicate for having spoken in the forum. V. Max. viii. 3. *PR.* But cf. vi. 242. *R.*

53. 'To be sure there may be some few wrestlers among us, but then they are but a few.' cf. i. 22 sq. vi. 245 sq. Mart. Sp. vi. *PR.*

*Coliphia*, because they make *κῶλα* 'the limbs' *ἰσχυρὰ* 'strong.' The diet of athletes. Mart. VII. lxxvii. 12. *J.* Plaut. Pers. I. iii. 12. *PR.* Or from *κωλύσιον* or *κωλύσιον*, diminutive of *κωλύω*. *SA.* cf. xi. 20. *R.* 'Rump steaks.' *SN. BO.* This etymology of our English word *collop* has been overlooked: "Take notice what plight you find me in, if there want but a collop or a steak o'me, look to't;" Beaum. and Fl. Maid in the Mill.

54. *Paucæque cum tacta perfeci stamina tela*; Ov. Ep. H. xix. 49. *H.* Tib. I. vi. 78 sq. *R.*

'In work-baskets.' *LU.*

55. 'The spindle big with slender thread.' *M.* cf. Pers. vi. 73. *PR.*

56. *Penelope*, queen of Ithaca, amused her importunate suitors by a promise to choose one of their number as soon as she had finished a pail which she was then weaving for Laertes; but delayed her decision by undoing at night, what was worked during the day. Hence the proverb *Penelopes telam texere.* *LU.* Hom. Od. τ 137 sqq. *R.*

'More nimbly;' *levi teretem versabat pollice fusum*; Ov. Met. vi. 22. *λίπε' ἡλάκτα στροφέωσα* Hom. Od. ϖ 97. *R.*

*Arachne*, a Lydian damsel, challenged *Pallas* in weaving, and, being vanquished, hung herself and was transformed into a spider. Ov. Met. vi. 1 sqq. *LU.* cf. Plin. vii. 56. *PR.*

57. When the mistress of a family detected any improper familiarity between a female slave and her master, she used to fasten her to a large 'log of wood' and keep her to constant work. *VS. caudicis immundi vincula sentit: et graviora rependit iniquis pensa quasillis*; Prop. IV. vii. 44 and 41. Plaut. Poen. V. iii. 34. *R.*

*Pellæ*, *Ἰθακίαν*, 'a concubine,' the mistress of a married man. *M.*

58. *Opinor omnibus et lippis notum et tonsoribus esse*; Hor. I S. vii. 2 sq. *LU.* Virg. E. iii. 8. *PR.* See note on vi. 366.

*Post meritum sane mirandum, omnia soli breviter dabit*; xii. 124 sq. *LU.* vi. 601. *R.*

This *Pucurius Hister* was an infamous wretch, who had made his fortune by legacy-hunting; xii. 111 sqq. *LU.*

59. 'During his life-time,' because it was illegal to bequeath a fortune to one's wife. *PR.*

*Lauronia*, by calling the wife *puella*,

- 60 Dives erit, magno quæ dormit tertia lecto.  
 Tu nube atque tace: donant arcana cylindros.  
 De nobis post hæc tristis sententia fertur:  
 Dat veniam corvis, vezat censura columbas."  
 Fugerunt trepidi vera ac manifesta canentem
- 65 Stoicidæ. Quid enim falsi Lauronia? Sed quid  
 Non facient alii, quum tu multicia sumas,  
 Cretice, et hanc vestem populo mirante perores  
 In Proculas et Pollitas? Est mœcha Labulla:  
 Damnetur, si vis, etiam Carfinia. Talem
- 70 Non sumet damnata togam. " Sed Julius ardet;

insinuates that the husband had neglected her, to follow his vile propensities. *LU. Uxor virgo maneret*; ix. 72. *puella*; 74. *M.* See also i. 84. iii. 160. iv. 35. 114. xiii. 80. &c.

60. 'A wife, who consents to sleep three in a bed, is sure to make her fortune by the hush-money she will receive.' *LU. M.*

61. Lauronia here apostrophizes the unmarried, telling them beforehand what they have to expect. *M.*

'Your keeping a secret will ensure presents of costly jewels.' *LU. Plin. xxxvii. 5. GR. cf. vi. 459. PR.*

62. 'If this be so, the melancholy truth is told of us in the proverb.' *FA.*

63. See 2. *HR.* Of course 'ravens' and 'doves' designate 'men' and 'women.' *LU.* Democrates, Zaleucus, and Anacharsis compared laws to cobwebs, which only catch small insects, whereas larger ones break through them. *Ter. Phor. III. ii. 16. R.*

64. *Trepidi* 'conscience-stricken;' as the Pharisees were in *St John viii. 9. M.* There is sarcasm in this word, for the Stoics professed to be *ἀσπαύσις*. *LU.*

*Canentem* 'delivering oracularly:' *cantare*; *Plaut. Bac. IV. ix. 61. Mos. IV. ii. 64. Rud. II. v. 21. R.*

65. *Stoicidæ* 'These new-fangled Stoics;' formed as *Æacidæ, Priamidæ, &c. PR.* Thus *Στωϊκισμός* note on 20. *R.* Or rather 'apes of the Stoics.' *HR.*

Now the satire proceeds to the *Stoici pæne Epicurei*: cf. 11. *HR.*

66. *Quid domini faciant, audent quum talis fures!* *Virg. E. iii. 16. GRÆ.*

'Thou, a magistrate!' *PR.*

*Multicia* 'thin muslin robes,' 76. xi.

186. called *serica* as coming from India through the country of the *Seres*, now *Bocharia*. They were first imported under the Emperors for ladies' dresses, but, being transparent (78. *Tib. IV. vi. 13.*), gave great offence: *video sericas vestes, si vestes vocandæ sunt, in quibus nihil est quo defendi corpus aut denique pudor possit: &c. Sen. Ben. vii. 9. denudat faxinas vestis; Plin. xi. 23. P. Syrus calls them ventus textilis and nebula lineæ. GR. R. G.* See notes on vi. 259 sq. *Sumas* is the opposite to *ponas. GR. cf. 74. iii. 56.*

67. By the name of *Creticus* (viii. 38.), is designated a degenerate descendant of the *Cæcilius Metellus* who acquired that appellation from the conquest of Crete; with some allusion to the inexorable severity of the ancient Cretan judges, *Minos* and *Rhadamanthus. GRÆ. HR. R.*

*Perorare* 'to sum up,' 'to deliver a studied harangue.' *M.*

68. By *Procula* (iii. 203.), *Pollita*, &c. are meant females amenable to the Julian law. *R.*

70. 'There is no denying her guilt: you may sentence her to infamy; and, when condemned, she may be obliged to lay aside the decent vest (*stolam*) and assume the gown of penance (*togam*): but, bad as she is, she would never degrade herself by wearing such a gown.' *LU.* Cicero distinguishes the *virilis toga* from the *muliebris stola*; *Phil.* but females of disreputable character were obliged to wear the former: hence the virtuous and the loose part of the sex were discriminated as *stolatæ* and *togatæ. cf. Hor. I S. ii. 63. 82. Tib. I. vi. 68. IV. x. 3. Mart. II. xxxix. X. lii. RI. PR. G. R.*

*Æstuo.* Nudus agas! Minus est insania turpis.

“En habitum, quo te leges ac jura ferentem  
Vulneribus crudis populus modo victor et illud  
Montanum positis audiret vulgus aratris.”

75 Quid non proclames, in corpore judicis ista  
Si videas? Quæro, an deceant multicia testem?  
Acer et indomitus libertatisque magister,  
Cretice, perluces. Dedit hanc contagio labem  
Et dabit in plures; sicut grex totus in agris

80 Unius scabie cadit et porrigine porci,  
Uvaque conspecta livorem ducit ab uva.  
Fœdus hoc aliquid quandoque audebis amictu.  
Nemo repente venit turpissimus. Accipient te

‘These are the dog-days:’ *LU. tostam fervens Julius coquit messem*; Mart. X. lxiii. 7. *R.*

71. ‘If you are so dreadfully hot, you had better strip at once! you might then have some claim upon our pity as a lunatic.’ *LU. Nudus* (as γυμνός) means with nothing but the tunic on; (*Virg. G. i. 299.*) *R.* instead of which, competitors at the games wore *campestris* ‘drawers.’ *Hor. I Ep. xi. 18. AD.*

With *agas* understand *causas. R.*

72. ‘A pretty dress, forsooth, you would adopt!’ *cf. Virg. Æ. iv. 597. xii. 359 sqq. &c. R.*

73. “Our legions, with fresh laurels crown’d, And smarting still from many a glorious wound.” *G.*

75. As ‘*Mare, terra, cælum, Di vestram fidem!*’ *Plaut.* or ‘*O tempora! O mores!*’ *Cic. Cat. i. 1. GR. Mart. IX. lxxi. R.* See note on 25. *PR.*

76. ‘It would be indecent even in a witness: much more in a judge; and that judge a stoic!’ An argument *a fortiori.* *BRI. GR.*

77. ‘Sour and rigid.’ *R.*

It was the tenet of the Stoics *ἵνα μόνος ἰσχυρὸς ἐλευθέρως, καὶ πᾶς ἄφρων δούλος. libertas est potestas vivendi ut velis*; *Cic. Par. V. i. 4. M. ἐλευθερία, ἕξουσία ἀνεπηρέαστος.* *D. Laert. vii. 121. cf. Hor. II S. vii. 83 sqq. I Ep. xvi. 63. R.*

78. *Perluces* has a double meaning: ‘the veil thrown over your disposition is as flimsy as that which exposes, rather than conceals, your person.’ *PR.* In the latter sense we have a beau described as

*crine nitens, niger unguento, perlucidus ostro*; *Mart. XII. xxxviii. 3. R.*

‘The distemper is catching: it will spread.’ *BRI. Adspice, quid faciant commercia!* 166. *contagia vites; hæc etiam pecori sæpe nocere solent: &c. Ov. R. A. 613 sqq. Virg. E. i. 51. VS. R. φθίγουσιν ἡδὲ χερσὶ ἑμυλίας κκακαί.* *Menander* quoted by *St Paul, 1 Cor. xv. 33.* [*Livy xxix, 6, marg. ED.*]

79. *Virg. G. iii. 441 sqq. 468 sqq. R.* “One sickly sheep infects the flock, And poisons all the rest;” *Watts, D. S. xxi. 15 sq.*

81. According to the proverb, *uva uvam videndo varia fit: VS. βίβρωι πρὸς βίβρωι πικρῶνται.* *Suidas. GR.* It was a vulgar notion that ‘the dark colour, in ripening, was communicated from grape to grape.’

*T.* ‘One plum gets colour by looking at another’ is a common saying in Persia: *Gladwin, Bahar Danush. G. Livor* is ‘the purple tinge;’ *ἰ μιλανόχρους βίβρωι.* *Anacr. l. 1. lividos distinguet autumnus racemos purpureo variat colore*; *Hor. II Od. v. 10 sqq. variat liventibus uva racemis*; *Prop. IV. ii. 13. R.*

82. ‘You will not stop here:’ *quandoque* ‘some of these days.’

Perhaps we should read *aliud. LU.*

83. “Never let man be bold enough to say, Thus, and no farther let my passion stray: The first crime past compels us on to more, And guilt proves fate, which was but choice before.” The author I have forgotten. *M.* “There is a method in man’s wickedness, It grows

Paulatim, qui longa domi redimicula sumunt

85 Frontibus et toto posuere monilia collo

Atque Bonam teneræ placant abdomine porcæ

Et magno cratere Deam. Sed more sinistro

Exagitata procul non intrat femina limen.

Solis ara Deæ maribus patet. "Ite profanæ!"

90 Clamatur: nullo gemit hic tibicina cornu.

Talia secreta coluerunt Orgia tæda

Cecropiam soliti Baptæ lassare Cotytto.

up by degrees. I am not come so high as killing of myself; there are A hundred thousand sins 'twixt it and me, Which I must do; I shall come to't at last;" Beaum. King and no King. Gresset applies it very happily to the singular depravity of the unfortunate Ver-Vert: "Il démentit les célèbres maximes Où nous lisons, qu'on ne vient aux grands crimes Que par degrés. Il fut un scélérat Profès d'abord, et sans noviciat." *G.*

Venit for fit, as venias for fias; vii. 29. *R.* In French *devenir*, in Italian *divenire*, 'to become.'

'In time, no doubt, you will be considered qualified for admission into that abominable club of atheists, which has been formed for the sole purpose of burlesquing the rites of the Good Goddess.' *G.* vi. 314. *Ov. A. A.* iii. 244. *R.*

84. *Domi* 'in private.'

*Redimicula* 'fillets' or 'ribbons' hanging from their caps: *et tunicæ manicas et habent redimicula mitræ*; *Virg. Æ.* ix. 614, &c. *PR.* iii. 66. *R.*

85. *Monilia* are so called as having been originally 'memorials' of merit. *Tf.* See note on *σφραγίδες*. *Her.* viii. 113. 'These necklaces' often consisted 'of so many rows as to cover the whole neck.' *M.*

86. It appears that more than one goddess was worshipped under this name: *Macrob. Sat.* i. 12. *PR.* vi. 314 sqq. *R.*

*Antiqui sumen vocabant abdomen*; *Plin.* xi. 84. *PR.* It may here be put, by synecdoche, for the whole animal, as in xii. 73. *M.*

87. *Cf.* xii. 8. *PR.* *Ov. F.* iii. 418. *R.* 'The large bowl' hints at the free indulgence which prevailed even among the ladies at their secret rites. *G.* vi. 315. On *crater* see note on *Iler.* iii. 130.

'By a contrary regulation.' *FA.*

88. *Sacra Bonæ, maribus non adeunda, Deæ*; *Tib. I.* vi. 22. *M.*

89. A parody of "procul, O procul este, profani;" *conclamat vates*, "totoque abistite luco!" *Virg. Æ.* vi. 259 sq. *M.* *Et procul hinc, moneo, procul hinc, quæcunque profanæ, ferte gradus*; *Sil.* xvii. 28 sq. *cf.* *Suet. Ner.* 34. The Greek formula was *ἰκὰς. ἰκὰς, ἴσσις ἀλιτρεῖς* or *ἰκὰς. ἰκὰς ἴσσις βιβηλοῦ.* *R.*

90. 'Here no female minstrel sounds the plaintive horn.' The horn, flute, and trumpet were used (as the bell among us) to summon the worshippers together. *LU.* (*cf.* *Dan.* iii.) The Phrygian flute (*tibia*, iii. 63.) was curved and is constantly called *cornu*: as *nota Bonæ secreta Deæ, quum tibia lumbos incitat et cornu pariter vinoque feruntur*; vi. 314 sq. *adunco tibia cornu*; *Ov. Met.* iii. 533. xi. 16. *F. iv.* 181. 'The Bercynthian horn' (*Hor. I Od.* xviii. 13 sq.) is used as synonymous with 'the Bercynthian flute'; *III Od.* xix. 18 sq. *IV Od.* i. 22 sq. *R.*

*Gemere*; vii. 71. *R.*

91. 'Orgies' were so called from the enthusiastic rage (*ἰεργία*) with which they were 'celebrated.' *FA.*

'Mystic torches' were carried in the Eleusinian procession. *R.*

92. The Athenians were called Cecropians from Cecrops their first king. *GR.*

*Baptæ* so called from being 'deeply imbued in impurities,' or from their 'plunging in water' to purify themselves after their nefarious rites. *GR.* It is the title of a comedy of Eupolis, wherein he lashed such effeminate practices; in consequence of which, Alcibiades, who was the principal object of attack, endeavoured to have the author assassinated. *FS.*

Ille supercilium madida fuligine tactum  
 Obliqua producit acu pingitque trementes  
 95 Adtollens oculos: vitreo bibit ille Priapo  
 Reticulumque comis auratum ingentibus implet,  
 Cærulea indutus scutulata aut galbana rasa  
 Et per Junonem domini jurante ministro.  
 Ille tenet speculum, pathici gestamen Othonis,

'So as to fatigue and disgust even *Coryto*, the goddess of wantonness, whose worship was introduced from *Edonia* in *Thrace*. *GR*.

93. We have here a picture quite in *Hogarth's* style. We are admitted into the conventicle of this detestable club, and behold the members at their several employments.

94. The custom of tinging the eyes and eyebrows originated in the East. "Jezabel put her eyes in paint;" 2 Kgs. ix. 30, *margin*; "i. e. in *sibium*, which made the eyes look black, and was accounted beautiful: and also dilated the eyebrows, and made the eyes appear big; which, in some countries, was also thought very amiable." *PT*. "*La grande beauté des dames Arabes et de toutes les femmes de l'Orient est d'avoir de grands yeux noirs bien fendus et à fleur de tête; Mémoires d'Arvieux* t. iii. p. 297. We read of *Astyages* as *μακρομηκίνας ἰσθαλιμῶν ἄντροφῶν*; *Xen. Cyr.* i. iii. 2. From the East, this fashion travelled to Greece; from Greece to Rome: the Greek ladies used antimony or black lead; the Romans lamp-black mixed with bear's grease. *Plin.* xxxviii. 11. *AR*. Black was the favourite colour; *Hor. A. P.* 37. *PR*. *Mart.* IX. xxxviii. 6. *Nigro pulvere oculorum exordia producantur*; *Tert. de Hab. Mul.* 2. *R*. The fashion continued till a late date: *μηδὲ μίλαισι τοῖσιν ἐπὶ βλεφάρων ὄρωσας*. *Naumach. G.* and *Jerome* speaks of *orbis stibio fuliginatos*. *FD*. The operation, as performed by the Turkish females at *Aleppo*, is thus described by *Shaw* and *Russel*: "Their method of doing it is by a cylindrical piece of silver, steel, or ivory, about two inches long, made very smooth, and about the size of a common probe. This they wet with water, in order that the powder of lead ore may stick to it, and applying the middle part horizontally to the eye, they shut the eyelids upon it, and so

drawing it through between them, it blacks the inside, leaving a narrow black rim all round the edge." *M*. See *BO*. p. 23.

'Turning up his eyes, which quiver under the operation,' from the extreme sensitiveness of the part. They might be also 'tremulous from wantonness.' vii. 241. *oculos udos ac tremulos, ac prona libidine marcidos, jam jamque semiadoper-tulos*; *Apul. Met.* iii. p. 135. *Ov. A. A.* ii. 721. *Pers.* i. 18. *Hor. I. Od.* xxxvi. 17. *Lucian. Am.* 14. *LU. M. R*.

95. *In poculis libidines cælare juxit ac per obscantates bibere*; *Plin.* xxxiii. *pr. GR*.

*Priapus*, the son of *Bacchus* and *Venus*, was the god of gardens and the tutelary deity of *Abydos*. *PR*.

96. 'His long and thick tresses are confined in network of gold.' *Plin.* xii. 14. *PR. M*. *Otho* and *Elagabalus* powdered their hair with gold dust. *HN*.

97. Understand *vestimenta*. 'Blue checks, or green (or pale yellow) stuffs, shorn of the pile.' Whence *galbanos habet mores*; *Mart.* I. xcvi. 9. *LU. homo galbanatus*; *Id.* III. lxxxii. 5. *M*. The Gauls invented checked stuffs. *Rasa* are opposed to *peza*. *GR*. They came into fashion in the Augustan age. *PR. Mart.* II. lxxxv. 4. *Lana Istriæ Liburnicæque pilo propior quam lanæ, pezis aliena vestibus, et quam Salacia scutulato textu commendat in Lusitania*; *Plin.* viii. 48 s 72. xi. 24 s 28. *R*.

98. 'Nay even the valet swears by his lord's Juno.' *BR*. Men used to swear by the Gods, women by the Goddesses, *Plin.* ii. 7. *PR*. and servants by their master's Genius. cf. *Tib.* III. vi. 49. *R*. Notes on *Hor.* III *Od.* xvii. 14.

99. Another parody on *Virgil*: *magni gestamen Abantis*; *Æ.* iii. 286. vii. 246. and *corripit hastam Actoris Aurunci spoli-um*; *Æ.* xii. 93 sq. This wretch was proud of 'the effeminate *Otho's* mirror,'

- 100 Actoris Aurunci spoliū, quo se ille videbat  
 Armatum, quum jam tolli vexilla juberet.  
 Res memoranda novis annalibus atque recenti  
 Historia, speculum civilis sarcina belli.  
 Nimirum summi ducis est, occidere Galbam
- 105 Et curare cutem; summi constantia civis,  
 Bebriaci campo spoliū affectare Palati  
 Et pressum in faciem digitis extendere panem:

no less than Turnus was of 'the gallant Actor's spear.' *LU.* Or 'of which Otho had erst despoiled some other redoubted champion.' Their mirrors were made of polished metal, and sometimes equalled the full length of the figure. *Sen. Q. N. i. 17. HN. Stat. III S. iv. 94. BO.* On the effeminacy of Otho, see *Suet. 2.* and *12. Tac. H. i. 71. &c. R.* Though a favourite of Nero, he was the first to join Galba, of whose assassination he afterwards became the author. As an enemy of Galba (whom Vespasian suspected of a design upon his life) and of Vitellius, he was regarded with favour by the Flavian family, and consequently with aversion by Juvenal. Tacitus represents differently his last march: *nec illi segne aut corruptum luxu iter; sed lorica ferrea usus est, et ante signa pedester, horridus, incomptus, famæque dissimilis*; *H. ii. 11. G.*

101. When an army encamped, the standards were pitched in the ground near the general's tent. When battle was to be given, the general 'commanded the standard to be taken up.' *Tolli* is opposed to *statui*. *GR. M.* The *vexillum* was 'a red flag,' which was hoisted on a spear from the top of the general's tent as a signal of preparation for battle. *LI.* 'Otho gave his orders from his toilet, while he was admiring himself in the glass.' *LU.*

102. In 'Annals,' the facts are digested under their several years. *PR.*

103. 'In a civil war, when the empire of the world was at stake!' viz. that between Otho and Vitellius. *Nec deerant qui ambitione stolidi luxuriosos apparatus conviviorum, et irritamenta libidinum, ut instrumenta belli mercarentur*; *Tac. H. i. 88. FA.*

104. The antithesis here depends on the punctuation. *HK.* 'At one time to be acting the assassin, at another the peti-

maitre.' After his suicide, his soldiers extolled him as *fortissimum virum, unicum imperatorem*; *Suet. 12.* Our satirist observes that 'such a character was undoubtedly (*nimirum* is used ironically, *xiv. 54. Sil. v. 114. Hor. II S. ii. 106. as scilicet in 122. v. 76. vi. 239. vii. 159. xiv. 156.*) Otho's due.' *Suet. Galb. 19. Tac. H. i. 41 sqq.* 'It was a great feat to murder an old man' *manibus pedibusque articulari morbo distortissimis*; *S. G. 21. 23.* 'It was a worthy occupation to be softening his cheeks with cosmetics' *munditiarum pœns muliebrium; vulso corpore; quin et faciem quotidie rasitare, ac pane madido linere consuetum: idque instituisse a prima lanugine, ne barbatus unquam esset*; *Suet. Oth. 12. PR. HN. R.*

105 and 107. *vi. 464. Hor. I Ep. iv. 15. R. In cute curanda plus æquo operata juvenutus; Id. ii. 29.*

'Consistency worthy of the first citizen in the republic!' *R.* It was currently reported after his death, *Galbam ab eo non tam dominandi, quam reipublicæ ac libertatis restituendæ causa interemptum*; *Suet. Oth. 12.*

106. 'The battle of Bebriacum' (between Verona and Cremona) decided the fate of the empire and transferred the purple to Vitellius. *Tac. H. ii. 14 sqq. Suet. Oth. 8 sq. PR. R.*

'The spoil of the palace' intimates that the imperial dignity had become the prey of each daring adventurer. *R.*

107. Slices of bread, made of rice, beans, or wheat, and soaked in asses' milk, were spread over the face as a cosmetic. *LU. vi. 461 sqq. CAS. Cutem in facie erugari et tenerescere, et candorem custodiri lactis asinino putabant; unde Poppæa uxor Neronis, quocunq; ire contigisset, secum sexcentas asellas ducebat*; *Plin. xxviii. 12. xi. 41. PR. Tib. I. viii. 11. R.*

Quod nec in Assyrio pharetrata Semiramis orbe,  
Mœsta nec Actiaca fecit Cleopatra carina.

- 110 Hic nullus verbis pudor aut reverentia mensæ.  
Hic turpis Cybeles et fracta voce loquendi  
Libertas et crine senex phanaticus albo  
Sacrorum antistes, rarum ac memorabile magni  
Gutturis exemplum conducendusque magister.
- 115 Quid tamen exspectant, Phrygio quos tempus erat jam  
More supervacuam cultris abrumpere carnem?  
Quadringenta dedit Gracchus sestertia dotem

108. 'Even the most luxurious queens, when they went forth to war, discontinued such effeminate habits.' *Semiramis, Assyriorum regina, cum ei circa cultum capitis occupata nuntiatum esset Babylonem defecisse, altera parte crinium adhuc soluta, protinus ad eam expugnandam cucurrit, nec prius decorem capillorum in ordinem, quam tantam urbem in potestatem suam, redegit. Quocirca statua ejus Babylonis posita est illo habitu, quo, ad ultionem exigendum, celeritate præcipiti tetendit; V. Max. ix. 3. Just. i. 2. PR.*

*Orbe 'empire.' VA.*

109. *Cleopatra*, daughter of Ptolemy Auletes, queen of Egypt and mistress of Antony, was present to witness her paramour's 'sad' defeat by Augustus 'at Actium.' *LU. cum aurea puppe veloque purpureo se in altum dedit; Plin. xix. 1. See Shakspeare's description of her galley. Ant. and Cl. II. ii. M. Flor. iv. 11. cf. Hor. I Od. xxxvii. R. Prop. IV. vi. 57 sqq.*

110. 'In this precious conclave.' *εὐδ' αὖ μὲν ἰσθδὸν χρῆμα, δι' ἧς ἰθὺς εὐμῆρας φίλος εἰ καὶ ζῆνος.* Synes. Ep. 57. *TH. Nusquam reverentia mensæ; Claud. in Ruf. i. 229. R. Among many absurd and many impious tenets of paganism, there are some of excellent tendency and not undeserving of imitation. Such was their hospitality, founded on the notion that celestials sometimes visited the abodes of men. cf. Hebr. xiii. 2. Gen. xviii. 1—8. xix. 1—3. Olim mos erat et mensæ credere adesse deos; Ov. F. vi. 305 sq. Præsentes namque ante domus invisere castas scæpius, et sese mortali ostendere cætu calicolæ, nondum sprete pietate, volebant; Cat. lxiv. 385 sqq. Hence a stranger, however humble his exterior, was treated with respect: ζῆν' οὐ μὲν ἄλλως*

*ἴσθ'. οὐδ' εἰ κενὸν εἶδεν ἴλθοι. ζῆνον ἀειμῆσαι πρὸς γὰρ Δίος εἶεν ἄσπαστος ζῆνὸς εἰς πτωχοί τε.* Hom. Od. π 56 sqq. Z 107 sq. "I tried your charity, When in a beggar's shape you took me up, And clothed my naked limbs, and after fed, As you believed, my famish'd mouth. Learn all, By your example, to look on the poor With gentle eyes! for in such habits, often, Angels desire an alms;" Massinger *Virg. Mart. IV. iii. G.*

111. 'Such disgraceful licentiousness as prevails at the Megalesian rites among the emasculated priests of the Phrygian goddess.' *LU. cf. Diod. Sic. iv. 5. Ov. F. iv. PR. R. The grossness of these ceremonies was such, that the parents of the actors were ashamed to be present at the rehearsals, which took place at home, previous to the celebration of the festival. G. They lisped their obscenities 'in a falsetto voice.' GE. cf. Augustin. xi. 111. LU.*

112. *Phanaticus 'possessed.' Virg. Æ. vi. 46 sqq. M.*

114. See i. 140. R.

'If one would take lessons in gluttony.' *tum si magistrum cepit ad eam rem improbum; Ter. An. I. ii. 19. M.*

115. 'Why hesitate (Ov. Ep. iii. 83.) any longer about completing your resemblance to those effeminate priests, when a knife will rid you in a moment of the superfluous characteristics of manhood?' *T. Ov. F. iv. 243. Tib. I. iv. 70. R.*

This 'Phrygian fashion' was adopted in imitation of the boy Atys whom Cybele loved. *PR.*

116. The knives were of sharp stone: vi. 514. *Claud. in Eut. i. 280. R. as among the Jews. PR. Exod. iv. 25.*

117. Cf. i. 92. 106. vi. 137. 'Has brought with him.' *PR. i. 62. 78.*



Cornicini, sive hic recto cantaverat ære.

Signatæ tabulæ: dictum "Feliciter!" Ingens

120 Cœna sedet: gremio jacuit nova nupta mariti.

O proceres, censore opus est an haruspice nobis?

Scilicet horreres majoraque monstra putares,

Si mulier vitulum vel si bos ederet agnum?

Segmenta et longos habitus et flamma sumit,

125 Arcano qui sacra ferens nutantia loro

'A descendant of the Gracchi,' cf. 24. *PR.* Of this horrible transaction no contemporary writer speaks: Nero, however, had set the example; (*Tac. An. xv. 38.*) and royalty is never at a loss for imitators. vi. 616. *G.*

118. 'To a horn-blower, or else to a trumpeter.' *Tuba directi æris, cornua flexi*; *Ov. M. i. 98.* The Romans used only wind-instruments in their army. *M.* 'The clarion' *lituus* belonged to the cavalry. *Hor. II Od. i. 17 sq.* *Schol.* on *I Od. i. 23.*

119. 'The marriage-writings are signed and sealed. "We wish you joy!" is the general exclamation.' Understand *cedant hæ nuptiæ. PR. Felix hoc; alium desine velle virum. LU.* *Suet. Dom. 13.*

120. 'A sumptuous banquet is set out.' i. 96. *Ov. Tr. ii. 481. HÖ. M.* or 'An immense supper-party sits down to table.' *BRI. cf. 34, v. 82. R.*

'The bride' *i. e.* Gracchus; 'the bridegroom' *i. e.* the trumpeter. *LU. cf. Tac. An. xi. 27. Ov. Am. I. iv. 5. R.*

121. *Proceres*; see *Pers. i. 52. PR.* There is a bitter sarcasm in this appeal to the 'patricians,' who were themselves deeply implicated in many of these disgusting proceedings. *GR.*

'Do we need a censor to correct such enormities? or rather a soothsayer to expiate such portentous prodigies?' *VS. vi. 549 sqq. PR.* There were two censors, who had the power to degrade citizens from their several ranks and to expel senators from the house. They were formerly so strict as to be formidable even to their colleagues. *M.* See 2. *HR.*

It was the office of the soothsayer, when any prodigy occurred, to ascertain and prescribe the expiation which the gods required. *M.*

*An*; *Ov. F. ii. 394. H.*

122. *Monstrum* is 'any thing out of

the course of nature.' see *F. 143. iv. 2. 45. 115. vi. 286. 645. &c. R.*

123. Such prodigies occur constantly in *Livy.*

124. 'Fringes' or 'flounces.' *V. Max. v. 2. FA. Ov. A. A. iii. 169. PR. cf. vi. 89. R.*

The matrons wore 'a long flowing gown' *stola*, with 'a train' *styma. M. R. G.*

Virgins on their wedding-day wore a light flame-coloured hood, that the spectators might confound the glow shed over the cheek by the tint of the veil, with the suffusion of modesty: *G. Mart. XI. lxxviii. 3. PR. vi. 225. x. 334. timidum nuptæ leviter tectura pudorem lutea demissos velarunt flamma vultus*; *Luc. ii. 360 sq.* From the bride's being enveloped in this veil, she was said *nubere viro. R.* See notes on 134 and 137.

125. *Ov. F. iii. 259 sqq. PR.* Most of the Commentators by *sacra* understand *ancilia*. The epithet *arcano* may then refer either to ignorance as to the genuine shield, or to the strap on the inside by which the shields were suspended; and *nutantia* to the swinging of the shields to and fro, as the priests leaped and danced. *FA.* It would seem more natural to understand *simulacra* with *sacra*, supposing twelve of the *Salii* to have borne the *ancilia*, and the other twelve priests to have carried images of the gods, which, by means of a concealed thong, were made to nod their heads in answer to the acclamations and plaudits of the surrounding multitude. Thus the image of *Venus*, which was borne in procession at the *Circensian games, annuit et motu signa secunda dedit*; *Ov. Am. III. ii. 58. M.* A similar trick is said to have been played off some few years ago by the priests in Portugal, with an image of the *Virgin*, to confirm *Don Miguel's* right to the throne.

Sudavit clypeis ancilibus. O pater Urbis,  
 Unde nefas tantum Latiis pastoribus? unde  
 Hæc tetigit, Gradive, tuos urtica nepotes?  
 Traditur ecce viro clarus genere atque opibus vir:  
 130 Nec galeam quassas nec terram cuspide pulsas  
 Nec quereris patri? Vade ergo et cede severi  
 Jugeribus campi, quem negligis! "Officium cras  
 Primo sole mihi peragendum in valle Quirini."  
 Quæ causa officii? "Quid quæris? Nubit amicus,

126. The *Salii* were priests of Mars, (so called from their dancing, *Ov. F. iii. 387.*) chosen out of the first families at Rome, as guardians of the heaven-descended buckler on which depended the fate of the empire. Numa had eleven other shields made, exactly similar to the original. The *Salii* were at first twelve: Tullus Hostilius doubled the number. *FA. ἑρχοσιν ἄσπερα ἄσπερα ἀσπασίμους ἐν σέλι· ποσσίν· ἢ ἰστικροῦς, ἰλογμοῦς τινος καὶ μεταβαλλῆς ἐν βρομῇ τάχος ἔχοντι καὶ σπασίοντα μισθὰ ἰόμους καὶ κούφιστους ἀσπιδόλοισι·* *Plut. Num. R. Virg. Æ. viii. 285.*

The neuter *ancile* is an adjective and agrees with *scutum*: as *ancilia arma*; *V. Max. I. i. 9.* it is derived from *ancisus* 'cut around'; *Ov. F. iii. 377 sq.* or from *ἀγκύλιον* 'curved'; *Plut. Num. p. 69. PR. R.*

Mars himself is here apostrophized, the father of Romulus, the founder, and Remus. *FA. Hor. I Od. ii. 35 sqq. M. 'Wherein is thy paternal care displayed?' R.*

127. 'Where is the simplicity and innocence of that hardy race, to which Romulus and our forefathers belonged?' *VS. PR. iii. 67. R. viii. 275.* On the origin of the name Latium, see *Virg. Æ. viii. 319 sqq. M.*

128. Mars was called *Gradivus* (xiii. 113. *Virg. Æ. iii. 34.*) either from *gradiendo* 'taking long strides,' or 'marching orderly,' or from *πρᾶδᾶων* 'brandishing his spear,' *GR. ἦν μακρὰ βιβὰς, πρᾶδᾶων δολιχόκων ἴγχιος·* *Hom. II. II 213. M.* or from a Thracian word signifying 'brave.' *PR.*

*Urtica* 'a burning itch' like that excited by the 'nettle.' *LU. xi. 166. R.*

129. 'Is consigned over.' *Mart. XI. lxxviii. 11. GR. cf. Suet. Ner. 29. FA.*

See 117. *R.*

130. 'And yet thou evincest no symptoms of indignation!' *FA. xiii. 113 sqq. cf. Hom. Od. II 285. Virg. Æ. vii. 292. V. Flac. i. 528. vii. 577. R. [Livy xxiv, 10, 7. ED.] Cuspis* was 'the point of a sword or spear.' *LU.*

131. Mars was the son of Jupiter and Juno; *PR. Hom. II. II 896.* according to others, of Juno only. *Ov. F. v. 229. M. 'If the evil is grown too enormous to be checked by thy own power, complain to thy father, who is armed with lightnings.' FA.*

*Cede* for *discede*. *FA. iii. 29. Virg. Æ. vi. 460. M. 'Make room for some other deity, who will take more care of his charge.' R.*

The *campus Martius* ((*Liv. ii. 5.*) is put for 'Rome,' and is called *severus* ironically, with reference to the present impunity of crime as contrasted with the ancient severity of punishment: (extraordinary public trials used to be held in 'the Field of Mars.') *PR. R.* This epithet also belongs to the god himself; *Mart. X. xxx. 2. GR. M.*

132. The satirist now introduces a conversation relating to one of these infamous weddings. *Officium* was 'a duty undertaken out of kindness or compliment:' *nuptiale* (*Petron.*) or *nuptiarum* (*Suet. Claud. 26.*) is here understood. *Plin. Ep. i. 9. T. M. R.*

133. Marriage contracts were often signed 'in the portico of the temple of Romulus on the Quirinal hill:' *T. M. Mart. XI. i. 9. PR. in colle Quirini; Hor. II Ep. ii. 68. IOd. ii. 46. Ov. M. xiv. 836. R.*

134. 'Cannot you guess? a gentleman of my acquaintance is to be led to the altar.' *Nubere* applies only to the bride, *ducere* to the bridegroom. *GR. 117. i. 62. 78. R. See 124 and 137.*

- 135 Nec multos adhibet." Liceat modo vivere; fient,  
Fient ista palam, cupient et in acta referri.  
Interea tormentum ingens nubentibus hæret,  
Quod nequeunt parere et partu retinere maritos.  
Sed melius, quod nil animis in corpora juris  
140 Natura indulget. Steriles morientur et illis  
Turgida non prodest condita pyxide Lyde  
Nec prodest agili palmas præbere Luperco.  
Vicit et hoc monstrum tunicati fuscina Gracchi,  
Lustravitque fuga mediam gladiator arenam

135. 'There will be but a small party to witness the ceremony:' because the Scatinian law was still in being. *LU. Pontice, si qua facis, sine teste facis, sine turba; non adhibes multos: Pontice, cautus homo es; Mart. VII. c. 3 sq. GR.Æ.*  
'If it please the gods to spare our lives.' *PR.*

136. The repetition of the word *fient* adds force to the prediction. Instances of this kind occur constantly in the Greek orators.

Salvian, who wrote in the fifth century, speaking of this *dedecoris scelerisque consortium*, as he calls it, says that it spread all over the city, and though the act itself was not common to all, yet the approbation of it was. *M.*

*Acta* 'the public registers.' *FA. cf. ix. 84. R. LI. on Tac. An. v. 4.*

137. *Nubentibus* 'these male brides.'

138. Such was the complaint of Eutropius: *generis pro sors durissima nostri! fœmina cum senuit, retinet connubia partu, uxorisque decus matris reverentia penat: nos Lucina fugit, nec pignora nitimur ullo;* Claud. in *Eut. i. 71 sqq. FA.* Children constitute a bond of love: and sterility was a frequent cause of divorce. *PR. vi. 142 sqq. R.*

139. 'It is just as well that nature prohibits the fulfilment of such extravagant wishes.' *BRI.*

141. *Lyde* was some woman who compounded, and sold in small boxes, (~~was~~ from being originally made of 'box wood,' *BO.*) a specific against barrenness. *T.* The epithet may either imply her own corpulence, as being an old woman, *BE.* or the effects of her nostrum. *GR.*

142. The festival of the Lupercalia was instituted in honour of Pan (*ovium custos; Virg. G. i. 17.*) because *lupo*

*arctet.* A goat, the emblem of fecundity, being sacrificed, those who officiated put on the skin of the victim and ran about with either a thong of the skin or a wand in their hands, with which they struck the palms of the women who threw themselves in their way to have the benefit of the charm. *Excipe secundæ patienter verbera dextra; Ov. F. ii. 427 &c. LU. Ille caprum mactat: jussæ sua terga maritæ pellibus exsectis percutienda dabant; 445 sq.* Shakespeare alludes to it: "Forget not in your speed To touch Calphurnia; for our elders say, The barren touched in this holy chase, Shake off their sterile curse;" *J. Cæs. I. ii. M.* This superstitious practice was one of the last Pagan ceremonies that was abandoned, and excited the indignation of many Christian writers. It was finally abolished by Gelasius; in whose time *nobiles ipsi currebant; et matronæ nudato corpore vapulabant. G.* The festival, which took place in February, was probably introduced into Italy by Evander: cf. *Virg. Æn. viii. 343 sq.* The grove there described, which was also the spot where Romulus and Remus were afterwards found, was fixed upon by the Romans for the site of Pan's temple. *PR.*

143. See the notes on *viii. 192 sqq.* and *199 sqq. R.* 'Has outdone.' This may be an instance of that spirit of aggravation which so much distinguishes Juvenal. Whatever be the vice which he lashes, he bestows the whole of his fury upon it; and in many places the climax of moral reprehension is strangely perverted. *I.* All the writers of Roman history, however, viewed the gladiators' nobility with the utmost horror. *G.*

144. Cf. *viii. 208.* 'Traversed in flight.' *M.*

But it is a more pleasing circumstance that  
introduces no indulgence of their wishes  
code of laws.

145 Et Capitolinis generosior et Marcellis  
 Et Catulis Paullique minoribus et Fabiis et  
 Omnibus ad podium spectantibus : his licet ipsum  
 Admoveas, cujus tunc munere retia misit.  
 Esse aliquid Manes et subterranea regna  
 150 Et contum et Stygio ranas in gurgite nigrae  
 Atque una transire vadum tot millia cymba,

The centre of the amphitheatre was strewed with 'sand,' to hide the blood which was spilt. *PR.*

115. (1) *M. Manlius* surnamed *Capitolinus* from his defence of the capitol against the Gauls. (2) *M. Claudius Marcellus* the captor of Syracuse. (3) *Q. Lutatius Catulus* who gained the naval victory off the Ægates. (4) *L. Æmilius Paullus* the conqueror of Macedonia. (5) *Q. Fabius Maximus* surnamed *Cunctator*, who kept Hannibal in constant check by his cautious moves. *LU.*

'More noble;' vi. 124. vii. 191. viii. 30. 224. *R.*

146. *Minores*; i. 148. *R.* Perhaps the two sons of *Paullus*, one of whom was adopted into the family of the *Scipios*, the other into that of the *Fabii Maximi*.

147. 'The front' or lowest row of seats was reserved for senators: *Suet. Aug. 44. LU.* The podium was the projecting part of the partition which divided the seats from the arena. Between this, and the first row on which the senators sat, there was probably just space enough left for the chairs of the curule magistrates, &c. *LI.*

'A narrow slip.' *G. Πεδίων* Herod. viii. 31.

'You may even add the personage himself,' i. e. 'the prætor; or, rather, 'the emperor' Nero or Domitian. *PR.* See note on i. 97.

148. 'The person at whose expense the games were exhibited' was called *manerarius*. *GR.*

149. The poet now proceeds to attribute all this gross and degrading profligacy to scepticism and infidelity; to the disbelief of a future state of rewards and punishments, and, consequently, of the moral government of the universe. *LU. PR. M. G.* But *PYE* and *R.* take the sense to be 'The absurd stories of the infernal regions are now hardly credited in the nursery; (cf. xiii. 151 sqq. *Arist. R.* 181 sqq. viz

*navita Porthmeus subficiet simulacra virum traducere cymba : classe opus est*; *Petron. Sat. 121 extr. Prop. III. v. 39 sqq. Lucr. iii. 991 sqq. Pythagoras in Ov. Met. xv. 153 sqq. &c.*) but suppose them true, how would the shades of our ancient heroes be horrified at the appearance of such scandalous wretches among them!

*Sunt aliquid manes; letum non omnia fuit*; *Prop. IV. vii. 1. Ov. Met. vi. 543. Hom. II. Ψ 103. R.*

150. *Ipsæ (Charon) ratem conto subigit, et ferruginea subœciat corpora cymba*; *Virg. Æ. vi. 302 sq. VS.* One ms. has *cantum*; if this be the true reading, *cantum et ranas* is equivalent to *cantum ranarum*: cf. *Arist. R. 205 sqq. R.* The text would then better suit the common interpretation of the whole passage.

*Stygius palus*; *Virg. Æ. vi. 323 sq. PR. G. iv. 480. M. Turbidus hic cæno vastaque voragine gurgis æstuat*; *Æ. vi. 296 sq. [gurgis and vadum are opposed, Livy xxii. 6. 6. ED.]*

151. Cf. *Virg. II. cc. Θηοί γούν ε̄ πορθμίδεσσι μὴ διαρείσεισσι αὐτοῖσιν τῶσσι ἐδ̄ σπᾶφοσ. ἀλλὰ σχιδίεσσι διασηζαμίνοσ τούσ πολλούσ αὐτῶν διακλιούσασιν*. *Luc. Dial. Mort. xii. 5. R.*

Juvenal describes the world of spirits as peopled by the figments of the poets; the circumstances he has not invented, but selected; and it does not follow, that, because he believed in a future state, he therefore gave credit to such absurdities. We may attribute the sketch he has given to his satirical turn, which he could not forbear indulging to the disparagement of his argument. Virgil, to whom our author is here plainly alluding, does not give a very dignified narrative of his hero's passage over the Styx: *Æ. vi. 411—416.* Such puerilities excite our pity; especially when we think how incomparably sublime is the description of the state of reprobation, in Holy Writ, as a place "where the worm dieth not and

Nec pueri credunt, nisi qui nondum ære lavantur.  
 Sed tu vera puta. Curius quid sentit et ambo  
 Scipiadæ, quid Fabricius manesque Camilli,  
 155 Quid Cremeræ legio et Cannis consumta juventus,  
 Tot bellorum animæ, quoties hinc talis ad illos  
 Umbra venit? Cuperent lustrari, si qua darentur  
 Sulphura cum tædis et si foret humida laurus.

the fire is not quenched :” St Mark ix. 43 sq. while of the state of blessedness the Apostle says, “ Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” I Cor. ii. 9. G.

152. The common people, when they went to a bath, paid the bath-keeper a brass coin, in value about a halfpenny. vi. 446. Hor. I S. iii. 137. M. Children, under four years old, were either not taken to the baths, or, if they were, paid nothing. VS. Mart. III. xxx. 4. XIV. clxiii. Seneca calls the bath *quadrantaria res*; Ep. 86 m. One ms. has *nec senes credunt, nec qui &c.* R.

153. ‘ But be thou persuaded that these things are true.’ The language is too emphatic for a mere supposition. G. See R. on 149.

Curius see 3.

154. For *Scipimiadæ*, LU. and that for *Scipiones*. Sil. vii. 107. As *Memmiades* for *Memmius*; Lucr. i. 27. R. *geminus, duo fulmina belli, Scipiadæ, cladem Libya*; Virg. Æ. vi. 843 sq. PR. *Africanus Major*, who conquered Hannibal, and *Africanus Minor*, who rased Numantia and Carthage. M.

C. *Luscinus Fabricius*, the conqueror of Pyrrhus. V. Max. iv. 3, 6. PR. Virg. Æ. vi. 845.

M. *Furius Camillus*, five times dictator, saved the city from the Gauls, and was styled ‘ a second Romulus.’ PR. He was the first citizen, who was honoured with an equestrian statue in the forum. M.

155. The *Fabii*, who had taken the Veian war upon themselves, were cut off by the enemy at the *Cremera*, in Tuscany, to the number of three hundred and six. The clan would thereby have become extinct, but for one boy who was left at home. Liv. ii. 48 sqq. Ov. F. ii. 193 sqq. PR. Virg. Æ. vi. 846. M. Dionys. ix. 22. Sil. vii. 40 sqq. R.

‘ Legion;’ see iii. 132.

At *Cannæ* in Apulia, Hannibal gained his fourth and greatest victory, defeating two consular armies, and slaying 40,000 of the Romans, including *Æmilius Paulus* one of the consuls, and so many of the equestrian order, that three bushels of gold rings were sent to Carthage in token of the victory. PR.

156. *Illustres bellis animæ*; Lucan, Phars. VS. *bellorum* for *bellicæ*, as *animæ servientium*; Tac. H. iv. 32. for *serviles*. cf. *πῶλλὰς ἰσθμίου ψυχὰς ἁλώων* Hom. Il. Δ 3. R. Virg. Æ. vi. 680. Juvenal adduces these patriots, both as instances of the belief in a future state, the greatest safeguard of integrity and incentive to valour; and as examples of the unfading happiness in store for those who faithfully discharge their duties as men and citizens. M.

157. ‘ To be purified from the contamination of its very presence, if they could get the requisite articles.’ PR. M.

158. ‘ The fumes of sulphur thrown on a lighted torch of the unctuous pine.’ M. Plin. H. N. xxxv. 15. PR. *lustralem sic rite facem, cui lumen odorum sulphure cæruleo nigroque bitumine fumat, circum membra rotat doctus purganda sacerdos, rore pio spargens et dira fugantibus herbis numina, purificumque Jovem Triviamque precatus, trans caput aversis manibus jaculatur in austrum secum rapturas cantata picula tædas*; Claud. VI. Cons. Hon. 324 sqq. Ov. M. vii. 261. F. iv. 739 sq. A. A. ii. 329 sq. Tib. I. v. 11. ii. 61. Prop. IV. viii. 83 sqq. Hom. Od. X 481. GR. *ἰμβύγιος ἄρδα κλισίῳν Ἰχθῶν περιήγῃσι με. ἴνα μὴ βλαπτοίμην ἐπὶ τῶν φαντασματόν*. Luc. Nec. 9 & 7. R.

‘ A branch of bay dipped in water’ was also used to sprinkle the parties who were to be purified. Plin. H. N. xv. 30 PR.

*Lauro sparguntur ab uda*; Ov. l. v. 677. R.

- Illuc heu ! miseri traducimur. Arma quidem ultra  
 160 Litora Juvernæ promovimus et modo captas  
 Orcadas ac minima contentos nocte Britannos:  
 Sed quæ nunc populi fiunt victoris in urbe,  
 Non faciunt illi, quos vicimus. " Et tamen unus  
 Armenius Zalates cunctis narratur ephēbis  
 165 Mollior ardenti sese indulsisse Tribuno."  
 Adspice, quid faciant commercia ! venerat obses.  
 Hic fiunt homines. Nam si mora longior Urbem  
 Indulsit pueris, non umquam deerit amator:  
 Mittentur bracæ, cultelli, frena, flagellum.  
 170 Sic prætextatos referunt Artaxata mores.

159. See 149. Thus Trimalcio exclaims ' *Hæu, hæu, nos miseros! quam totus homuncio nil est! sic erimus cuncti, postquam nos auferet Orcus!*' Petron. ' Believe, or not; there is our final home!'  
*LU. G. Debemur morti nos, nostraque;*  
*Hor. A. P. 63. PR. ' We are on our road thither.' But R. takes it to mean, ' To such a pass are we wretches come!'*

160. The same as *Hibernia* ' Ireland.' *LU.* Camden thinks the Romans did not conquer that island, *M.* (cf. Tac. Ag. 24.) but Juvenal may be obliquely ridiculing the boastfulness of his degenerate fellow-countrymen. *R.*

*Modo i. e.* by Claudius, *LU.* or by Agricola; Tac. 10. *R.*

161. ' The Orkneys.' *M.*

*In Britannia disrum spatia ultra nostri orbis mensuram: et nox clara, et extrema parte Britannia brevis, ut finem atque initium facis exiguo discrimine internoscas;* Tac. Ag. 12. *PR.* Plin. ii. 75. Cæs. B. G. v. 10. *R.*

162. Understand *flagitia et facinora.*

Thus Seneca says of Alexander; *armis vicit, vitis victus est. LU.*

163. Some one here starts an objection. *R.*

164. Armenian hostages are mentioned, Tac. A. xiii. 9. xv. 1 sqq. *LU.*

When the Roman youths assumed the virile gown, they were said *excedere ex ephēbis.* Ter. And. I. i. 24.

165. *Ardens:* Virg. E. ii. 1. *M.*

' To have yielded his person.' Stat.

IV S. vi. 36 sq. *R.*

Caligula may be the wretch designated by the name of ' Tribune;' Suet. 36. *M.* cf. xi. 7. *R.*

166. Cf. 78. *GR. Bonum esse cum bonis, haud valde laudabile est; at immensi est præconii, bonum etiam inter malos existitisse;* Greg. Mag. Mor. i. 1. *PR.*

As ' a hostage' his person should have been sacred. *LU.* The breach of honour aggravates the crime. *M.*

167. ' Rome is the place for forming men.' *R.*

168. ' A seducer.'

169. ' Their national costume and habits will be laid aside.' The Orientals, as well as the Gauls, wore ' trowsers.' *FA. Pers. iii. 53. PR. viii. 234. Prop. IV. x. 43. Suet. Aug. 82. Ov. Tr. V. x. 34. III. x. 19 sq. ' Ἀναξυρίδης.* (See note on Her. v. 49.) ' The dagger, or *couteau de chasse,*' was an appendage to their girdles: a diminutive noun is used, because boys are spoken of. *R.*

170. Sic ' by a protracted residence.' *BRI.*

*Artaxata,* on the Araxes, is the capital of Greater Armenia. (The noun is in the neuter plural.) *BRI.* Now ' Teflis.' *PR.*

' The morals of the fashionable Romans,' i. 78. *M.* or ' gross;' Suet. Ves. 22. *BRI. i. e.* by antiphrasis, ' such as no gentleman would use.' Festus. cf. Pers. v. 30. *PR.* or ' such as require a veil or cloak to conceal them.' *R.*

## SATIRE III.

### ARGUMENT.

Umbricius, an eminent soothsayer, (*aruspicum in nostro ævo peritissimus*; Plin. who, on the day Galba was murdered, predicted the impending treason; Tac. H. i. 27. Plut.) disgusted at the prevalence of vice and the total disregard of needy and unassuming virtue, is introduced as on the point of quitting Rome, 1—9. The poet accompanies him a short distance out of the town, 10—20. when the honest exile, no longer able to suppress his indignation, stops short, and in a strain of animated invective, acquaints his friend with the cause of his retirement, 21 sqq.

This Satire is managed with wonderful ingenuity. The way by which Juvenal conducts Umbricius, 11 sqq. is calculated to raise a thousand tender images in his mind; and, when he stops to look at it for the last time, in a spot endeared by religion, covered with the venerable relics of antiquity, and in itself eminently beautiful, we are led to listen with a melancholy interest to the farewell of the solitary fugitive.

The discourse of Umbricius may be resolved under the following heads: Flattery and Vice are the only thriving arts at Rome; 21—57. in these points the Romans are left far in the distance by the foreigners, more especially the Greeks, who resort to the city in such shoals, 58—125. Poor clients are not only defrauded of their dues by wealthy competitors, 126—130. but have the mortification of seeing low-born fellows put over their head, 131—136. 153 sqq. and of finding themselves universally slighted, 137—163. Then the expense of living in Rome is enormous, 147 sqq. 164 sqq. 223—225. Besides, you are in constant apprehension of being either buried by some overgrown, top-heavy, building, or burnt in your bed: 190—222. that is, if you can contrive to fall asleep in the midst of such a din and racket, 232—238. Unless you are rich you cannot move about town with any comfort, 239—267. and if you stir out after dark, you are almost sure of a broken head, either from some missile out of a garret-window, 268—277. or from the cudgel of some choice spirit, who has sallied into the streets in quest of an adventure: 278—301. should you try to avoid such a rencounter by striking into the lanes, you run the risk of being robbed and murdered by one of those numerous ruffians, who, for the accommodation of the honest citizens, have been hunted into Rome, and there left to exercise their vocation unobscured, as the blacksmiths cannot keep pace with the demand for irons, 302—314.

After alleging these various reasons for leaving town, Umbricius bids an affectionate farewell to his friend, 315—322. *G. R.*

This Satire is imitated by Math. Reignier, Sat. iii. by Nic. Boileau, Sat. i. and vi. by Smollett, 'Satirical Description of London and Bath in the Expedition of Humphry Clinker; 'R. and by Dr. Johnson, in "London; a Poem."

QUAMVIS digressu veteris confusus amici,  
 Laudo tamen, vacuis quod sedem figere Cumis  
 Destinet atque unum civem donare Sibyllæ.  
 Janua Baiarum est et gratum litus amœni  
 5 Secesus. Ego vel Prochyta præpono Suburæ.  
 Nam quid tam miserum, tam solum vidimus, ut non  
 Deterius credas horrere incendia, lapsus  
 Tectorum assiduos ac mille pericula sævæ  
 Urbis et Augusto recitantes mense poetas?  
 10 Sed dum tota domus reda componitur una,  
 Substitit ad veteres arcus madidamque Capenam.

1. 'Troubled.' R.

2. *Cumæ*, which was 'now decayed and but thinly inhabited,' was the ancient capital of Campania and one of the oldest cities in Italy, built by a colony of Cumans from Asia. *LU. M.* cf. x. 102. *Virg. G.* ii. 225. *Hor. I Ep.* vii. 45. ii. 81 sqq. R.

3. 'At least one citizen to the Sibyl,' *G. i. e.* 'to Cumæ.' cf. *Plant. Pers.* IV. iii. 6. R. In this town there was a celebrated temple of the Sibyl, hence called *Cumæan*. The Sibyls were ten in number; and the name is derived from *Κουμῶν* and *Σιβυλῆς*, *LU.* or *Σαῦ* for *Θαῦ*. *PR. Virg. Æ.* vi. 10 sqq. M.

4. 'It is the grand thoroughfare to *Bæia*, (cf. viii. 160. R.) which was a very fashionable watering-place; *nullus in orbe sinus Bæiis præluet amœnis*; *Hor. I Ep.* i. 83. *BRI.* Both these towns were pleasantly situated in the Bay of Naples. -*LU.*

5. *Prochyta*, now 'Procita,' was a barren rock, about three miles in circumference, off Cape Misenus. Some derive the name from *προχύσιμος*, from its having been thrown out of the sea by an earthquake. *Plin. H. N.* ii. 88. iii. 6. *Sil.* viii. 542. *Virgil* calls it *alta*; *Æ.* ix. 715. *Statius æpera*; *II S.* ii. 76. *LU. PR. R.* It is now converted into a pretty, fertile, spot. G.

*Subura*, the etymology, and, consequently, the orthography of this word is uncertain: cf. *Varr. L. L.* iv. 8. *Quint. L. vii.* 28. *BO.* p. 82. It now retains the name of 'la Suburra.' It was a noisy street, full of shops, and frequented by thieves and prostitutes. x. 156. xi. 51.

141. *Mart.* VI. lxxvi. 2. VII. xxxi. 12. X. xciv. 5. XII. xviii. 2. *Pers.* v. 32. *LU. PR. M. R.*

6. 'Lonely;' *Sil.* iii. 429. R.

7. Cf. *LI.* on *Tac. An.* xv. 43. *HEU.* *Comm. de Pol. Rom.* §. 17. and 45. *Sen. Contr.* ix. 2. R. *præterea domibus flammam domibusque ruinam*; *Prop.* II. xxvii. 9. *BRI.*

8. It is 'cruel' to keep persons in constant fear of their lives. *GR.*

*Equidem, nos quod Romæ sumus, miserimum esse duco,—quod omnibus casibus subitorum periculorum magis objecti sumus, quam si abessemus*; *Cic.* VI Ep. iv. *BRI.*

9. There is much malicious humour in this climax: 'fires, falls of houses, and poets reciting their verses in the dog-days!' In the very hottest month, when every one who could, ran away from Rome, those who remained behind were called upon to help make an audience for these incessant spouters. *Metastasio's* translation of this passage is peculiarly happy, "a tanti rischi Della città trovarsi esposto, e al folle Cicalar de' poeti a' giorni estivi." cf. i. 1 sqq. *Pers.* i. 17. *Hor. I S.* ix. A. P. 453 sqq. *BRI. PR. G.*

10. 'All his family and furniture are stowed in a single wagon.' *PR.* This shows the frugal moderation of *Umbricius*. *BRI.* *Reda* is derived from the same Celtic root as our verb *ride*. It was a four-wheeled vehicle. R.

11. 'He stopped for it.' *VS.* While he and *Juvenal* are standing there, the following conversation takes place. *M.* 'The ancient triumphal arches' of *Romulus*, which were built of brick



Hic, ubi nocturnæ Numa constituebat amicæ,  
 Nunc sacri fontis nemus et delubra locantur  
 Judæis, quorum cophinus fœnumque supellex,  
 15 (Omnis enim populo mercedem pendere jussa est  
 Arbor et ejectis mendicat silva Camenis)  
 In vallem Egeriæ descendimus et speluncas  
 Dissimiles veris. Quanto præstantius esset  
 Numen aquæ, viridi si margine clauderet undas

originally, afterwards of marble. *LU.* Or the arches of the aqueduct. *T. HK.*

*Capena* was the gate opening to the Appian road: *VS.* now called "St Sebastian's Gate." *GR.* It was 'wet' from the number of springs there (whence it had the name of *Fontinalis*) *FE.* and also from the constant dripping of the aqueducts. *Capena grandi porta qua pluit gutta*; Mart. III. xlvi. 1. *LU. X. xxxv. 14. Liv. xxxv. 10. R.* It was also called *Triumphalis*, from the triumphs passing through it. *PR.*

12. *Numa Pompilius, ut populum Romanum sacris obligaret, volebat videri sibi cum dea Egeria congressus esse nocturno, ejusque monitu accepta diis immortalibus sacra institueret*; *V. Max. i. 2. Liv. i. 19. 21. PR. Nympha Numæ conjux, consiliumque fuit*; *Ov. F. iii. 262. 276. &c. GR. M. xv. 482 sqq. Dionys. ii. 60 sqq. Plut. Num. R.*

'Made assignations'; vi. 487. Prop. IV. viii. 33. *R.*

13. *Lucus erat, quem medium ex opaco specu fons perenni rigabat aqua: quo quia se percipere Numa sine arbitris velut ad congressum deas inferebat; Camenis eum lucum sacra vit, quod earum sibi concilia cum conjuge sua Egeria essent*; *Liv. i. 21. PR.*

More than one *delubrum* were often within the same *templum* or *ædificium*.

*Locare* 'to let,' *conducere* 'to hire or rent'; 31. Such was the avarice of the Romans that they exacted rent from these Jews, though they were so poor, that 'a basket with a small bundle of hay constituted the whole of their goods and chattels'; vi. 541. and such their impiety that they did not scruple to let the sacred grove to these persecuted outcasts. *LU. PR. R.*

14. The heathens confounded the Christians and 'the Jews.' The latter had been expelled from Rome, recently,

by an edict of Domitian, *CU.* as, formerly, by a decree of Claudius: not long afterwards, however, the city was again full of them. vi. 542 sqq. *R.*

The 'hay' probably served by way of a pillow to keep their heads from the damp ground. *BRI. G.* The *κέρφος* was a 'basket,' in which the Jews used to carry their provisions, to keep them from pollution. See St Matthew xiv. 20. xvi. 9 sq. St Mark vi. 43. viii. 19 sq. St Luke ix. 17. St John vi. 13. *M.* When it is said that the disciples of our Lord gathered up twelve baskets full of fragments, it may mean that each apostle filled his own basket.

15. 'Not a tree but pays its rent:' for the grove was crowded with these poor wretches, who were glad to avail themselves even of this comfortless shelter. *M. Suet. Dom. 12. R.*

The phrase *mercedem pendere* (whence our word *FOUND*) originated from sums of money being weighed, instead of counted. *LU.*

16. Cf. vi. 541 sqq. 'The old tenants being served with an ejectment.' By 'the forest' is meant 'the new tenantry of the forest,' which 'goes a begging' to collect both a livelihood and the rent against next quarter-day. *LU.* Or 'the forest swarms with beggars.' *M.*

17. 'I and Umbricius.' *LU.*

'Grottoes, altered till they have lost all resemblance to nature.' *LU.*

18. Cf. xi. 116 sq. Perhaps we should read *præsentius*; cf. *Virg. E. i. 42. G. i. 10. Æ. ix. 404. GR. H. R.*

19. Our poet here is indebted to Ovid: *vallis erat, piceis et acuta densa cupressu; cujus in extremo est antrum nemorale recessu, arte laboratum nulla: simulaverat artem ingenio natura suo: nam pumice rivo et levibus tophis nativum duserat arcum. Fons sonat a dextra tenui perlucidus unda, margine gramineo patulos incinctus hiatus*; *Met. iii.*

- 20 *Herba nec ingenuum violarent marmora tophum !*  
*Hic tunc Umbricius "Quando artibus" inquit "honestis*  
*Nullus in Urbe locus, nulla emolumenta laborum,*  
*Res hodie minor est, here quam fuit, atque eadem cras*  
*Deteret exiguis aliquid : proponimus illuc*
- 25 *Ire, fatigatas ubi Dædalus exiit alas,*  
*Dum nova canities, dum prima et recta senectus,*  
*Dum superest Lachesi, quod torqueat, et pedibus me*  
*Porto meis, nullo dextram subeunte bacillo.*  
*Cedamus patria : vivant Artorius istic*
- 30 *Et Catulus : maneant, qui nigrum in candida vertunt,*  
*Quis facile est ædem conducere, flumina, portus,*

155 sqq. *Numen aquæ* 'the sacred fount:' *R.* or 'the Naiad of the spring.' *M.*

20. *Ingenuum* 'native.' The *tophus* was 'a coarse lime-stone,' which was now supplaccd by 'a marble basin.' *R.* *Art.* 'does violence' to nature: *nullo violatus Jupiter auro*; xi. 116. *violaverit ostro ebur*; *Virg. Æ.* xii. 67. *Mart. I.* liv. 6. *παντα λαίλαρα φάινει*. *Hom. Il. Δ* 141. *R.*

21. The word *honestis* is emphatic. *M.* This passage is an imitation of Plautus *Merc. V.* i. 7 sqq. *GR.*

22. *Emolumentum*, from *e* and *mola*, was properly 'the profit got by grist.'

23. 'My fortune is growing less, daily.' *PR.*

*Here* is an ancient form of *heri*. *PR.*

24. 'Will file down somewhat.' *damnosa quid non imminuit dies?* *Hor. III Od.* vi. 45. *GR.* Strictly speaking, *res deteritur* and not *deterit*. *R.*

'I and my family propose.' *M.*

25. [*Livy xxviii*, 15, 5. *ED.*] 'Fatigued with his long flight from Crete.' *Virg. Æ.* vi. 14 sqq. If Dædalus, who had the choice of all the world before him, fixed upon Cumæ, it must indeed be a lovely spot (since he was both *πάρος* and *εἰδός*. cf. *Arist. Rh.* I. vii. 2.) *LU.* i. 54. *PR.* *Sil.* xii. 89 sqq. *R.*

26. 'Before the infirmities of old age grow upon me:' *LU.* cf. *Cic. Sen.* 26. 60. *PR.* *donec virenti canities abest morosa*; *Hor. I Od.* ix. 17 sq. *R.* Philosophers divided man's life thus: from birth to 3 or 4 *infantia*, 3 or 4 to 10 *pueritia*, 10 to 18 *pubertas*, 18 to 25 *adolescencia*, 25 to 35 or 40 *juventus*, 35 or 40 to 50 *ætas virilis*, 50 to 65 *senectus prima* or *recta*, 65 till death *senectus ultima* or

*decrepita. HO.*

27. *Dum res et ætas et sororum filia trium patiuntur atra*; *Hor. II Od.* iff. 15 sq. The respective offices of the three Destinies is described in the following verse: *Clotho colum gestat, Lachesis net, et Atropos occat.* The name of Lachesis is derived from *λαγχάνω*. *LU.* cf. *Cat. lxiv.* 312 sqq. *Torqueere* and *versare* (*Tib. II.* i. 64.) signify 'to spin.' *R.*

28. *Senex, gravatus annis, totus in baculum pronus et lassum trahens vestigium*; *Apul. LU.* Compare the riddle of the Sphinx.

29. Cf. ii. 131. *Artorius* and *Catulus* were two knaves who, by disreputable arts, had risen from the dregs of the people to affluence. *VS.*

30. *Qui facere assuerat, patriæ non degener artis, candida de nigris et de candentibus atra*; *Ov. M.* xi. 314 sq. 'White' and 'black' the ancients often used for 'good' and 'bad': *hic niger est; hunc tu, Romane, caveto*; *Hor. I S.* iv. 85. *Pers.* v. 108. *His præmium nunc est, qui recta pravafaciunt*; *Ter. Phor. V.* ii. 6. *LU.* *Pers.* ii. 1 sq. *Mundana sapientia est cor machinationibus tegere, sensum verbis velare, quæ falsa sunt vera ostendere, quæ vera sunt falsa demonstrare*; *Greg. Mag. Mor. PR.*

31. 'Who have the means of getting contracts for lucrative public works.' *M.* These contractors were generally of the Equestrian order. *R.* 'The building of a temple;' for this is (almost without exception) the signification of *aedes* in the singular. *SV. τὸν μισθούσαν* *Her.* v. 62. See note on vi. 597. [*Livy xxii*, 33, 8; *xxiii*, 48, 10. (*DT.*) *ED.*]

Siccandam eluviem, portandum ad busta cadaver,  
Et præbere caput domina venale sub hasta.

Quondam hi cornicines et municipalis arenæ

35 Perpetui comites notæque per oppida buccæ,  
Munera nunc edunt et verso pollice vulgi

'The clearing the mud from rivers and harbours,' or else 'the fisheries, ferries, and harbour dues.' *FA. BRI.* Or 'the construction and reparation of harbours.' *GR.*

32. 'The cleansing of the public sewers.' *VS.* cf. *Arist. Eth. iv. 1.*

'The furnishing of a funeral.' *G.* Scipio's funeral was performed by contract, the sum being raised by subscription: *Plin. H. N. xxi. 3. PR.*

33. 'To speculate in a drove of slaves' by buying the whole cargo, and then disposing of them by auction in separate lots. *GR. Pers. vi. 76 sq. M.*

'A spear' used to be stuck up as the sign of a public auction. [*Livy xxiii. 37, 3; xxvii. 24, b. ED.*] It was called 'the mistress-spear' as implying the dominion over the person and life of the slave, which was then and there vested in the purchaser. *BR. M. Tib. II. iv. 54. dominus and domina* are often used as adjectives: *Ov. Her. iii. 100. H.*

34. 'They once used to blow the horn at the provincial theatres, and attend the strolling company of prize-fighters from town to town.' *T. PR.* 'The horn' was sounded to call the people together, as at the shows in our country fairs. *M.*

*Municipium* was 'a borough-town,' which had the privileges and freedom of Rome, and at the same time was governed by laws of its own, somewhat like our corporations. *M.*

35. 'Their faces were known;' for which Juvenal says 'their cheeks,' the most prominent part of their faces while they were puffing their horns. *PR. M.*

36. 'Now they give shows to the people.' From the occasional practice of putting prisoners of war to death at the grave of a favourite chief who had fallen in battle, as the readiest way to appease his manes, arose that of exhibiting combats of gladiators in Rome, at the funerals of eminent persons; to which they were for some time restricted. The magistrates were the first to break through this restriction, by producing them at festivals for the amusement of the citizens. Ambitious men soon found that to gratify the people

with such entertainments was one of the readiest roads to power. Cicero first checked this abuse by a law prohibiting candidates from so doing. Augustus decreed that they should be given but twice a year. Caligula removed every restriction: Domitian gave them every encouragement: and even Trajan exhibited the horrid spectacle of 10,000 victims, on his triumph over the Dacians! There were other checks of a secondary nature: among these a decree of the senate, *ne quis gladiatorum munus ederet cui minor quadringentorum millium res;* *Tac. An. iv. 63.* and he was also required to be a free citizen; for Harpocras, the freedman of Claudius, exhibited them by the emperor's special indulgence. This will account for the indignation which the poet feels, when such purse-proud upstarts presumed to trifle away the lives of their fellow-creatures at the caprice of an unfeeling rabble. Constantine suppressed these barbarous shows; which were finally abolished by Arcadius and Honorius. cf. *Suet. Cæs. 10. Tac. An. xiii. 49. G. T. R.*

*Vertere pollicem* was a sign of condemnation, *premere pollicem* of favour. cf. *Hor. I Ep. xviii. 66. LU. Plin. xxviii. 2. PR.* The brutalization, resulting from the frequent sight of these massacres, rendered instances of compassion but rare. If any where, we might have anticipated such pity would be found in the breasts of the Vestals: *O tenerum mitemque animum! consurgit ad ictus: et, quoties victor ferrum jugulo inserit, illa delicias ait esse suas! pectusque jacentis virgo modesta jubet converso pollice rumpi; ne lateat pars ulla animæ vitalibus imis, altius impresso dum palpitat ense secutor!* *Prud. adv. Sym. 1095.* No war or pestilence ever swept away such myriads of the human race, as these barbarous sports. In some months, twenty or thirty thousand were slaughtered in Europe alone. Nero and Caligula did but put to death some hundreds during their reigns: whereas, at these games, even private citizens frequently butchered a thousand in a day! *LI. G.*

- Quem libet occidunt populariter: inde reversi  
 Conducunt foricas; et cur non omnia? quum sint,  
 Quales ex humili magna ad fastigia rerum  
 40 Extollit, quoties voluit Fortuna jocari.  
 Quid Romæ faciam? Mentiri nescio: librum,  
 Si malus est, nequeo laudare et poscere: motus  
 Astrorum ignoro: funus promittere patris  
 Nec volo nec possum: ranarum viscera numquam  
 45 Inspeci. Ferre ad nuptam, quæ mittit adulter,

37. 'When the vulgar spectators have notified their wishes, he gives the death-signal which was waited for, to curry favour with the rabble;' *LU. GR.* and therefore might be said 'to kill' the gladiator: cf. 116. *R.* upon the principle *qui facit per alium, facit per se.*

'From these magnificent exhibitions, they start off to the ediles to get some lucrative contract, no matter how sordid.' *ACH.*

38. 'They farm the jakes,' built for the accommodation of the public, upon payment of a trifle. *conducere* 'to contract for;' vi. 597. *R.* see note on 13. cf. *Arist. Eth. iv. 1.*

40. 'The elevation of such low people is solely attributable to a frolic of the blind goddess.' x. 366. *Hor. l. Od. xxiv. 14* sqq. xxv. 1 sqq. III *Od. xxix. 49* sqq. *M. vii. 197* sq. *Stat. Th. iii. 179.* *Claud. in Eut. i. 23* sqq. Hence she is called *improba*; vi. 605 sqq. *Ἰσμεν δὲ καὶ τῶν εὐχῶν ἐγγυθὺν καταφρονῶν, ἰσμεντα, ὅστις ἐν σπητῇ καὶ σελουσεύσῃ θέρμαντι. ἐν μὲν ἐξ εὐχῶν διασώτην κρείωντα, ἐν δ' ἀπὸ σελουθίου σίνητα, ἐν δὲ σαυρῶντα ἐν σίνητος ἢ βασιλῆα εὐνοῦ γὰρ ναὶ καὶ ἐν διουρανίῳ ἰσμεν. Ἰσμεν μαρτυρομένης τῆς Τύχης παίζειν τὰ εὐχῶν ἀσφάτου κρέγματα καὶ ἐμολογούσης μηδὲν αὐτῶν ἴνα βέβαιον, ἴσμεν μισθὰ κρείωντα σάουτος ἐν γυγυθῶντα ἰσμεντα.* *Luc. in Nig. 20. R. [Livy xxx. 30, 2. ED.]*

41. *Vir bonus et pauper linguæque et pectoris verus, quid tibi vis, Urbem qui, Fabiane, petis? qui nec leno potes nec comissator haberi, nec pavidos tristi voce citare reos; nec potes uxorem cari contempere amici, plaudere nec Cano plaudere nec Glaphyro. Unde miser vives? homo fidus, certus amicus. hoc nihil est: numquam sic Philomelus eris;* *Mart. IV. v.* *Wyatt,* in his Epistle to his friend *Poynes,* shows that he had this Satire before him:

"But how may I this honour now attain, That cannot dye the colour black a lyer? My *Poynes,* I cannot frame my tune to fayn, To cloke the truth, for praise without desert, Of them that list all vice for to retayne." Hence he cannot prefer *Chaucer's Tale of Sir Topas* to his *Palæmon and Arcite*: he cannot "Praise *Syr Topas* for a noble tale, And scorne the story that the Knight tolde. Praise him for counsell that is dronke of ale; Grinne when he laughs that beareth all the sway, Frowne when he frownes, and grone when he is pale; On others' lust to hang both night and day." *G.*

*Librum:* cf. *Hor. A. P. 419* sqq. *Pers. i. FA. quod tam grande "σφῆς!" clamat tibi turba togata, non tu, Pomponi, cæna diserta tua est;* *Mart. VI. xlviii. M.*

42. *Poscere* 'to say I should be delighted to have a copy.' *FA.*

'I am no astrologer.' *FA. vi. 553* sqq. xiv. 248 sq. *R.*

43. *Spondere*; vi. 548. 'to the prodigal and expectant heir' (vi. 565 sqq.), *R. qui filius ante diem patrios inquiris in annos, Ov. M. i. 148. FA.*

44. 'Though a soothsayer, I never explored the entrails of a toad,' for the purpose of extracting poison. *Ex ranae rubetæ visceribus, id est, lingua, osciculo, liene, corde, mira fieri posse constat, sunt enim plurimis medicaminibus referta;* *Plin. FA. i. 70. PR. vi. 658. 563* sqq. *M. Ov. M. xv. 577. R.* Either our 'toad' is not the *rana rubetæ*, or it has lost its noxious qualities in this country. The compounders of poisons might pretend to extract venom from toads, in order to conceal their secret, which more probably was some vegetable or mineral poison. *G.*

45. *Quæ mittit,* 'billets doux and presents.' *GR.*

- Quæ mandat, norunt alii: me nemo ministro  
 Fur erit atque ideo nulli comes exeo, tamquam  
 Mancus et extinctæ corpus non utile dextræ.  
 Quis nunc diligitur, nisi conscius et cui fervens  
 50 Æstuat occultis animus semperque tacendis?  
 Nil tibi se debere putat, nil conferet umquam,  
 Participem qui te secreti fecit honesti.  
 Carus erit Verri, qui Verrem tempore quo vult  
 Accusare potest. Tanti tibi non sit opaci  
 55 Omnis arena Tagi quodque in mare volvitur aurum,  
 Ut somno careas ponendaque præmia sumas  
 Tristis et a magno semper timearis amico.  
 Quæ nunc divitibus gens acceptissima nostris  
 Et quos præcipue fugiam, properabo fateri  
 60 Nec pudor obstabit. Non possum ferre, Quirites,  
 Græcam Urbem: quamvis quota portio fæcis Achæi?

46. *Quæ mandat*, 'messages.' GR.

47. 'I will never be an accessory to peculation, or lend myself as an agent to extortion; therefore no governor, when departing for one of the foreign provinces, would receive me into his train.' cf. 53 sq.

48. 'A cripple.' *extinctæ dextræ* is a Grecism for *extincta dextra*. 'I am not dexterous enough in knavery to be made any one's right-hand man.'

49. *Quis? i. e. nemo*, 'none, but the confidant of a guilty secret.' FA. *vis fieri dives, Bithynice? conscius esto*; Mart. VI. 1. 5. R.

50. *Animo æstuante reditum ad cada retulit*: Cat. a metaphor from the sea 'raging and boiling' under the influence of a storm: *fervet vertigine pontus*; Ov. M. xi. 549. *Maura semper æstuat unda*; Hor. II Od. vi. 3 sq. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked;" Isa. lvii. 20 sq. M. "Raging waves of the sea, foaming out their own shame;" St Jude 13.

51. 'To be under no obligation.' M. *Nil tibi, vel minimum, basia pura dabunt*; Mart. VI. 1. 6. R.

53. Cf. ii. 26. PR. Tac. A. vi. 4. Amm. Marc. XXVIII. vi. 20. R. See 47.

54. *Arcanum neque tu scrutaberis ullius*

*umquam, commissumque tegas, vel vino tortus et ira*; Hor. I Ep. xviii. 37 sq. FA.

*Æstus serenos aureo franges Tago, obscurus umbris arborum*; Mart. I. 1. 15 sq. PR.

55. Now 'the Taio.' R. *arena aurum-que* (*ἡ δὴ δούρη*) 'golden sands.'

56. Some confound *ponenda* with *proposita*: (Virg. Æ. v. 292. 486.) it is rather equivalent to *deponenda*, especially in *juxta-position* with *sumas*; R. as in Hor. III Od. ii. 19. M. ii. 66.

57. 'To your sorrow,' *ὀὖ χαίρων*.

Cf. 113. i. 33. M. vi. 313. *Ἡ φεβίαίς λέραι φέβος τῶν δουρατῶν εἰς κείνην, ἡ μαρμαρινῆ γὰρ ἀνάγκη ἴθιαι τὸν κείωνος* Arist. Rh. II. vi. 2. See the history of Pausanias in Thuc. i. 132 sqq.

59. *Nec sequar aut fugiam, quæ diligit ipse vel odit*; Hor. I Ep. i. 72. GR.

60. *Pudor*: Umbricius blushed for his country.

*Quirites!* is said in bitterness of spirit, and as a contrast to *Græcam*. vi. 16. 185 sqq. 291 sqq. xi. 169 sqq. xv. 110 sqq. Pers. vi. 38. K. Sil. iii. 178. xii. 41. 49. 69. Cic. *pro Flac.* Luc. Nig. 15. R.

61. 'A Grecian Rome. (xv. 110. R.) Yet when I see what a deluge of Asiatics the Orontes has disgorged into the Tiber, I must own that the filth of Greece bears but a small proportion to the inundation of impurity with which we are over-

Jam pridem Syrus in Tiberim defluxit Orontes  
 Et linguam et mores et cum tibicine chordas  
 Obliquas nec non gentilia tympana secum  
 65 Vexit et ad Circum jussas prostare puellas.  
 Ite, quibus grata est picta lupa barbara mitra.  
 Rusticus ille tuus sumit trechedipna, Quirine,  
 Et ceromatico fert niceteria collo.  
 Hic alta Sicyone ast hic Amydone relicta,

whelmed.' G. cf. xiii. 157. The depravity of the Greeks we learn from 1 Cor. vi. 9—11. and elsewhere in the New Testament. *M. Ἰλαρὰ τὰ ἴθνη ἀφ' ἑαυτῶν (at Rome) ἐσφύλισται, ὡς ἐν Κασσαδοπῶν καὶ Σύρον καὶ Παρτιανῶν καὶ ἄλλων ἐλευθῶν* Ath. i. 36. *BO.*

62. The inhabitants of the East, and especially of Antioch, which was on the Orontes, (Julian. Misop. Herodian II. vii. 15. *HN.*) were scandalously debauched in their morals, (viii. 158 sq.) and introduced quite new fashions; (vii. 14 sqq. viii. 198 sqq.) Mart. III. iv. V. lvi. Suet. Ves. 19. For a similar metaphor, see vi. 295. Claud. Eut. i. 434. Isa. viii. 6—8. *R.*

63. *Luxuria peregrinæ origo ab exercitu Asiatico inuenta in urbem est; tum paltriciæ sambucistriæque et convivialia ludionum oblectamenta addita epulis;* Liv. xxxix. 6. the *sambucum* was a triangular lyre. The 'harp and flute' were very generally played together; cf. Hor. E. ix. 5 sq. and elsewhere. *SP.*

64. 'National tambourines.' *VS.* Lucr. ii. 618. *R.*

65. There were several Circuses at Rome. The *Circus Maximus* is here meant, which was first built by Tarquinius Priscus, *PR.* and by subsequent alterations was able to accommodate 260,000 spectators, *KN.* being more than three furlongs in length, and one broad; Plin. xxxvi. 15 s 24. *BRI.* See 223.

'To stand for hire.' vi. 123. *R.* i. 47.

*Puellas, et quas Euphrates et quas mihi misit Orontes;* Prop. II. xxiii. 21. *R.*

66. 'Hie thither.' *G.*

'The barbarian harlot with embroidered' (understand *acu*) 'turban.' These women were termed *lupæ* from their rapacity; and the houses where they lodged, *lupanaria*. The Greeks and Romans called all foreigners 'barbarians.' *M.* See note on Her. i. pr.

Cf. ii. 84. *PR.* Virg. *Æ.* iv. 216.

ix. 616. *Id.* Cop. 1. Ov. *M.* xiv. 654. Claud. Eut. ii. 185. *R.*

67. The Romans were reduced to the level of prize-fighters; while foreigners were worming themselves into every post of power and profit. *LU.* To mark his contempt the more, the poet crowds his description with Greek words. *G.* cf. Hor. II Ep. i. 32 sq. *R.*

*Rusticus;* cf. ii. 74. 127. viii. 274 sq. *M.*

It is not agreed what part of the dress is meant by *ερεχιδιουσα*. It may be the same as *ἰδρωμῖς*, 'a gymnastic dress,' 103. vi. 245. *T.* or 'the succinct vest of the Greek wrestlers,' *G.* or 'a suit of livery,' cf. v. 143. *RU.* or 'a cloak in which they ran for their supper or dole,' 127 sq. *LU. PR. HO.* or 'Grecian shoes,' *VS. SA. HN.* or the same as *μικρῆμα*, i. e. 'prizes worn round the neck, which served as badges to distinguish such as were entitled to partake of the suppers provided at the public expense.' *JS. RI. VO.*

*Quirinus*, a surname of Romulus, derived from *curis* a Sabine word signifying 'a spear;' or from *Cures*, after the admission of the Sabines into Rome. *Mars* was called *Gradivus* when incensed, and *Quirinus* when pacified. Ov. *F.* ii. 475 sqq. *PR.* cf. ii. 128.

68. Cf. ii. 143. *ACH.* *Ceroma* was an ointment made of oil, wax, and clay; *LU.* (Mart. VII. xxxii. 9. *PR.*) Plin. xxviii. 4 s 13. xxxv. 12 sq. *R.* with which they besmeared their neck and breast, and that profusely; for Seneca, telling his friend Lucilius of a journey he had taken, says, 'the roads were so bad that he rather swam than walked, and, before he got to his inn, was plastered over with *ceroma* like a prize-fighter.' *G.* Mart. IV. iv. 10. xix. 5.

69. Cf. vii. 14 sqq. *Sicyon*, in Achaia, was *ἐνὶ λόφῳ λευμῖνῶν* Strab. viii. p. 587. *R.*

- 70 Hic Andro, ille Samo, hic Trallibus aut Alabandis,  
 Esquilias dictumque petunt a vimine collem,  
 Viscera magnarum domuum dominique futuri.  
 Ingenium velox, audacia perdita, sermo  
 Promptus et Isæo torrentior. Ede, quid illum  
 75 Esse putes? quem vis hominem, secum adtulit ad nos:  
 Grammaticus, rhetor, geometres, pictor, aliptes,  
 Augur, schœnobates, medicus, magus; omnia novit.  
 Græculus esuriens in cœlum, jusseris, ibit.  
 Ad summam, non Maurus erat neque Sarmata nec Thrax,  
 80 Qui sumsit pennas, mediis sed natus Athenis.

*Amydon*, in Pœonia a district of Macedon. Hom. Il. 8 849. *LU*.

70. *Andros* one of the Cyclades. *LU*.  
*Samos* an island off the coast of Ionia, where Juno was especially worshipped. *LU*.

*Tralles* a frontier town of Lydia. *PR*.  
*Alabanda* a rich city of Caria. *LU*.

71. 'The Esquiline and Viminal Hills,' two of the seven on which Rome stood, are put for the city itself. The former is now 'the Mount of St Mary the Greater.' *PR*. It had its name from *esculi* 'the bay-oaks' which grew there: *M*. but cf. Ov. F. iii. 245. *R*.

72. 'The vital organs.' *PR*.

73. *Ingenium velox*; Ov. M. viii. 254. *R*.

74. 'Than that of Isæus.' *R*. There were two celebrated orators of this name: (1) the preceptor of Demosthenes, who came to Athens from Chalcis: Quint. xii. 10. (2) An Assyrian, who flourished at Rome in Hadrian's reign: Plin. Ep. ii. 3. *BRI*.

'More rapidly fluent.' *torrens dicendi copia et facundia*; x. 9 sq. 128. Quint. III. viii. 60. Plin. xxvi. 3. cf. *largus et erudens ingenii fons*; x. 119. Hom. Il. A 249. Hor. IV. ii. 5 sq. *R*.

'Tell me'; 296. &c. *Quid*; cf. i. 74. xi. 33. Ov. Her. xii. 31. *R*.

75. 'He is a Jack of all trades: nothing comes amiss to him; he is such a universal genius.' *M*.

76. *Terræ mentor*; Hor. I Od. xxviii. 1 sq. *PR*. *geometres* must be scanned as three syllables: *FA*. thus *uno eodemque igni*; Virg. E. viii. 81.

'An anointer' of wrestlers in the gymnasium (from *ἀλείφω*): *FA*. who had

also the training of athletes; Pind. Ol. viii. 71 sqq. Or 'a bath-man' who anointed those that had bathed: cf. vi. 422. Or possibly, 'an oculist.' *R*.

77. 'An Augur' divined the future from the flight, the feeding, and the chirping of birds: *FA*. 'an Aruspex' from the entrails of sacrifices.

'A Rope-dancer' (from *σχοῖνες* and *βαλυσ*) *funambulus*; Ter. Hec. pr. 4. 34. *FA*.  
*In Persis augurantur et divinant magi: nec quisquam rex Persarum esse potest, qui non ante magorum disciplinam scientiamque perciperit*; Cic. Div. i. 90. *PR*.

78. The diminutive 'Greekling' *G*. is used in contempt. cf. 61. *R*. Arist. Rh. III. ii. 6.

*Esuriens. Quis expedit psittaco suum χυλῆς picasque docuit nostra verba conari? Magister artis ingenique largitor venter, negatas artificis sequi voces*; Pers. pr. 8 sqq. *FA*. ἡ ψυχή τις στυγερὴ βασανίζου καὶ στυλανημίονη ἔρω καὶ στυλὴ πικρὰ τὴν διάνοιαν κερχρηῖται πρὸς λαοτὴν ἐπιτεριφου. Chrys. Or. IV. ad Ant. *R*. 'Necessity is the mother of Invention.'

*Ibit* 'he will try.' *cælum ipsum petimus stultitia*; Hor. I Od. iii. 38. *R*.

79. 'In short.' *LU*.

*Sarmata*; ii. 1. *PR*.

80. There is here a double allusion; (1) to *Dædalus*, i. 54. who was either grandson or great-grandson, of Erechtheus king of Athens: (2) to a man at Rome, who made an attempt to fly in the reign of Nero: *inter Pyrrhicarum argumenta, Icarus primo statim conatu juxta cubiculum ejus (Neronis) decidit, ipsumque cruore respersit*; Suet. Ner. 12. Mart. Sp. viii. Though there is no certainty that this latter was an Athenian. *R*. *GR*.

Horum ego non fugiam conchyliā? Me prior ille  
Signabit? fultusque toro meliore recumbet  
Advectus Romam, quo pruna et cottana vento?  
Usque adeo nihil est, quod nostra infantia cœlum

- 85 Hausit Aventinum baca nutrita Sabina?  
Quid, quod adulandi gens prudentissima laudat  
Sermonem indocti, faciem deformis amici,  
Et longum invalidi collum cervicibus æquat  
Herculis, Antæum procul a tellure tenentis?
- 90 Miratur vocem angustam, qua deterius nec  
Ille sonat, quo mordetur gallina marito.

81. *Conchylium*, viii. 101. or *murex*, was the shell-fish from which the purple dye of the ancients was obtained. Plin. H. N. ix. 36. viii. 1. It is here put for 'the purple robes' worn only by nobles and men of the first distinction. *BRI. PR. R.*  
'Shall he take precedence of me in signing marriage-settlements, wills, &c. as a witness.' *LU. Pers. v. 81. PR.*

82. *Effultum pluma versicolore caput*; Prop. III. vii. 50. or rather 'on the elbow w.' *R.* The middle couch was the 'more honourable one.' *GR. Hor. II S. viii. 20 sqq. M. cf. St Luke xiv. 7.*

83. 'Imported from Syria.' *LU. i. 111. M. mistus Phariis venalis mercibus infans*; Stat. II S. i. 73. *R.*

'The plums of Damascus' were famous. *LU.* They are mentioned in conjunction with *cottana*; Plin. H. N. xiii. 5. xv. 13. Mart. XIII. xxviii sq. *PR. IV. liii. 7. Stat. IV S. ix. 28. R.* Hence our word *DAMSONS*, originally written *DAMASCENES*.

*Syria peculiores habet arbores in ficorum genere: caricas, et minores ejus generis quæ cottana vocant*; Plin. xiii. 5. Mart. IV. lxxxix. 6. *PR.*

85. *Hausit cœlum*; Virg. *Æ. x. 899. R.*  
'The Aventine,' one of the seven hills, is now the Mount of St Sabina. *PR.*

'The Sabine berry' is opposed to 'the Syrian prunes.' The Sabine lands abounded in 'olives,' (Virg. *Æ. vii. 711. Sil. iii. 596. Mart. IV. iv. 10. R.*) which are here put for the fruits of Italy in general: the species for the genus. *BRI. FA.*

86. For other descriptions of such flatterers, see Hor. A. P. 428 sqq. Theoph. Ch. ii. Ter. Eun. II. ii. III. i. Amm. Ep. xxv. (cf. 100 sqq. Ov. A. A. ii. 200

sqq. Plaut. Amph. III. iii. 4 sqq.) Plut. discr. Am. et Ad. *R. LU.*

88. *Collum* 'the throat,' *cervix* 'the nape of the neck' *PR.* 'the neck and shoulders.' *M. Plin. xiv. 22. Mart. XIV. xlviii. Pind. Isth. iv. 83 sqq. R.*  
'Pronounces equal.' *LU.*

89. The conflict of Hercules with Antæus, son of the Earth, whose strength was renovated by falling on the bosom of his mother and who was ultimately crushed by being held on high in the arms of his antagonist, is described, Luc. iv. 519 sqq. *LU. Apollod. II. v. 11. R.*

90. 'He professes to admire.' *LU.*  
'Shrill and grating,' which is a great imperfection in a speaker; Quint. xi. 3. *PR. vocis acutæ mollities*; Claud. Eut. i. 340 sq. *R.*

91. As the text stands, the construction is *ille (maritus) sonat, (a) quo marito g. m.* There are instances of an ablative of the agent without a preposition. *CO*, on Sall. B. J. 15. 21. *O*, and *RR*, on Suet. Cæs. 19. *HK.* Various alterations however have been proposed; (1) *cui* for *a quo* as *illi, scripta quibus comædia prisca viris est*; Hor. I S. x. 16. Sil. i. 208 sq. *R.* (2) Either *deterior . . . sonus, quo (sono) . . .*; (3) or *illa (vox) . . . quæ . . . BRE.* (4) Either *illa . . . quum . . .*; (5) or *illa (gallina) . . . quæ . . . CL. JA. ACH.* In all these *marito* is the dative. The latter part of the line is merely a periphrasis for *gallus, as olentis uxores mariti*; Hor. I Od. xvii. 7. for *capellæ*: cf. Virg. E. vii. 7. in imitation of *εὐς αἰγῶν ἀνίη*. Theoc. viii. 49. *PR. Vox ultra vires urgenda non est: num et suffocata sæpe et majore nisu minus clara est, et*



- Hæc eadem licet et nobis laudare: sed illis  
 Creditur. An melior, quum Thaida sustinet, aut quum  
 Uxorem comædus agit vel Dorida nullo  
 95 Cultam palliolo? Mulier nempe ipsa videtur,  
 Non persona loqui: vacua et plana omnia dicas  
 Infra ventriculum et tenui distantia rima.  
 Nec tamen Antiochus nec erit mirabilis illic  
 Aut Stratocles aut cum molli Demetrius Hæmo.  
 100 Natio comæda est. Rides? meliore cachinno  
 Concutitur: flet, si lacrimas conspexit amici,  
 Nec dolet: igniculum brumæ si tempore poscas,  
 Accipit endromiden: si dixeris "Æstuo," sudat.  
 Non sumus ergo pares: melior, qui semper et omni  
 105 Nocte dieque potest alienum sumere vultum,  
 A facie jactare manus, laudare paratus,

*interim elisa in illum sonum erumpit, cui Græci κλωμῶν nomen a gallorum immaturo cantu dederunt; Quint. xi. 3. LU.*

92. With *illis* understand *tantum*. *R.* cf. Suet. Ner. 22. *PR.*

93. 'Is a better actor to be found than the Greek?'

*Thais* was a common name in comedy for a courtesan. *PR.*

*Sustinere* 'to sustain the part of,' synonymous with *agere* 'to act.' *M.*

94. *Comædus* was the actor, comicus the writer of comedy. *LU.*

*Doris*, the daughter of Oceanus and Tethys, was the mother of Thetis and other sea-nymphs by Nereus. *LU. PR. HG.* Or 'a Doric girl.' The Spartan girls were scantily and thinly clad; whence *δριάζειν* for *παραφαίνειν* καὶ *παρρηγυμνοῦν* πολλὸν τοῦ σώματος. Eust. Hesych. *R.*

95. 'A short mantle and hood,' ordinarily worn by this class of females. Mart. IX. xxxiii. 1. XI. xxvii. 8. cf. Ov. A. A. i. 734. Suet. Claud. 2. *R.*

96. *Persona φρόνηται* 'a mask,' hence 'a fictitious character.' *R.*

97. 'You would swear it was a woman, every inch of her.'

98. *Antiochus*, *Stratocles*, *Demetrius*, and *Hæmus* were celebrated actors of the day. Quint. xi. 3. *LU.*

*Illic* 'in their own country.' *PR.*

99. Called 'soft' perhaps from personating females. vi. 198. *LU.*

100. 'A horse-laugh.' *M.* εὐ μὲν ἰγί-

λας, ἰγὼ δ' ἐξίθησκον γίλωνι. Plut. Am. et Ad. *LU.* σκώφονται ψυχρῶς ἰπτογίλασαι, τὸ τε ἰμάτιον ὄσαι εἰς τὸ στόμα, ὡς δὲ τὸ δυνάμιτος κατασχῆναι τὸν γίλωντα. Theoph. Ch. ii. risu tremulo concussa cachinnent (*corpora*) et lacrimis salsis humectent ora genasque; Lucr. i. 918 sq. *R.*

102. 'And yet grieves not in reality.' *R.* Pers. vi. 1. *PR.*

103. 'A great coat,' used in winter after gymnastic exercises to prevent catching cold. vi. 246. Mart. IV. xix. XIV. cxxvi. *PR.* The *ἰδρωμίδες* of the Greeks were shoes. *R.* cf. 67.

*Æstuo*; i. 71. Such is Osric's character: "HAM. Your bonnet to his right use; 'tis for the head. OSR. I thank your lordship, 'tis very hot. HAM. No, believe me, 'tis very cold; the wind is northerly. OSR. It is indifferent cold, my lord, indeed. HAM. But yet, methinks it is very sultry and hot; or my complexion— OSR. Exceedingly, my lord; it is very sultry,—as 'twere,—I cannot tell how—" Shakspeare Ham. V. ii. *M.*

104. 'A match.' *M.*

'He has the best of it.'

106. iv. 118. Mart. X. x. 10. Tac. H. i. 36. Plin. xxviii. 2. *R.* This exactly coincides with what we call kissing the hand to any one; as is very frequently done when persons see each other at a distance, or are passing in carriages; which is looked upon as a token of friendly courtesy. This custom is men-

- Si bene ructavit, si rectum minxit amicus,  
 Si trulla inverso crepitem dedit aurea fundo.  
 Præterea sanctum nihil est et ab inguine tutum ;  
 110 Non matrona laris, non filia virgo, neque ipse  
 Sponsus levis adhuc, non filius ante pudicus.  
 Horum si nihil est, aviam resupinat amici.  
 Scire volunt secreta domus atque inde timeri.  
 Et quoniam cœpit Græcorum mentio, transi  
 115 Gymnasia atque audi facinus majoris abollæ.  
 Stoicus occidit Baream, delator amicum,  
 Discipulumque senex, ripa nutritus in illa,

tioned as an action of religious worship paid by idolaters to the host of heaven ; Job xxxi. 27. *M.*

*Paratus* 'wont;' vi. 16. 207. ix. 7. 49. xii. 106. xiii. 108. *R.*

107. *Rectum* for *recte*. *FA.*

108. This may refer to the vulgar smack of the lips, caused by draining the very last drop from the golden cup turned bottom upwards and orifice downwards. *T. Hor.* II S. iii. 144. *Mart.* IX. xcvi. 1. Or to dashing the liquor, left in the bottom of the cup, on the floor ; from which practice arose the amusement of a person's tossing it into brazen saucers, to find by the sound how much his sweetheart loved him. *A. PR.* Or it may mean 'a golden stool-pan,' such as was used by luxurious Romans. *Mart.* I. xxxviii. This though it yields an indelicate sense is more in unison with the preceding line, and also with a similar passage of *Diodor. Sinop.* ὃς ἔστρεψεν τὴν Ἑρακλῆα μμοῦμενοι τῶν ἐσθῆρων ἐπιπῆ, παρασίτους ἰλόμηνι τρίφην, παραβάλλον οὐχὶ τοῖς χαριστάτοις ἐπιλεγόμενοι, τοῖς δὲ κελμασύνι διαμαίνους καὶ πάντ' ἰστανῶν οἷς ἰτυδῆ φρεσιζύγου, βαφαιδα καὶ σακρὸν εἰλουρον καταφαγῶν, ἢ καὶ ἰδὲ ἴφρασαν ἀπὸν ἠρισσηνῆσι : ἰδὲ δ' ἀποπλάθῃ μετὰ τῆσι κατακείμενος, τοῖσιν φρεσὶ γὰρ ἴνα δὴ δ' ἀπὸν φράσαι, " τίδιν εἰς θορίαμα τοῦτο λαμβάνεις ; " *Ath.* vi. 9. &c. *R.* Or 'the golden flagon' may be put metaphorically for 'the rich man's paunch.' *BRI.* There is a beautiful and well-known metaphor of this kind in *Eccles.* xii. 6.

109. 'Safe from their lust.' *LU.*

110. *Matrona laris* i. e. *materfamilias*. *LU.* The *laræ* were 'the household gods.' *PR.*

111. 'The smooth-faced youth betrothed to the maiden daughter.' *LU.*

*Aute* 'heretofore.' *LU.*

112. 'He assails the grandmother : ' age affords no protection. *VS.* vi. 126. viii. 176. *R.*

113. 'By these intrigues they endeavour to become possessed of family secrets.' *R.* 49 sqq. *LU.* There is an Italian proverb upon this subject, "*Servo d' altrui si fa, Chi dice il suo secreto a chi no' la.*" *FA.*

114. 'Pass on to their schools of philosophy.' *I.U.*

115. *Major* 'more ample' or 'dignified,' as that of the Stoics. *FE.*

*Abolla* was a cloak worn by philosophers, *VS.* military men, senators, and princes. iv. 76. *Suet. Cal.* 35. *PR.* It here means the philosopher himself. *M.*

116. *P. Egnatius Celer* was bribed to give the false evidence upon which *Bareus Soranus*, an exemplary man, was capitally convicted under Nero. cf. i. 33. vi. 552. *Tac. A.* xvi. 21 sqq. particularly 32. H. iv. 10. 40. *LU.* *R.*

*Occidit, Manáctos*, sec 37. vi. 481. 483 sq. so *metit* and *deponit* ; 186. *pignerat* ; vii. 73. *vendit* ; vii. 135. *punire* ; xvi. 13. *dumnare* 'to obtain a person's condemnation ;' *Tac. A.* iii. 36. iv. 66. *Suet. Tib.* 8. *R.*

117. *Tarsus* a city of Cilicia, on the banks of the Cydnus, fabled to be so named after *ταρσῆς* 'a heel, hoof, or wing,' because either Bellerophon or Pegasus lost some feathers from the heel ; but the story is variously told. *VS. I.U.* Or 'Corinth.' *GR. CAS.* Or 'Crete' according to others. *Dio* makes Egnatius a native of Berytus in Phœnicia. *R.*

- Ad quam Gorgonei delapsa est pinna caballi.  
 Non est Romano cuiquam locus hic, ubi regnat  
 120 Protogeus aliquis vel Diphilus aut Erimarchus,  
 Qui gentis vitio numquam partitur amicum,  
 Solus habet. Nam quum facilem stillavit in aurem  
 Exiguum de naturæ patriæque veneno,  
 Limine submoveor: perierunt tempora longi  
 125 Servitii. Nusquam minor est jactura clientis.  
 Quod porro officium, ne nobis blandiar, aut quod  
*b. valed.* Pauperis hic meritum, si curet nocte togatus  
 Currere, quum Prætor lictorem impellat et ire  
 Præcipitem jubeat dudum vigilantibus orbis,

118. *Gorgonei pinna caballi* may be merely a periphrasis for Pegasus called 'Gorgonian' as sprung from the blood of Medusa when slain by Perseus: Ov. M. iv. 785. and *delapsa est* may mean *devolvit*. Pegasus alighted on Mount Helicon in Hæotia, where the fountain of Hippocrene (*fons caballinus*; Pers. pr. 1.) sprang from the stroke of his hoof. In this case Thebes, on the Ismenus, would be the Stoic's birth-place. BRI. R. *Superas delapsa per auras Pallas adest*; Ov. M. iii. 101 sq.

*Penna* is the name for 'a feather' in general, and includes *pinna* 'quills,' 'pinion feathers,' and *plumæ* 'soft downy plumage.' LU.

*Cabullus* 'a hack,' G. properly, 'a packhorse,' but used for 'a horse' generally. x. 60. R. Even the steed does not escape from the antipathy felt by our author to all that was Grecian. CAS.

119. Cf. 21 sq. R.

120. *Protogenes* was a heartless informer under Caligula. M. Dio lix. R.

*Diphilus* a minion of Domitian. M.

Of *Erimarchus* nothing is known. All three names may be fictitious. ST.

122. *Habere* 'to possess one's affections;' Virg. E. i. 31. iii. 107. Cic. ad Div. ix. 16. R.

*Facilis auris*; v. 107. R.

*Instillare auriculis*; Hor. I Ep. viii. 16. cf. Ov. Her. iii. 23. R.

123. It is possible that *Erimarchus* might have been an African. *Tollite Massylas fraudes: remotete bilingues insidias et verba soli spirantia virus*; Claud. B. G. 284 sq. R. This metaphor is illustrated by the following pas-

sage; "Upon my secure hour thy uncle stole, With juice of cursed hebenon in a vial, And in the porches of mine ears did pour The leperous distilment;" Shakespeare Ham. I. v.

124. *Limine* cf. i. 96. R.

125. The loss is so soon supplied. PR. *jactura* is properly 'the throwing of goods overboard in a storm.' M. *de illis potissimum jactura fit, quia pretii minimi sunt*; Sall. Or. ii. ad Cæs. m. *jactura servuli vilis*; Cic. Off. iii. 23.

126. Cf. i. 95 sqq. 100 sqq. *officium*; ii. 132. R.

*Ne nobis blandiar* 'to tell the truth.' R.

127. *Cum tu, laurigeris annum qui fascibus intras, mane saluator limina mille teras; hic ego quid faciam? quid nobis, Paulte, relinquis, qui de plebe Numæ, densaque turba sumus? quid faciet pauper, cui non licet esse clienti? dimisit nostras purpura vestra togas*; Mart. X. x. G. *Mane vel a media nocte togatus ero*; Mart. X. lxxxii. 2. LU. i. 127 sqq. *caigis a nobis operam sine fine togatam*; Mart. III. xlvi. 1. PR. II. xviii. III. vii. xxxvi. IV. viii. X. lxxiv. 'The poor client' here may be a retainer of the prætor. R.

128. Cf. i. 101. PR. The prætor had six lictors, the consul twelve. LI. These lictors, on ordinary occasions, marched at a slow pace. M.

129. *Orbæ* 'widows without children,' viz. *Albina* and *Modia*; *vigilantes* 'up and dressed.' LU. "The childless matrons are long since awake." D. Or 'the orphans having been waiting in vain for the prætor to appoint their guardian.' VS.

- 130 Ne prior Albinam et Modiam collega salutet?  
 Divitis hic servi claudit latus ingenuorum  
 Filius: alter enim, quantum in legione Tribuni  
 Accipiunt, donat Calvinæ vel Catienæ,  
 Ut semel atque iterum super illam palpitet: at tu,
- 135 Quum tibi vestiti facies scorti placet, hæres  
 Et dubitas alta Chionem deducere sella.  
 Da testem Romæ tam sanctum, quam fuit hospes  
 Numinis Idæi: procedat vel Numa vel qui  
 Servavit trepidam flagranti ex æde Minervam:

130. 'Should be before-hand in paying his respects;' which, being the greater compliment and the greater proof of friendship, *LU.* would be likely to supplant less attentive rivals in the wills of these rich dowagers. cf. i. 117. *PR.* The two prætors here meant are probably the *Urbanus* who judged causes between citizens, and the *Peregrinus* who was the judge in causes between foreigners. *M.*

131. *Hic* 'at Rome;' 160. 180. 232. *Claudere latus* is 'to walk on the left side of a person and give him the wall.' *FE.* *Hor.* II S. v. 18. *PR.* cf. *Mart.* II. xlvi. 8. VI. lxxviii. 4. *R.* [*Livy* xxiv. 6, 9. *ED.*]

132. 'The pay of a military tribune,' forty-eight pieces of gold, put for an indefinitely large sum. The foot-soldier received twelve pieces, the centurion double, the horse-soldier treble, and the tribune quadruple. *LI. GRO.* The Roman army first received pay A. U. 347. *Liv.* iv. *PR.*

133. *Junia Calpina* and *Catiena* were celebrated courtesans. The former is mentioned, *Suet. Vesp. GR.* *Tac. A.* xii. 4. 8. (*LI.*) *R.*

134. 'To enjoy her once or twice: whereas thou,' i. c. *Juvenal. M.*

135. 'Well dressed.' *BRI.* Or 'clad in the toga;' see i. 96. ii. 70. *FE.* Or 'ordinary,' and therefore 'thoroughly dressed' as having no beauty to show. cf. *Hor.* I S. ii. 83 sqq. *Mart.* III. iii. *PR.*

*Hæres* 'to hesitate.' *VS.*

136. These females used to sit in 'high chairs' in order to be seen the better by those who were looking after them. cf. *Sen. Ben.* i. 9. *Plaut. Pœn.* I. ii. 54 sqq. *Hor.* I S. ii. 101 sqq. Hence are derived the terms *sellarius*, *sellularius*, *sellariola*, *popina* and *sellarius*; *Tac. A.* vi. 1. *Mart. V.* lxxi. 3. *Suet. Tib.* 43. *VS. FE.*

*Chione* was another well-known courtesan. *Mart.* I. xxxv. xxxvi. xciii. III. xxx. xxxiv. lxxxiii. lxxxvii. xcvi. XI. lxi. &c. *PR. M. R.*

137. *Da* 'produce' was a forensic term. *R.*

The Sibylline books being consulted (A. U. 548.) for the proper expiation of many alarming prodigies, it was found that the evils might be averted by bringing *Cybele* from *Phrygia*. The five deputies who were sent to fetch this protectress (a rude and shapeless stone) from *Pessinus*, were directed by the oracle to place her at their return in the hands of the most virtuous man in the commonwealth, till her temple should be prepared. The senate unanimously declared *P. Corn. Scipio Nasica* to be the man; and with him the goddess was lodged. *G. VS.* *Liv.* xxix. 10. *PR.* and 14. xxxv. 10. *Plin.* vii. 34. Thus the ark was received into the houses of *Abinadab* and *Obed-Edom*; 1 *Sam.* vii. 1. 2 *Sam.* vi. 10 sqq. *R.*

138. *Cybele* is called *Idæa parens*; *Virg. Æ.* x. 252 sqq. *Ov. F.* iv. 182. *LU.* This *Ida* was in *Phrygia*, there was another in *Crete*. *ibid.* 207. *PR.*

*Numa Pompilius*, second king of Rome, the chief founder of their religion. *FA.* 12. *Liv.* i. 18. *PR.*

139. *L. Cæcilius Metellus*, chief pontiff, (who had been consul twice, dictator, &c.) 'saved the palladium from the temple of *Vesta* when in flames,' but lost his eye-sight in consequence. *VS.* vi. 265. *R.* The people conferred on him the singular privilege of riding to the senate-house in a chariot. *Plin.* vii. 43. *PR.*

The epithet *trepida* is here applied to *Minerva*: which would more properly belong to the Romans; *heu quantum*

- 140 Protenus ad censum, (de moribus ultima fiet  
Quæstio,) " Quot pascit servos? Quot possidet agri  
Jugera? Quam multa magnaue paropside cœnat?"  
Quantum quisque sua numerorum servat in arca,  
Tantum habet et fidei. Jures licet et Samothracum
- 145 Et nostratum aras; contemnere fulmina pauper  
Creditur atque Deos, Dis ignoscentibus ipsis.  
Quid, quod materiam præbet causasque jocorum  
Omnibus hic idem, si fœda et scissa lacerna,  
Si toga sordidula est et rupta calceus alter
- 150 Pelle patet; vel si consuto vulnere crassum  
Atque recens linum ostendit non una cicatrix?  
Nil habet infelix paupertas durius in se,

*timuere patres, quo tempore Vesta arsit!*  
*attonitæ flebant demisso crine ministræ:*  
*abstulerat vires corporis ipse timor. (Ves-*  
*tales Metellus) dubitare videbat et pavidas*  
*posito procubuisse genu; Ov. F. vi. 437.*  
*&c. G.*

140. *Quærenda pecunia primum est,*  
*virtus post numos; Hor. I Ep. i. 53 sq.*  
*R.* Thus they quite reversed the order of  
things, for *sit omne judicium, non quam*  
*locuples, sed qualis quisque sit; Cic. Off.*  
*ii. 20. GR.*

141. A person's fortune is estimated  
by the establishment 'he keeps.' *LU.*  
*vii. 76. 93. ix. 67. 136. xii. 28. R.*

142. *Jugera* was as much land as  
could be ploughed in a day by one yoke  
of oxen. *LU.*

*Παροψίς* 'a dish.' *T.* 'What sort of  
table he keeps.' *PR.*

143. *Quia tanti, quantum habeas, sis;*  
*Hor. I S. i. 62. in pretio pretium nunc*  
*est, dat census honores, census amicitias,*  
*pauper ubique jacet; Ov. F. i. 217 sq.*  
*LU. aurum atque ambitio specimen virtu-*  
*tis utrique est, tantum habeas, tantum ipse*  
*sies, tantique habeas; Lucil. VS.* "Men's  
honesties," says Barnaby Rich, "are  
now measured by the Subsidiary Book; he  
that is rich is honest; and the more a  
man doth abound in wealth, so much he  
doth exceed, and that as well in honestie  
as in wit;" Irish Hubbub. *G.*

144. The Thracian Samos at the north  
of the Ægean is now called 'Samandraci.'  
The Roman *penates* came original-  
ly from this island. Macrobius iii.  
4. says, 'the Samothracian gods' (called  
*Cebiri*) were Jupiter, Juno, Vesta, and

Minerva. *LU.* Virg. *Æ.* iii. 12. *PR.* see  
Cumberland, Orig. app. de Cabb. *G.*

145. "To swear by the altars," i. e.  
'laying your hands on the altars, and  
swearing by the deities to whom the altars  
were consecrated.' *GR.* Hor. II Ep. i.  
16. *M.* xiv. 219. Tib. IV. xiii. 15. Sil.  
viii. 105. *R.* St Matthew xxiii. 18 sqq.

'To despise,' as if the poor were be-  
neath the notice of the gods. *BA.* cf.  
Hor. II Od. x. 11 sq. Or as if the deities  
would forgive perjury, when it originated  
in necessity and not in wilfulness. *VS.*

146. The sentiment in these lines  
seems borrowed from a Greek comedy;  
*αἰσίουσι ἄρα καὶ τῷ πίνῃ ἀεισσία: καὶ*  
*σοφὸς ἀπάχη, καὶ λίγη τὸ σύμφορον. δαυί*  
*εἰ φράσει τοῖς ἀκούουσιν κωμῶς, τῶν γὰρ*  
*κινήτων τίσειν οὐα ἴχθυ λόγος: ἀπὸ δὲ*  
*πλουτῶν, καὶ ἀγὰρ ψυδρηγοῦσθ δαυί εἰ*  
*φράσει τοῖς ἀκούουσιν ἀσφαλῆς.* Phil. fr. *G.*

147. See 86. "Men of all sorts take  
a pride to gird at him;" as Falstaff says;  
*K. H. iv. pt. ii. A. I. sc. ii.*

148. *Hic idem pauper.* *LU.* cf. Theoph.  
Ch. xix. 3. Sen. Ep. 93. Suet. Aug. 73.  
*R.*

*Lacerna;* i. 62. *PR.*

149. 'Somewhat shabby and soiled.'  
*PR.* Cf. Hor. I S. iii. 31 sq. Mart. I. civ.  
5 sq. *R.*

*Calceus;* vii. 192. *R.*

150. *Vulnus* 'a rent;' V. Flac. i. 480. *R.*

151. *Cicatrix* 'a seam.' *LU.*

152. *Paupertas fecit, ut ridiculus forem;*  
Plaut. Stich. I. iii. 20 &c. *huic quantum*  
*adjiciunt stultitiam, negligentiam, somnium,*  
*et gulam; Id. Quer. magnum pauperis op-*  
*probrium jubet quidvis facere et pati; Hor.*

- Quam quod ridiculos homines facit. "Exeat," inquit,  
 "Si pudor est, et de pulvino surgat equestri,  
 155 Cujus res legi non sufficit et sedeant hic"—  
 Lenonum pueri quocumque in fornice nati.  
 Hic plaudat nitidi præconis filius inter  
 Pinnirapi cultos juvenes juvenesque lanistæ.  
 Sic libitum vano, qui nos distinxit, Othoni.  
 160 Quis gener hic placuit censu minor atque puellæ  
 Sarcinulis impar? Quis pauper scribitur heres?  
 Quando in consilio est Ædilibus? Agmine facto  
 Debuerant olim tenues migrasse Quirites.  
 Haud facile emergunt, quorum virtutibus obstat

III Od. xxiv. 42 sq. *LŪ*. xi. 2 sq. v. 167 sq. *ὡς ἴσως κινῆσαι οὐδὲν ἀδελώτερον ἐν τῇ βίῃ σύμφορον: καὶ γὰρ ἂν φόνου σπουδαίως ἦε, τίνας δὲ παροργίλους ἴσῃ*: Crat. in Stob. See the Comm. on St Matthew v. 3. R. 153. *Quid turpius quam illudi?* Cic. Am. PR.

They used to sit promiscuously in the theatres, till L. Roscius Otho, the tribune, introduced a law, (A. U. 685.) by which the fourteen rows with cushions, next to the senators' seats, were reserved for knights exclusively. The elder Africanus had obtained the like privilege for the senators, about 130 years before. Both these regulations were extremely unpopular; and the distinction was growing obsolete, when Domitian revived it, and appointed overseers of the theatres to enforce it. Suet. Dom. 8. Lectius, one of these functionaries, was very officious; perhaps he may be the speaker here. (x. 291. R.) cf. Mart. V. viii. xxv. *LU*. PR. G. xxvii. [Her. i, 54 n. 84. ED.]

154. 'Any respect for the prince or the Roscian law.' PR. cf. xiv. 323 sqq. R.

155. Cf. i. 106.

*Et sedeant hic*—the theatre-keeper's speech is taken up by Umbritius and continued with indignant irony. *LU*.

156. 'Men of the vilest origin or character take the equestrian seats, if they have but the requisite income, no matter how it may have been acquired.' Hor. Ep. iv. 15 sq. PR. M.

*Formix* 'a vaulted cellar, a low brothel;' xi. 171. Hor. I S. ii. 30. R.

157. Not only was applause given to the performers; but the emperors and men of popularity were received with

plaudits on their entrance. Hor. I Od. xx. 3 sq. *LU*. R.

*Plaudat* implies *spectet*. PR.

*Nitidus* and *cultus* 'sleek, spruce, smart,' the consequence of opulence. M. R.

158. The Samnite gladiator wore a crest of peacock's feathers, his adversary the *retarius* endeavoured to throw his net over the plume. T. LI. *Cum septem incolumis pinnis redit ac recipit se*; Lucil. VS. cf. ii. 143. PR.

*Lanista* was 'the fencing-master' who taught the gladiators *laniare* 'to mangle' each other. PR.

159. 'Such was the whim and caprice.' M.

160. 'Of less fortune than the bride.' Themistocles showed more sense, saying that he preferred, for his daughter, a man without money to money without a man. Plut. *LU*.

161. 'To the dowry;' VS. rather 'Le trousseau;' ACH. 'the wardrobe or outfit of the bride.'

*Quis? nemo.* *LU*. 160. 208. &c. [Livy xxiv. 26, 3. ED.]

162. *Curia pauperibus clausa est, dat census honores*; Ov. Am. III. viii. 55. 'Even the lowest magistrates would never think of consulting them.' T. The ediles were of two sorts, *curule* and *plebeian*. PR. cf. AD.

*Agmine facto*; Virg. G. iv. 167. Æ. i. 86. M. cf. x. 218. R.

163. He alludes to the secession of the Plebeians to the Sacred Mount. Flor. i. 23. *LU*. Liv. ii. 32 sq. iii. 50 sqq. PR.

*Tenues* 'poor.' PR.

164. Cf. vii. 61 sq. *et genus et virtus, nisi cum re, vilior alga est*; Hor. II S. v. 8. M.

- 165 Res angusta domi; sed Romæ durior illis  
 Conatus: magno hospitium miserabile, magno  
 Servorum ventres, et frugi cœnula magno.  
 Fictilibus cœnare pudet, quod turpe negavit  
 Translatus subito ad Marsos mensamque Sabellam
- 170 Contentusque illic veneto duroque culullo. - ☺  
 Pars magna Italiæ est, si verum admittimus, in qua  
 Nemo togam sumit, nisi mortuus. Ipsa dierum  
 Festorum herboso colitur si quando theatro  
 Majestas tandemque redit ad pulpita notum
- 175 Exodium, quum personæ pallentis hiatum

*pigra extulit arcis haud umquam sese virtus;*  
 Sil. xiii. 773. *ad summas emergere opes;*  
 Lucr. ii. 13. R. [Livy xxv. 38, i. ED.]  
*ἀδύνατον γὰρ ἢ οὐ βέβαιον τὰ καλὰ πρᾶττειν*  
*ἀχερήγητον ἔνα· πᾶλλὰ γὰρ πρᾶττειται*  
*παθάσκει δ' ἐργάσων. καὶ διὰ φίλων καὶ*  
*πλούτου καὶ πολιτικῆς δυνάμει· Arist.*  
 Eth. i. 8. PR. Claudian insinuates that  
 things were changed for the better in his  
 days; *non obruta virtus paupertate jacet:*  
*lectos ex omnibus oris evasis, et meritum,*  
*non quæ cunabula, quæris; et qualis, non*  
*unde satus;* Stil. ii. 121 sqq. G.

165. 'It is difficult any where; but  
 &c.' PR.

166. *Magno understand constat pretio.*  
 LU.

167. 'Servants' appetites,' i. e. 'the  
 keep of servants.' VS. xiii. 162 sqq. R.

168. *Magnum ille est qui fictilibus sic*  
*utitur, quemadmodum argento; nec ille*  
*minor est, qui argento sic utitur, quem-*  
*admodum fictilibus;* Sen. LU.

*Negabit;* GR. FE. HO. *negabis;* VA.  
*negarit;* cf. xiv. 134. G. but no alteration  
 is necessary, for the verb is put indefinitely,  
 'which no one would be ashamed of.'  
 LU. See notes on ἀριβία, Her. iii. 82.  
 and ἰσθλάσμενος, Her. vii. 10.

169. Cf. xiv. 180. Frugality was not  
 yet exploded in these parts of Italy. BE.  
 'At Rome every thing is extravagantly  
 dear, and yet we dare not retrench for  
 fear of being despised; in the country we  
 should have none of these prejudices to  
 encounter; we might be poor without  
 becoming the objects of scorn, and frugal  
 without being thought ridiculous.' G.

170. *Veneto* 'of common blue ware,'  
*culullo* 'a bowl or great handled cup,'  
 properly 'of earthen ware.' Schol. on  
 Hor. I Od. xxxi. 11. A. P. 434. *Vene-*

*tum lutum;* Mart. III. lxxiv. 4. cf. VIII.  
 vi. 2. XIV. cviii. 2. Tib. I. i. 40. R.

172. The *toga* was the dress of cere-  
 mony, worn by the poor, when they paid  
 their respects to the rich: it was also the  
 dress of business. In the country the  
 tunic was the usual dress, which was less  
 cumbersome, 179. Martial says of Spain  
*ignota est toga;* XII. xviii. 17. cf. IV.  
 lxvi. 3. X. xlvi. 5. li. 6. Pliny of his  
 villa, *ibi nulla necessitas togæ;* Ep. ix.  
 l. vii. 3. both of them regarding this  
 circumstance as a comfort. But the  
 Romans always dressed the remains of  
 their deceased friends with the most  
 punctilious care. Mart. IX. lviii. 8. G.  
 LI. PR.

173. It was many ages before the  
 Romans could boast of a permanent  
 theatre; the first was built by Pompey,  
 of hewn stone: Tac. A. xiv. 20. The  
 temporary country theatres were con-  
 structed of turf. LU. Virg. Æ. v. 286  
 sqq. M. *in gradibus sedit populus de cespitis*  
*factis;* Ov. A. A. i. 107 &c. R. Prop.  
 IV. i. 15. Our word *scena* is derived  
 from σκηνή 'a shady bower.' PR.

174. 'The solemnity.' LU.

*Tandem* 'at the expiration of the year.'  
 or 'at the conclusion of the serious play.'

*Redit for rediit* has its last syllable long.  
*Pulpita* 'the stage.' viii. 195. FE. LU.  
 xiv. 257. R. *Notum;* in Rome some  
 novelty was produced. PR.

175. 'The farce' acted after the tra-  
 gedy, to dispel melancholy impressions. T.  
 vi. 71. PR. The *σκόλια* were performed  
 at the beginning, and the ἱμβόλια 'inter-  
 ludes' in the middle of the drama. *prin-*  
*cipio exitus dignus exodiumque sequetur;*  
 Lucil. VS. Liv. vii. 2. R.

'The masks' were painted 'of a

In gremio matris formidat rusticus infans ;  
 Æquales habitus illic similesque videbis  
 Orchestra et populum : clari velamen honoris,  
 Sufficiunt tunicæ summis Ædilibus albæ.

- 180 Hic ultra vires habitus nitor : hic aliquid plus,  
 Quam satis est, interdum aliena sumitur arca.  
 Commune id vitium est. Hic vivimus ambitiosa  
 Paupertate omnes. Quid te moror ? Omnia Romæ  
 Cum pretio. Quid das, ut Cossum aliquando salutes ?
- 185 Ut te respiciat clauso Veiento labello ?  
 Ille metit barbam, crinem hic deponit amati

ghastly colour' and had ' wide mouths' to allow free scope to the voice of the actor. *FA. LU.* *επίμα χειρῶν εὐάμμογα ὡς παρασίματος τοῖς θεαταῖς*. *Luc. π. ἐχ.* 27. cf. *Hor. A. P.* 277. *Plaut. Rud. II. vi.* 51. *R.*

176. That women used to carry children to the theatre appears from the following passage ; *nutrices pueros infantes, minutulos domi ut procurent, neve spectatum offerant, ne et ipsæ sitiunt, et pueri perirent fame ; neve esurientes hic quasi hedi obrogiant* ; *Plant. Pœn. pr.* *PR.*

177. *Illic* ' in country towns.'

178. ' The orchestra' was the space next the stage, where the senators were accommodated with chairs ; *vii.* 47. The rustic theatre had no such orchestra ; the word here denotes the place next the performers, where the most consequential country-gentlemen sat. *FE. PR. G.*

179. ' For the very highest personages, the ediles, it is distinction enough to wear a white tunic ;' *LU. FE.* which would have been no distinction at Rome. *Mart. IV. ii.* *PR.*

180. ' Beyond their means.' *BRI. vii.* 138. *R.*

181. ' And this extravagance is at the expense of others ;' *vi.* 351 sqq. by either hiring, borrowing, or pilfering. *LU.*

182. *ii.* 46. *LU.*

' Ambitious of living beyond our income,' in order to be thought richer than we really are. *LU. vi.* 352. (*vii.* 50.) *Theoph. Ch. xxi.* *R.*

183. ' Why should I detain you ?' whence the form of adjourning the senate " *Nil vos moror, Patres Conscripti ;*" *LU. Ne te moror, audi quo rem deducam ;* *Hor. I S. i.* 14 sq. *M.*

' You pay dearly for every thing at Rome ;' cf. 166 sq. *LU.*

184. ' What does it not cost you to bribe the domestics of *Cossus* to admit you to his morning levee ?' *LU. Difficiles aditus primos habet.* " *Haud mihi deero : muneribus servos corruptam ; non, hodie si exclusus fuero, desistam ;*" *dc.* *Hor. I S. ix.* 56 sqq. *PR.* *ὅτι θυρωρῶ κακῶς ἐπιζῶντι καὶ ἰσομακλίῳτι λιβυκῶ παρεστῆμιον καὶ μισθῶν ἐπιλῶντα τῆς μνήμης τοῦ ἰνίματος*. *Lucian π. ε.* *ἰαὶ μισθῶ συνίπτασ.* *R.* We may suppose *Aurelius Cossus* to have been a wealthy nobleman of the day. *M.*

185. *Fabricius Veiento ;* *iv.* 113. *vi.* 82 sqq. *T. Tac. xiv.* 50. *Plin. Ep. iv.* 22. *PR. Mart. X. x.* 5. *Suet. Ner. 37. Seneca de Br. Vit. 2. R.*

*Clauso labello* ' without once deigning to open his lips.' *PR.*

186. The wealthier Romans, on arriving at manhood, dedicated the first shavings of their beard and pollings of their hair to some deity : many to the Pythian Apollo, others to Æsculapius, others to the river gods of their country ; *Mart. I. xxxii. IX. xvii. xviii.* Nero enclosed his in a golden pix adorned with pearls, and offered it with great state to Capitoline Jove. *Suet. 12. Dio.* The day of dedication was kept as a festival, and complimentary presents were expected from friends and clients, as on birthdays. Here the poor client has to pay the same compliment to the patron's minions, in order to gain the ear of their lord. *Ille* and *hic* are two patrons. *LU. FA. PR. G.* See *Hom. II. v.* 141 sqq. and *Schol.* on *Pind. P. iv.* 145.

*Metit* ' has it shaved ;' *deponit* ' has it



Plena domus libis venalibus. Accipe et istud  
Fermentum tibi habe: præstare tributa clientes  
Cogimur et cultis augere peculia servis.

190 Quis timet aut timuit gelida Præneste ruinam  
Aut positis nemorosa inter juga Volsiniis aut  
Simplicibus Gabiis aut proni Tiburis arce?  
*Stomely*  
*nos* Nos urbem colimus tenui tibicine fultam  
Magna parte sui. Nam sic labentibus obstat

195 Villicus et, veteris rimæ quum textit hiatum,  
Securos pendente jubet dormire ruina.  
Vivendum est illic, ubi nulla incendia, nulli  
Nocte metus. Jam poscit aquam, jam frivola transfert  
Ucalegon; tabulata tibi jam tertia fumant:

cut.' *HK. ACH.* cf. 116. The hardship, however, would be aggravated if we read *amatus*, implying that there was more than one favourite to be courted in each great man's house. *R.*

187. The *libum* was a kind of gingerbread, made of flour, honey, and oil. *PR.* or, according to Athenæus, *πλακῆν*; *ἐν γάλακτος ἰσθίων τε καὶ μέλιτος* iii. 66. *R.*

These 'cakes' were sent in such quantities as 'to be sold.' *PR.*

188. 'Take this if you can digest it, and let the leaven work within your spleen.' *VS. LU. M.* cf. i. 45. *Pers.* i. 24. *Plaut. Merc.* V. iii. 3. *Cas.* II. v. 17. *Aul.* III. iv. 9. *R.*

186. *Cultis* i. e. *amatis*, 186. *R.* cf. 158. It may also mean 'respectfully courted:' *M.* 'pampered menials.'

*Peculia* 'the vails or perquisites.' *M.* 'That property of a servant or child, over which the master or parent had no power.' *LU.*

190. *Præneste*, being here feminine, comes from the nominative *Prænestis*, *GRÆ.* a town of Latium, now 'Palestrina.' It was 'cool' from its waters, as well as from its situation on a hill: *PR. frigidum Præneste*; *Hor.* III *Od.* iv. 22. *R. altum*; *Virg. Æ.* vii. 682. *M.* *Ruinam*; cf. 7 sq.

191. *Nov* 'Bolsena,' a city of Tuscan. *PR.*

192. *Gabii*, a town of Latium between Rome and Præneste. *R.* 'Simple,' from being a dupe to the artifices of Sextus Tarquinius. *Flor.* i. 7. *LU.* *Liv.* i. 53 sq. *PR.* or 'unadorned' *VS.* cf. *simplex munditiis*; *Hor.* I *Od.* v. 5.

*Tibur*, now 'Tivoli,' on the Anio; a town of Latium, built on a steep acclivity: hence called *supinum*; *Hor.* III *Od.* iv. 23. *VS. PR. M.*

*Arx* denotes (1) 'a height,' (2) 'a citadel,' (3) 'a city' in general. *R.*

193. *Tibicen* 'a prop or shore.' *LU.*

195. 'The steward,' *M.* or 'the city surveyor'; cf. iv. 77. *FE.* or 'the landlord,' or 'the edile'; *R.* or 'the village mason.' *ACH.*

'After closing the crack in the walls with a little plaster.' *VS.*

196. 'Without apprehension;,' though not *tutos* 'secured from danger;,' *tu a scelera esse possunt, secuta non possunt*; *Sen.* ep. 97.

*Pendente* 'impending.' *FE.*

197. *Illic* 'in the country.' cf. 190. 223 sq. *R.*

198. The repetition of the word *jam* three times, denotes the progress of the fire.

'Having saved his valuables in the first instance, he is now moving his lumber, without ever thinking of giving the alarm to his poor lodgers.' *R.*

199. The name of *Ucalegon* is introduced from Virgil's description of Troy in flames: *jam Deiphobi dedit ampla ruinam, Vulcano superante, domus; jam proximus ardet Ucalegon*; *Æ.* ii. 310 sqq. *VS.*

'The third floor which you occupy.' The rich used to let the upper rooms of their houses to poorer people: *canacula*; x. 18. *scalis habito tribus, sed altis*; *Mart.* J. cxviii. 7. *LU.* cf. vii. 118. *Hor.* I *Ep.* i. 91. *Plaut. Amph.* III. i. 3. *Suet. Vit.* 7. *R.*

- 200 Tu nescis. Nam si gradibus trepidatur ab imis,  
 Ultimus ardebit, quem tegula sola tuetur  
 A pluvia, molles ubi reddunt ova columbæ.  
 Lectus erat Codro Procula minor, urceoli sex,  
 Ornamentum abaci, nec non et parvulus infra
- 205 Cantharus et recubans sub eodem marmore Chiron,  
 Jamque vetus Græcos særvabat cista libellos  
 Et divina Opici rodebant carmina mures. J—  
 Nil habuit Codrus: quis enim negat? et tamen illud  
 Perdidit infelix totum nihil: ultimus autem
- 210 Ærumnæ cumulus, quod nudum et frustra rogantem  
 Nemo cibo, nemo hospitio tectoque juvabit.  
 Si magna Asturii cecidit domus: horrida mater,  
 Pullati proceres, differt vadimonia Prætor.

200. 'You are sound asleep, and unconscious of your danger.' *M.*

'If the bustle and alarm (i.e. the fire) begin at the bottom of the stairs; *καταβήδων* 'down stairs,' *Arist. Ach.* 386. as opposed to *ἀναβήδων* in the garret; *Ibid.* 385. 374. *Pl.* 1123.

201. 'He will be burnt, though last of all.' *LU.*

*Tegula* 'the tiling.'

202. The roof was used as a dove-cote. *VS.* Perhaps there is an allusion to the etymology of *ἐπιτέφρον* from *ἐπιτέ* and *ᾠόν* 'an egg.' *R.*

203. *Cf.* i. 2. *GR.*

'Not large enough for his better half.'

*Lectus minor, urceoli, parvulus cantharus, libelli*, all diminutives. *G. cf. Arist. Rh.* III. ii. 6.

'Little jugs.' *Cf. Plin.* xxviii. 2. xxxiii. 11. xxxiv. 3. xxxvii. 2. *Hor. I S.* vi. 116 sq. *R.*

204. 'Of his sideboard; ' of a marble shelf or slab.' *cf.* 205. *R.*

205. 'A can; ' *gravis attrita pendebat cantharus ensis*; *Virg. E.* vi. 17. *PR.*

'A reclining figure of the centaur Chiron, made of the same marble, supported the slab.' The rich used more costly materials than marble: xi. 122 sqq. *FE. R.* Codrus is the more to be pitied, as he was evidently an antiquarian, and no doubt attached a great value to every article in this catalogue. *G.*

206. 'The few Greek books which he

had, were now consigned to the custody of an old chest.' *LU.*

207. *Dia poemata*; *Pers.* i. 31. *R.*

The *Opici* or *Osci* were an Ausonian tribe, on the banks of the Liris, in Latium and Campania; who, on their admission among the Romans, introduced many barbarous innovations into the language and manners of that people. *Dionys. H.* i. 89. *cf.* vi. 455. *Gell.* ii. 21. xi. 16. xiii. 9. *Plin.* xxix. 1. *Apoll. Sidon.* ep. vii. 3. *Virg. Æ.* vii. 730. *LU. LI. M. MNS. R.* 'barbarians, goths.'

208. 'Codrus in short had nothing.' *G. cf. St Matth.* xiii. 12. *SL, on ἔχου* n. 15. *R.* See note on *ἔχου* vi: *Her.* vi. 22.

210. *Cumulus*, that which is over and above measure, being piled on when a measure is already brim-full, so as to rise in a heap above the rim of the vessel. In french, *comble*; *M.* "ce qui reste en fait au-dessus des bords d'une mesure, apres que le mesureur l'a remplie;" *Nodier et Verger.*

*Frusta* 'broken victuals.' *M.*

212. 'Each matron puts on weeds.' In a public mourning for any signal calamity, 'the ladies laid aside their ornaments, the senate put on black, and the courts of justice postponed all business.' [*Livy* xxvi, 29, 3. *ED.*] The rapid degeneracy of manners under the emperors renders it probable that there is no very great exaggeration in this description. *G. PR.*

213. This postponement was called *justitium*. *LU.*

- Tunc gemimus casus Urbis, tunc odimus ignem.  
 215 Ardet adhuc, et jam occurrit, qui marmora donet,  
 Conferat impensas. Hic nuda et candida signa,  
 Hic aliquid præclarum Euphranoris et Polycleti,  
 Hæc Asianorum vetera ornamenta Deorum,  
 Hic libros dabit et forulos mediamque Minervam,  
 220 Hic modium argenti. Meliora ac plura reponit  
 Persicus orborum lautissimus et merito jam  
 Suspectus, tamquam ipse suas incenderit ædes.  
 Si potes avelli Circensibus, optima Soræ  
 Aut Fabrateriæ domus aut Frusinone paratur,  
 225 Quanti nunc tenebras unum conducis in annum.  
 Hortulus hic puteusque brevis nec reste movendus

214. 'We lament it as a national calamity: we execrate the very name of fire.' *LU*. It was customary with mourners to extinguish their fires. *VS*.

215. 'The fire is yet raging.' *LU*. Occurrit 'comes forward.' *R*.

216. Understand *pecunias*; 'begs to contribute towards the rebuilding.' *LU*. 'Of Parian marble.' *PR*. cf. *Plin.* xxxiv. 5 s. 10. *R*.

217. 'Some master-piece of Euphranor the sculptor and painter, or Polyclethus the statuary.' *LU*. *Quint.* xii. 10. *Plin.* xxxiv. 8. *PR*. xxxv. 11. cf. viii. 103. *R*.

218. 'Nor will the fair sex be less attentive.' *T*.

*Asianorum* 'taken long since in some of the victories gained in Asia.' *R*.

219. 'Books and book-cases and a bust of Minerva.' *LU*. *R*.

229. 'A bushel' used indefinitely. *M*. "The worthies of antiquity bought the rarest pictures with bushels of gold, without counting the weight or the number of pieces;" *D*, Dufresnoy.

'He replaces in the room of what he has lost by the fire.' *R*.

221. *Asturius* we may suppose to be called *Persicus* in consequence of his oriental origin: cf. 72. *M*. or from his luxurious style of living; *Hor.* I *Od.* xxxviii. 1. *VS*. Hence the presents in 218. *MNS*. He receives so much both 'because he is childless and because he is very rich.' *ACH*. Observe the contrast between his fate and that of *Codrus*. *M*.

222. *Empta domus fuerat tibi, Tongiliane, ducentis: abstulit hanc nimium casus in Urbe frequens. Collatum est decies.*

*Rogo, non potes ipse videri incendisse tuam, Tongiliane, domum?* *Mart.* III. lii. *LU*. The court paid to the rich was so notorious, that *Asturius* might have set his own house on fire, with the certainty of being amply indemnified. *M*.

223. 'If you can tear yourself away.'

The Romans were quite mad after the sports of the Circus: (*populus*) *nunc duas tantum res anxius optat, panem et Circenses*; *x.* 79 sqq. *BRI.* vi. 87. viii. 118. xi. 53. 193 sqq. xiv. 262 sqq. *Plin.* Ep. ix. 6. *R*. They spent the whole day there. *Augustus* (for even in his time the phrensy had begun to manifest itself) said with some spleen to a knight who was taking his meal on the benches, "If I wanted to dine, I would go home." "And so you might," replied the man, "for you would not be afraid of losing your place!" Succeeding emperors were more indulgent: some of them had regular distributions of bread and wine made to the different orders. *G*. See 65. *Dionys.* A. R. vii. *fin.* *Liv.* vii. 2. *Ov.* F. iv. 389 sqq. *A. PR.* [*Livy* xxii, 9, 8. *ED.*]

224. These towns are now called 'Sora, Falvaterra, and Frusilone.' *PR*. *Silius* mentions these three towns together; viii. 396. 398. 400. *R*.

225. 'You can buy a house there, for one year's rent of a dark hole (*Mart.* II. xiv. 12. *R*.) in the city.' *LU. PR.* *nunc* 'in these dear times.' *M*.

226. *Hic* 'in these country towns (*LU*.) there is a small garden attached to each house.' *R*.

'The springs are so high that no bucket

- In tenues plantas facili diffunditur haustu.  
 Vive bidentis amans et culti villicus horti,  
 Unde epulum possis centum dare Pythagoreis.  
 230 Est aliquid, quocumque loco, quocumque recessu,  
 Unius sese dominum fecisse lacertæ.  
 Plurimus hic æger moritur vigilando: sed illum  
 Languorem peperit cibus imperfectus et hærens  
 Ardenti stomacho. Nam quæ meritoria somnum  
 235 Admittunt? Magnis opibus dormitur in Urbe:  
 Inde caput morbi. Redarum transitus arcto  
 Vicorum in flexu et stantis convicia mandræ  
 Ripient somnum Druso vitulisque marinis.

and rope is required; a great acquisition in a country where so much watering was wanted as in Italy. *M.*

228. 'Devote your life to your field and your garden.'

'Of the pitch-fork' i. e. 'of husbandry.' *LU. bidentis videt oneratos arva colentes; Ov. Am. I. xiii. 15. R.*

229. 'From the produce of which garden.' *LU.*

The Pythagoreans abstained from meat (owing to their belief in the metempsychosis, *R.*) and observed a vegetable diet. *LU. xv. 171 sqq. PR.*

230. Cf. i. 74. *est aliquid fatore suo ferreo cadentem in solida moriens ponere corpus humo; et mandare suis aliquid, sperare sepulchra, et non æquoris piscibus esse cibum; Ov. Tr. I. ii. 53 sqq. R.*

231. "We asked Dr. Johnson," says Boswell, "the meaning of that expression in Juvenal, *unius dominum lacertæ*. Johnson—I think it clear enough; it means as much ground as one may have a chance of finding a lizard upon." And so it does! and this, the Doctor might have added, is very little in Italy. *G. VS. LU.* The green lizard is very plentiful in the gardens of Italy. *Hor. I. Od. xxiii. 7 sq. M. Plin. H. N. viii. 39. PR. cf. Mart. XI. xviii. R.*

232. 'Very many an invalid dies for want of sleep.' *otia me somnusque juvat, quæ magna negavit Rôma mihi; Mart. XII. lxxviii. 6 sq. LU.*

233. 'Undigested food clogging the feverish stomach;' *LU.* 'occasioning the heart-burn.' *M.*

234. With *meritoria, ædificia* may be understood; 'rooms let for hire' either

as 'workshops' *VS.* or as 'temporary lodgings.' *M.* If the former, the meaning will be that the incessant din of the artisans at work (*Mart. XII. lviii. R.*) effectually precludes sleep. *LU. PR.* In the latter case, it implies that as no one would take permanent lodgings in the noisiest parts of the city, the spare rooms in those quarters were let out by the night; where you might get a bed, but as for sleep, that was quite out of the question.

235. *Dormitur* impersonally, as *trepidatur*, 200. *M.*

A person of large property may be able to obtain a mansion sufficiently spacious to have bed-chambers remote from the noise and bustle of the streets, or at any rate to overawe the neighbourhood into silence.' *VS. LU. PR. M.*

236. 'The rumbling of carts and carriages interrupted only by the vociferations and mutual abuse of the drovers blocked up by stoppages.' *LU. PR. M. cf. Mart. V. xxii.*

237. 'The narrow crooked streets' were owing to the great fire at Rome; Nero endeavoured to remedy the evil by another fire. *Liv. v. 55. Suet. Ner. 38. PR. Tac. A. xv. 38. 43. Flor. i. 13. Diod. xiv. 116. R.*

*Mandra* 'a pen for cattle' 'the cattle themselves' 'a team of horses or mules.' *PR.* The genitive case of the object: *ἡσ παῦραι βουλόμενος εἶδ' Ἀχιλλίᾳ τῆς ἐργῆς εἰσθραῖωτος; Arist. Rh. II. iii. 3. see note on ἰαυροῦ, Her. i. 129. [Livy xxvii, 7, 3. ED.]*

238. *Ti. Claudius Drusus Cæsar* was very lethargic: *Suet. Claud. 5. 8.* but in all likelihood some well-known character

- Si vocat officium, turba cedente vehetur  
 240 Dives et ingenti curret super ora Liburno  
 Atque obiter leget aut scribet vel dormiet intus;  
 Namque facit somnum clausa lectica fenestra.  
 Ante tamen veniet: nobis properantibus obstat  
 Unda prior: magno populus premit agmine lumbos,  
 245 Qui sequitur. Ferit hic cubito, ferit assere duro  
 Alter; at hic tignum capiti incutit, ille metretam.  
 Pinguia crura luto; planta mox undique magna  
 Calcor et in digito clavus mihi militis hæret.  
 Nonne vides, quanto celebretur sportula fumo?

of the day is here intended. 'Seals' are also very drowsy animals. Plin. H. N. ix. 13. *PR. LU. R.* The humour in coupling Drusus with these sleepy creatures and placing the latter within ear-shot of the muleteers and coachmen in the heart of the city, is quite overlooked by the majority of Commentators; *G.* who, by introducing the alteration (1) *somnus urso*, cf. Plin. H. N. viii. 36. (*BRI.*) or (2) *vetulusque maritis*, (*GRÆ.*) entirely destroy the *σχῆμα παρά προεδρίαν* so common in Aristophanes and other comic writers: neither is the correction *vitulivus* (*JA.*) necessary, notwithstanding the absurdity of *quo*.

239. *Officium*; ii. 132. 'The rich will move rapidly, without impediment, to the levees of the old and childless; while the poor, whose sole support probably depended upon their early appearance there, have to struggle at every step through dangers and difficulties.' *G.*

240. 'The crowd, as they make way, will look up at the great man in his litter; so that he will be carried above their faces.' *M. Illos humeri cervicisque servorum super ora nostra vehunt*; Plin. Pan. 24. *PR. quos supra capita hominum supraque turbam delicatos lectica suspendit*; Sen. *R.*

The tall and sturdy natives of Liburnia, bordering on the north-eastern shore of the Adriatic, were much employed at Rome as chairmen, &c. *LU. PR. vi. 477. iv. 75. longorum cervicis Syrorum*; vi. 351. *R. horridus Liburnus*; Mart. I. 1. 33. *BO.*

241. *Obiter* 'by the way' 'as he goes.' *LU. vi. 181. R. ἵς παρῆν*; Cic. *ad Att. v. 20. ἰδὼ πάρεγγον* 21. *ἵς παρῆγγον* *ad Q. F. iii. 9. PR.*

242. i. 65. *R.* The windows of litters had curtains. *LU.*

243. 'He will arrive before us, without interruption to either his rest, his business, or his studies.' *LU.*

'Make what haste we can.' *M.*

244. 'The tide of people.' *PR. Virg. G. ii. 462. Sil. iv. 159. R. πῦμα χερσαίων* cf. *BL*, on *Æsch. Theb. 64.*

*Premitt*; *præcedentibus instans*; Hør. I. Ep. ii. 71.

245. 'With the hard pole of the litter.' vii. 132. Martial uses *asser* for 'the litter itself.' *LU.*

246. 'A ten-gallon cask' *μυροθήκη. GR.*

247. Understand *mea hunt*. *R. cf. iii. 68, note.*

He now gets jostled among a party of soldiers. *PR. Magna* (cf. xvi. 14. *R.*) 'of a grenadier.'

248. 'In my toe.' *LU.*

The soldiers' boots were stuck full of large hobnails. xvi. 24 sq. *LU. cf. Plin. ix. 18. xxii. 22. xxxiv. 19. R.*

249. 'Is frequented.' *LU.*

Here the scene shifts. The difficulties of the morning are overpast, and the streets cleared of the shoals of levee-hunters. New perils now arise, and the poor are obstructed in the prosecution of their evening business by the crowds of rich clients returning with their slaves from the dole of suppers at their patrons' houses. The 'kitchen' was a larger kind of chafing-dish, divided into two cells, in the uppermost of which, they put the meat, and in the lower, fire, to keep it warm. How often have I been reminded of the *sportula* (*δύστρον ἢ σπορῆς T.*) by the firepans and suppers of the Neapolitans! As soon as it grows

- 250 *Centum convivæ: sequitur sua quemque culina.*  
 Corbulo vix ferret tot vasa ingentia, tot res  
 Impositas capiti, quas recto vertice portat  
 Servulus infelix et cursu ventilat ignem.  
 Scinduntur tunicæ sartæ: modo longa coruscat
- 255 *Sarraco veniente abies atque altera pinum* ∇. 2.8  
*Plaustra vehunt, nutant altæ populoque minantur.*  
 Nam si procubuit, qui saxa Ligustica portat,  
 Axis, et eversum fudit super agmina montem,  
 Quid superest de corporibus? quis membra, quis ossa
- 260 *Invenit? Obtritum vulgi perit omne cadaver*  
*More animæ. Domus interea secreta patellas*

dark, the streets are filled with twinkling fires glancing about in every direction on the heads of these modern Corbulos, and suddenly disappearing as they enter their houses with their frugal meal. *G.* cf. i. 95 sq. *PR.*

250. *Focum ferentis suberat amphoræ cervix;* *Mart. XII. xxxii. 4. R.* *Tumultus est coquorum, ipsos cum oponiis focos transferentium: hoc enim jam luxuria commenta est, ne quis intepescat cibus, ne quid palato jam guloso (calloso?) parum ferreat; cenam culina prosequitur;* *Sen. Ep. 79 s. 78. PR. fumus 249. and ignis 253. relate to this portable kitchen.*

251. *Ne (Domitius) Corbulo omnium ora in se verteret, corpore ingens, verbis magnificus, et, super experientiam sapientiamque, etiam specie inanum validus;* *Tac. A. xiii. 8.* A distinguished general in Armenia under Nero. *LU.* *Amm. Marc. xv. PR.* Having excited the tyrant's jealousy by his successes, he was decoyed to Cenchræ, condemned unheard, and fell on his own sword. *G.*

252. 'With his head upright, lest the grave should be spilt.' *LU.*

Some mss. have *quot. R.*

253. 'A poor little slave (as opposed to 'the gigantic Corbulo'), by whose rapid motion through the air the fire is fanned.' *M.*

254. 'The patched tunics of the poor get torn in the squeeze.' *PR.*

Now follows an indirect attack on the mania of the emperors for building. An evil which Juvenal lived to see abated: for Trajan was *tam parcus in ædificando, quam diligens in tuendo. Itaque non, ut ante, immanium transactiones saxorum*

*urbis tecta quatiantur: stant securæ domus, nec jam templa nutantia;* *Plin. Pan. 51. G. longo vehiculorum ordine pinus aut abies deferabatur vicis intrentibus;* *Sen. Ep. 90. LU.* Its swaying to and fro made it dangerous. *M.* cf. *Hor. II Ep. 72 sqq. I S. vi. 42 sq. GR.* There had been a law to prevent the nuisance of these loaded wagons passing and repassing after sunrise, or before four o'clock in the afternoon, (when the Romans were supposed to be at dinner,) unless it were for the construction or repairs of temples, public works, &c. Either this law had fallen into disuse; *HB.* or timber-carriages in the emperor's service would fall under the above exception.

255. *Sarraca Bootæ;* v. 23. *ME.*

256. Cf. *Virg. Æ. ii. 626 sqq. R.*

257. Immense 'blocks of Ligurian marble' from Luna and the neighbourhood. *GR.* *Strab. v. p. 153. Plin. xxxvi. 6. 18. Sil. viii. 482. Suet. Ner. 50. R. cf. Mart. V. xxii.*

258. *Axis;* the part for the whole. *LU.*

'The troops of foot-passengers.' *LU.*

Hyperbole. *LU. rapido cursu media agmina rumpit: veluti montis saxum, de vertice præceps cum ruit, . . . fertur in abruptum magno mons improbus actu exsultatque solo; silvas, armenta, virosque involvens secum;* *Virg. Æ. xii. 683 sqq. Montibus* ('immense marble columns') *aut alte Graiis effulta nitabant atria;* *Stat. Th. i. 145 sq. R.*

260. 'Crushed to atoms.' *VS.*

261. 'Because not a particle of it is visible.' *VS.*

*Interea* 'while the master (followed by his slave with the supper) has come to

- Jam lavat et bucca foculum excitat et sonat unctis  
 Strigilibus et pleno componit lintea gutto.  
 Hæc inter pueros varie properantur: at ille  
 265 Jam sedet in ripa tetrumque novicius horret  
 Porthmea nec sperat cœnosi gurgitis alnum  
 Infelix nec habet, quem porrigat, ore trientem.  
 Respice nunc alia ac diversa pericula noctis:  
 Quod spatium tectis sublimibus, unde cerebrum  
 270 Testa ferit; quoties rimosa et curta fenestris  
 Vasa cadant; quanto percussum pondere signent  
 Et lædant silicem. Possis ignavus haberi  
 Et subiti casus improvidus, ad cœnam si

this untimely end, his unconscious domestics are making preparations for his meal and his previous bath.' *LU.*

262. *Ipse genu posito flammæ exsuscitat aura;* *Ov. F. v. 507. R.*

'Makes a clatter.' 'The scrapers' were of metal and were 'oiled' to prevent their hurting the skin. *GR.*

263. For *strigilibus.* *GR.* *Pers. v. 126. PR.*

\* *Guttus* was 'an oil flask' made of horn, with a narrow neck, which dropped the oil over the body after bathing. *PR. LU.*

264. *Pueros* 'the servants.' *φασὶ δὲ οἱ παλαῖοι, πωλείων ἔργον εἶναι τὸ εὐαχρεῖν, καὶ ἀνδρῶν δὲ νέων, ὧν καὶ ὑπερεταῖν ἔστιν καὶ αἰτίδες οἱ δούλοι, καὶ παιδίσκαι, διὰ τὸ εὐεῖς παιδικῆς ἡλικίας ὑπερησθητικόν.* *Eustath. on Hom. Il. Δ p. 438. St Luke xii. 45. SL. vi. 151. Hor. I Od. xxxviii. l. Γαρζον,* in French, *serviteur dans un lieu public.* Our own word *κναβε* originally signified 'a boy,' and afterwards 'a servant;' both which senses are now obsolete.

*Ille i. e. servulus infelix* according to most Commentators: but see note on i. 62.

265. Cf. ii. 149 sqq. *Virg. Æ. vi. 313 sqq. Prop. II. xxvii. 13 sq. R.* 'He takes a seat, (because he has a hundred years to wait, *PR.*) on the banks of the Styx or Acheron.' *PI.*

*Novicius* 'by the end of the century he will become used to the grim ferryman:' but *omne ignotum pro magnifico:* *Tac. senectutem dicit proferre namque* *Theoc. xvii. 49. Sen. H. F. 764 sqq. R.*

266. *Portitor horrendus terribili squalore Charon;* *turbidus cæno gurgis;* *Virg.* 'He has no hopes,' because he is unburied. *R.*

*Tunc alnos primum fluvii sensere cavatas;* *Virg. G. i. 136. torrentem undam levis innatat alnus missa Pado;* *Id. ii. 450 sq. R.*

267. *Triens* is here put for *obolus.* *Luc. Dial. Mort. 9. cf. Diod. ii. 5. PR. Prop. IV. xi. 7.* It was the fare for the passage, *naulum;* *viii. 97. εὐδὲ τὸν ἰβόλδον ἔχον τὰ κροβμία παραβαλλόν.* *Luc. Cat. 18. R.* This idle notion the Romans had adopted from the Greeks; though not a general custom, the vulgar adhered to it most scrupulously, and dreaded nothing more than being consigned to the grave without their farthing. *G.*

268. Now follows an animated and faithful picture of the evils of night: these are nearly the same in every overgrown capital, which is not protected by a night-watch or a vigilant police. *G.*

269. The higher the house the greater the danger. *LU. quum aræ complanata recipere non possent tantum multitudinem ad habitandum in Urbe, ad auxilium coacti sunt Romani ad altitudinem ædium devenire;* *Vitr. ACH.*

270. 'The potsherd.' *M.*

*Curta* 'mutilated, broken;' *Ov. F. ii. 645. R.*

271. 'From the force with which they come upon the flint pavement, you may judge a fortiori of the little chance your head would have.' *PR.*

272. 'Remiss.'

273. 'Going out in the evening is a service of such danger.'

Intestatus eas. Adeo tot fata, quot illa

275 Nocte patent vigiles, te prætereunte, fenestræ.

Ergo optes votumque feras miserabile tecum,

Ut sint contentæ patulas defundere pelves.

Ebrius ac petulans, qui nullum forte cecidit,

Dat pœnas, noctem patitur lugentis amicum

280 Pelidæ, cubat in faciem, mox deinde supinus."

Ergo non aliter poterit dormire? " Quibusdam

Somnum rixa facit: sed quamvis improbus annis

Atque mero fervens, cavet hunc, quem coccina læna

Vitari jubet et comitum longissimus ordo,

274. ' So clear it is that: ' *adeo quanto rerum minus, tanto minus cupiditatis erat*; Liv. pr. F. *Quot sunt corpora plumæ, tot vigiles oculi subter*; Virg. *Æ.* iv. 181 sq.

275. *Vigilis* ' where the inmates are awake: ' *L.U.* as *pervigiles popinæ*; viii. 158. *vigiles lucernæ*; Hor. III Od. viii. 14. R.

276. *Tu pœce potis emaci*; Pers. ii. 3. because in a 'vow there is a sort of bargain made with the deity or party to whom it is addressed. *GR.*

*Feras tecum*; Quint. Decl. iii. p. 38. R.

277. ' You are willing to compound for the contents of the pots and slop-pails, so that the utensils themselves are not lanced on your head.' Understand *fenestræ*. *GR.*

*Pelves* 'foot-pans' *ποδασηκῆες*, *VS.* which were not applied to that purpose exclusively: *M.* but *ισμαῖν τι καὶ λουρίων καὶ πῶδας ἰσπανίζονται* Her. ii. 172.

278. A vivid picture is now presented of the wanton insults to which the poor were exposed from the midnight frolics of drunken bullies. Nero was one of the first of these disturbers of the public peace. Tac. xiii. 25. Suet. Ner. 26. Under shelter of his example private persons took the opportunity to annoy the public: every quarter was filled with tumult and disorder, and Rome, at night, resembled a city taken by storm: cf. Dio. Otho, Commodus, Heliogabalus, Verus, &c. were also addicted to the same brutal joke. Suet. Oth. 2. Plin. xiii. 22 s. 43. Xiph. *G. R. PR.*

' He looks upon it as a very bad night's sport unless he had thrashed somebody; so that he cannot sleep for vexation.' *LU.*

279. ' He passes as restless a night as Achilles mourning the loss of Patroclus.' *LU.*

280. "Ἄλλοι ἰὼ ἀλιεὺς κατακλιμένοι, ἄλλοι δ' αὖτις ὕπνοιο, ἄλλοι δὲ κρητῆς ἔντι δ' ὀφθῆς ἀναστὰς κ. ε. λ. Hom. II. Ω 10 sqq. *PR.* Sen. *de Tr. An.* 2. R.

281. *Ergo* &c. This seems to be a question on the part of Juvenal. *LU.* cf. Plaut. *Amph.* I. i. *PR.* The verse is probably spurious; it might be omitted without prejudice to the sense. *HK.*

282. This is very similar to a passage in the Proverbs: "Enter not into the path of the wicked, and go not in the way of evil men; for they sleep not except they have done mischief; and their sleep is taken away unless they cause some to fall;" iv. 14. 16. *PR.*

*Improbis* 'daring'; Virg. *Æ.* xi. 512. *R.* οἱ νιοὶ τὰ ἤθη εἰσι φιλόνομοι ὑπεροχῆς γὰρ ἰσθημοὶ ἢ νότου: ἢ δὲ εἴη ὑπεροχῆ τῆς καὶ εὐέλπιδος ἄσπις γὰρ οἱ οἰνώμενοι. οὕτω διαθέμενοι εἰσι οἱ νιοὶ ὑπὸ τῆς φύσεως καὶ ἀνδρείοτεροι θυμῶν γὰρ καὶ εὐέλπιδος: ὅτι τὸ μὴ φοβεῖσθαι τὸ δὲ θαρρῖν, οὕτω γὰρ ἐργαζόμενοι οὐδεὶς φοβείται: τί τε ἰλατίζεν ἀγαθόν τι. θαρραλίον ἔστι. καὶ τὰ ἀδικήματα ἀδικῶσιν εἰς ὕβριν' Arist. *Rh.* II. xiv. 2.

283. ' He has just sense enough left, to steer clear of the scarlet cloak which marks the rich nobleman.' *LU.* vii. 135 sq. vi. 246. *χλαῖνα*, *hyacinthina læna*: Pers. i. 32. *Tyriquo ardebat murice læna*; Virg. *Æ.* iv. 262. *VS. R.* From the cloak being worn, we may infer that these outrages were more common in the long winter nights. *HK.*

284. *Comitum*; i. 46, note. *φιλοπόνης* ἵσθηται. μᾶλλον δὲ ἠγίσθηται, ὑπὸ τῶν οἰκιστῶν περιουόμενοι καὶ ἄσπις τινὰ περικνη



- 285 *Multum præterea flammaram et ænea lampas.*  
 Me, quem luna solet deducere vel breve lumen  
 Candelæ, cujus dispenso et tempero filum,  
 Contemnit. Miserae cognosce proœmia rixæ,  
 Si rixa est, ubi tu pulsas, ego vapulo tantum.
- 290 *Stat contra starique jubet; parere necesse est.*  
 Nam quid agas, quum te furiosus cogat et idem  
 Fortior? "Unde venis?" exclamat; "Cujus aceto,  
 Cujus conche tumes? Quis tecum sectile porrum  
 Sutor et elixi vervecis labra comedit?"
- 295 *Nil mihi respondes? Aut dic, aut accipe calcem!*  
 Ede, ubi consistas: in qua te quæro proseucha?  
 Dicere si tentes aliquid tacitusve recedas,  
 Tantumdem est; feriunt pariter: vadimonia deinde

ἀναπληροῦντα· Luc. π. τ. ι. μισθ. συνόντ.  
 10. R.

285. 'Flambeaux and a bronze candelabrum.' *LU.* These were the exclusive insignia of the rich: the latter was carried before tribunes; *Plin.* xxxiv. 2. *PR.* *Cic. Ver.* IV. 26. *R.* In Guernsey, persons of the first class in society are distinguished at night by having two candles carried in their lanterns; whereas others have but one.

286. 'To escort on my way.'

287. His trimming and parting the wick, to prevent his rushlight's going out or burning too fast, *VS.* would probably hasten the catastrophe he was so anxious to avoid: *BRI.* as *frangere dum metuis*, *frangis crystallina*; *peccant securæ nimium sollicitæque manus*; *Mart.* XIV. cxi. [*Livy* xxvii, 50, 3. *ED.*]

288. 'The prelude of the fray.' *LU.* cf. v. 26 sqq. xv. 51 sqq. τοῦ κακῶς λίγιν γὰρ ἀρχὴ γίνεται. ἂν δ' ἴσῃς ἄναξ, σβδὸς ἀντήκουσας ἤδη λειδοριῦσθαι λίσσεται. ἵνα τύπασθαι δίδικται καὶ παροινῶν. ταῦτα γὰρ κατὰ φύσιν σίφουκιν οὖσως, καὶ τί μάλιστα ἴδου; *Alex.* in *Ath.* x. 5. *R.*

289. 'Where the beating is all on one side.' *M.* *Ego vapulando, ille verberando, neque ambo defessi sumus*; *Ter. Ad.* II. ii. 5. *VS.*

291. "Ἄφρων δ' ὄγ' ὠλίμω πρὸς κρείσσονας ἀντιφριζῶν· νίκης τι στίβεται, πρὶς σ' αἰσχροῖν ἄλγιστα πάσχω." *Hes. O. D.* 210 sq. *ACH.*

292. These insolent questions are put, in hopes to pick a quarrel. *PR.* *jurjii causam intulit*; *Phæd.* I. i. 4.

*Acetum* 'sour wine.' *PR.* see *SL*, on ἄξος.

293. 'Beans boiled in the shell:' a common dish among the poorer people, which was very filling. *Mart.* V. xxxix. 10. VII. lxxviii. 2. XIII. vii. *PR.* xiv. 131. *infantes corpora fabæ*; *Ov. F. Med.* 70. *R.*

There were two kinds of leek, *sectile* and *capitatum*: *Plin.* xx. 6. *GR. BRI.* of which the former was the coarser sort. *PR.* cf. xiv. 133. *M.*

294. *Sutor* is used for any low fellow; as *cerdo*, iv. 153. viii. 182. *R.* *Mart.* III. lix.

Sheep's heads were among the parts given away to the poor, *LU.* at the Saturnalia and other festivals. *F. Mart.* XIV. ccxi. *PR.*

295. 'Speak or be kicked.' *G.* ἴσων ὕβρις τὸ βλάπτειν καὶ λυσιτελεῖν ὅς αἰσχροῖν ἰσὶ τῷ πάσχωσι. μὴ ἴσα τι γίνεσθαι αὐτῷ ἄλλο ἢ ὅτι ἰγίνεσθαι, ἀλλ' ἴσως ἡσθῆ. *Arist.* *Rh.* II. ii. 3.

296. 'Tell me where you take up your stand:' implying that he was one of the fraternity of regular beggars. *M. consistere*; *Plaut. Curc.* IV. i. *R.* *προσευχὰν* were Jewish oratories or houses of prayer; *VS.* which were usually built without the walls of a town by the river or sea side. *SL.* See notes on 13 sqq. iv. 117. This is an insinuation that the poor man was not only a beggar, but (what was worse) a vagabond Jew. *MNS.*

297. *Si for sine. LU.*

298. 'Tis all one.' *M. pariter* 'just the same; whether you speak or no.' *R.* see note on ἁμοίως. *Her.* vii. 120.

- Irati faciunt. Libertas pauperis hæc est :  
 300 Pulsatus rogat et pugnis concisus adorat,  
 Ut liceat paucis cum dentibus inde reverti.  
 Nec tamen hæc tantum metuas: nam, qui spoliæ te,  
 Non deerit, clausis domibus postquam omnis ubique  
 Fixa catenatæ siluit compago tabernæ.  
 305 Interdum et ferro subitus grassator agit rem,  
 Armato quoties tutæ custode tenentur  
 Et Pomtina palus et Gallinaria pinus.  
 Sic inde huc omnes, tamquam ad vivaria, currunt.  
 Qua fornace graves, qua non incude catenæ?  
 310 Maximus in vinclis ferri modus, ut timeas, ne

'Then they pretend to be the party aggrieved, and insist on your finding bail for the assault.' *LU.*

299. 'Counterfeiting a violent passion.' *M. ἴστω ἢ ἐργῶ, δεξιῆς μιστὰ λόγου τιμαρίας φανορίων, διὰ φανορίων ἐλογώριον τῶν εἰς αὐτὸν ἢ εἰς αὐτοῦ τινὰ, μὴ προσπαύοντος.* *Ar. Rh. 11. ii. 1. sic fictis causis innocentes opprimunt;* *Phæd. I. i. 15.*

'This is your boasted liberty!' *M.*

300. With *rogat* understand *veniam*. *LU.*

*Adorat* 'humbly prays.' *R.*

301. 'That the gentleman will be so good as not to knock out all his teeth.' *PR.*

302. Now come the dangers from robbers. *LU.*

303. All the houses being shut up and the shops closed, there is no help to be had. *LU.* [*Livy xxiii, 25, 1. ED.*]

304. The shutters were fastened by a strong iron chain running through each of them. *VS.* Burglary was one of Nero's scandalous practices: *tabernulas etiam effringere et exspilare: quintana domi constituta, ubi partæ et ad licitationem dividendæ prædæ pretium assumeretur;* *Suet. 26. LU. Tac. A. xiii. 25. R.*

305. 'A bandit or bravo' *LU.* 'does your business.' *M. cf. Suet. Aug. 32. 43. R.*

306. When the banditti became so numerous in any spot, as to render travelling dangerous, it was usual to detach a party of military from the capital to scour their retreats: the inevitable con-

sequence of which was, that they escaped in vast numbers to Rome, where they continued to exercise their old trade of plunder and blood, and, probably, with more security and effect than before. *G. VS.*

307. 'The Pomptine marsh' in Campania (*pestifera Pomtini uligine campi;* *Sil. viii. 381. Mart. X. lxxiv. 10. XII. cxii.*) was first drained, partially, by *Ap. Claudius, A. U. 441.* then more completely by *Corn. Cethegus, A. U. 590. (Liv. Ep. xlvi.):* *Julius Caesar* intended to execute this among other public works (*Suet. 44.*); and *Augustus* partly carried his intention into effect. (*Hor. A. P. 65.*) The work was resumed by *Trajan (Dio),* by *Theodoric (Cassiod. V. E. ii. 32 sq.)* and in later times by *Sixtus V* and *Pius VI.* But after all that has been done, its vapours are too deleterious to admit of any persons now harbouring there. *PR. GÉ. AN. R. G.*

'The Gallinarian forest' was in the same neighbourhood: *ὕλη ἀνδρῶν καὶ ἑμμεῶδης, ἣν Γαλλινάριον ὕλην καλοῦσι;* *Strab. v. p. 168. Cic. Div. ix. 23. It.*

308. *Vivaria;* *iv. 51.* 'preserves, stews, or vivaries.' *M. Hor. I Ep. i. 79. R.*

'Where they will have abundance of sport;' *GR.* or 'where they will fatten.' *LU.*

309. 'Though there is no forge or anvil but rings with the clank of chains: yet all is ineffectual for the suppression of crime.' *LU.*

310. *Modus* 'proportion, quantity.' Understand *consumitur. IU.*

- Vomer deficiat, ne marræ et sarcula desint.  
 Felices proavorum atavos, felicia dicas  
 Sæcula, quæ quondam sub regibus atque tribunis  
 Viderunt uno contentam carcere Romam !
- 315 His alias poteram et plures subnectere causas;  
 Sed jumenta vocant et sol inclinat: eundum est.  
 Nam mihi commota jam dudum mulio virga  
 Adnuit. Ergo vale nostri memor et, quoties te  
 Roma tuo refici properantem reddet Aquino,
- 320 Me quoque ad Helvinam Cererem vestramque Dianam  
 Convelle a Cumis. Satirarum ego, ni pudet illas,  
 Adjutor gelidos veniam caligatus in agros."

311. 'Mattocks and hoes.' The former word still exists in Italian and Spanish; *marræ*, in French, denotes the hoe used in vineyards: *R.* and from the latter word comes our English verb *SARCLE*, 'to weed corn.'

312. Cf. xiii. 34 sqq. *R. Pater, avus, proovus, abavus, atavus, tritavus*; Plaut. Pers. I. ii. 5. *F.* the seventh generation would be *tritavi pater*, and the next *proavi atavus*. It is here put for 'our forefathers' indefinitely. *M.*

313. The military tribunes with consular power were first appointed A. U. 310, sixty-five years after the abolition of the regal government: (Liv. iv. 7.) *VS.* and tribunes of the commons, sixteen years after the same event. (Liv. ii. 33.) *LU.* Augustus and the other emperors assumed to themselves the latter title. *R.* On the *tribunicia potestas* see *CAR*, L. ix. p. 226 sqq.

314. This prison was built by Ancus Marcius; Liv. i. 33. *GR.* Servius Tullius added the dungeon, called from him *Tullianum*; Calp. Decl. 5. Tac. A. iv. 29. *LI.* Sall. B. C. 58. *VS.* The next prison was built by Ap. Claudius the decemvir. Liv. iii. 57. Plin. vii. 36. V. Paterc. i. 9. *R.*

315. 'Causes for leaving Rome.' *LU.*

316. 'They summon me to be moving.' *LU.* v. 10. *PR.*

The carriage, as soon as it was loaded, set out and overtook Umbricius; and now it either was waiting, *M.* or had got some distance on the road. *R.*

*Inclinare meridiem sentis*; Hor. III. Od. xxviii. 5 sq. *M.* [Livy xxv, 34, 6. *ED.*]

317. 'The muleteer gives a hint, by smacking his whip.' *LU.* viii. 153. *R.*

318. *Sis licet felix, ubicumque mavis, et memor nostri, Galatea, vivas*; Hor. III Od. xxvii. 13 sq. *M.*

319. Poets were fond of periodical retirement into the quiet and repose of the country: *me quoties reficit gelidus Digentia rivus. Aquinum*, a town of the Volscians, was the birth-place of Juvenal. *VS.*

320. *Ceres* and *Diana* were especially worshipped at Aquinum: therefore they here stand for the town itself. The origin of the epithet 'Helvine' is uncertain: (1) from the Helvii, a people of Gaul; *Cæs.* B. G. vii. 7. 75. B. C. i. 35. Plin. iii. 4. xiv. 3. *VS.* (2) from a fountain of the name in the vicinity; *PR.* (3) and the name of this, *Eluinus*, from 'washing off contaminations previously to initiation': *LU.* or (4) from the 'yellow (*helvus*) colour' of the ears of corn. *SCO. BRO.* *Helvus* is akin to *gilvus* 'dun,' in etymology and in signification: both the initials are blended in the Dutch *gheluwes*. "A sweaty reaper from his tillage brought First fruits, the green ear and the yellow sheaf;" Milton P. L. xi. *flava Ceres*; Virg. G. i. 96.

321. *Convelle* cf. 223.

*Cumis* cf. 2. *PR.*

'Unless they scorn my poor help.' *T.*

322. *Aquinum* was 'cool' from its hills, woods, and streams. *PR.*

*Caligatus* 'in military boots'; *LU.* *BRI.* 'equipped for our campaign'; *PR.* *HO.* 'armed at all points.' *M. G.* Dio says that Caligula wore the shoe from

which he derived his name, to mark his renunciation of his former town shoes; *ἀποὶ τοῦ ἀστυκίου βουδύματός.* Umbricius may here avow a similar determination. He promises that he will not appear in shoes of a town make; that there shall be nothing about him, even on his feet, to remind Juvenal of the detested city. *I.* "In country shoes I'll come." *BM.*

There is something exquisitely beautiful in this conclusion. The little circumstances which accelerate the departure of

Umbricius, the tender farewell he takes of his friend, the compliment he introduces to his abilities, and the affectionate hint he throws out, that, in spite of his attachment to Cumæ, Juvenal may command his assistance in the noble task in which he is engaged, all contribute to leave a pleasing impression of melancholy on the mind, and interest the reader deeply in the fate of this neglected, but virtuous and amiable exile. *G.*

## SATIRE IV.

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### ARGUMENT.

In this Satire, which was probably written under Nerva, Juvenal indulges his honest spleen against two most distinguished culprits; Crispinus, already noticed in his first Satire, 1—27, and Domitian, the constant object of his scorn and abhorrence, 28—149.

The sudden transition from the shocking enormities of Crispinus, 1—10, to his gluttony and extravagance, 11 sqq. is certainly inartificial, but appears necessary in some degree to the completion of the Poet's design, the introduction of Domitian, 28.

The whole of the latter part is excellent. The mock solemnity with which the anecdote of the enormous turbot is introduced, 37 sqq. the procession, or rather the rush, of the affrighted counsellors to the palace, 75 sqq. and the ridiculous debate 119 sqq. (as to whether the fish should be dressed whole or not, 130) which terminates in as ridiculous a decision, 136 sqq. (that a dish should be made for it, 131, according to the sage advice of Montanus)—all show a masterly hand.

We have, indeed, here a vivid picture of the state of the empire under the suspicious and gloomy tyranny of Domitian; of his oppressive system of espionage and rapacity, of his capricious severity and trifling, and of the gross adulation in which all classes sought a precarious security.

Many masterly touches are given in the brief allusions to the character and conduct of the chief courtiers as they pass in review: the weak but well-meaning Pegasus, stoic, and bailiff of Rome, 75 sqq. Crispus the complaisant old epicure and wit, 81 sqq. Acilius, and his ill-fated young companion, 94 sqq. Rubrius the low-born ruffian, 104 sqq. Montanus the unwieldy glutton, 107. Crispinus the perfumed debauchée, 108 sq. Pompeius the merciless sycophant, 109 sq. Fuscus the luxurious and incompetent general, 111 sq. Catullus the blind hypocrite, extravagant in his praises of the finny monster, 113 sqq. and Veiento the timeserving fortune-teller, 113. 123 sqq.

And we cannot but admire the indignant and high-spirited apostrophe, with which our Poet concludes, reflecting on the servile tameness of the patricians as contrasted with the indignant vengeance of the lower orders, 150—154. an apostrophe which under some of the emperors would be fatal, and under none of them safe. *G. R.*

Ecce iterum Crispinus ! et est mihi sæpe vocandus  
 Ad partes, monstrum nulla virtute redemptum  
 A vitiis, æger solaque libidine fortis :  
 Delicias viduæ tantum aspernatur adulter.  
 5 Quid refert igitur, quantis jumenta fatiget  
 Porticibus ? quanta nemorum vectetur in umbra ?  
 Jugera quot vicina foro, quas emerit ædes ?  
 Nemo malus felix ; minime corruptor et idem  
 Incestus, cum quo nuper vittata jacebat  
 10 Sanguine adhuc vivo terram subitura sacerdos.

1. *Ecce* denotes surprise. *LU.* *ecce Crispinus minimo me provocat*; Hor. *I S.* iv. 13 sq. *R.*

'*Again*' i. 26. *LU.* understand *adest. R.* *Mihi for a me. VS.*

2. A metaphor from the theatre, in which actors were called when it was their turn to appear on the stage. *VS.* *Hernicos ad partes paratos*; Liv. iii. 10. *R.* 'A slave to vice with no one redeeming virtue.' *LU.* cf. Pers. v. *PR.*

3. 'Feeble both in body and mind.' *R.* *Isti vulgi atque expoliti et nusquam, nisi in libidine, viri*; Sen. Cont. i. p. 62. *R.*

4. 'To corrupt virgin innocence, to invade the sanctity of the marriage bed, is his delight: intrigues with widows, therefore, have too little turpitude in them to gratify his singular depravity.' *G.*

5. *Nam grave quid prodest pondus mihi divitiis auri? arvaque si findant pinguis mille boves? quidve domus prodest Phrygiis innixa columnis? et nemora in domibus sacras imitantia lucos? et quæ præterea populus miratur? Non opibus mentes hominum curæque levantur*; Tib. III. iii. 11 &c. *R.*

The luxurious Romans built long covered ways in their grounds, that they might not be deprived of their exercise in bad weather: see vii. 178—181. *LU.* Mart. I. xiii. 5 sqq. V. xx. 8. Plin. Ep. v. 6. 17. *R.*

*Equos fatigat*; Virg. *Æ.* i. 316. *GR.*

6. *Quid illa porticus verna semper? quid illa mollis gestatio?* Plin. Ep. i. 3. *PR.*

*Nemora* 'shrubberies and groves.' Plin. Ep. ii. 17. *LI.* *nemus inter pulcrasum tecta*; Hor. III Od. x. 5 sq. *R.*

7. Land in the immediate vicinity of the forum was of course exorbitantly dear. *LU.* cf. i. 105 sq. *M.* The forum of Augustus, which is here meant, was the most frequented part of Rome, i. 192: therefore the purchase of property in land or houses near this spot shows the enormous wealth of this odious upstart. There is also, probably, a covert allusion to his presumption in imitating the Cæsars whose palace and gardens of many acres were in this immediate neighbourhood. *G.*

8. *Nemo potest esse felix sine virtute*; Cic. "Virtue alone is happiness below;" Pope Ess. on Man, iv. 310. "Virtue must be the happiness, and vice the misery, of every creature;" Bp Butler Intr. to Aual. See also Lord Shaftesbury's Inq. concerning Virtue, pt. II.

9. Such was the respect for religion, that the seducer of 'a vestal virgin' was considered 'guilty of incest,' and placed upon a par, in criminality, with the violator of all natural decorum. *G.* The guilty vestal was also considered *incesta*; Ov. F. vi. 459.

Priests and priestesses wore fillets round the head. *LU.*

*Nullaque dicitur vittas temerasse sacerdos, nec viva defodietur humo*; Ov. F. vi. 457 sq. iii. 30. *R.*

10. This solemnity is thus described by Plutarch: At the Colline gate within the city, there was a subterranean cavern, in which were placed a bed, a lamp, a pitcher of water, and a loaf. The offender was then bound alive upon a bier, and carried through the forum with great silence and horror. When they reached the place of interment, the bier was set down, and the poor wretch unbound; a

Sed nunc de factis levioribus : et tamen alter  
 Si fecisset idem, caderet sub iudice morum.  
 Nam quod turpe bonis, Titio Seioque, decebat  
 Crispinum. Quid agas, quum dira et fœdior omni  
 15 Crimine persona est ? Mullum sex millibus emit,  
 Æquantem sane paribus sestertia libris,  
 Ut perhibent, qui de magnis majora loquuntur.  
 Consilium laudo artificis, si munere tanto  
 Præcipuam in tabulis ceram senis abstulit orbi.

ladder was then brought, by which she descended into the excavation ; when, upon a signal given, the ladder was suddenly withdrawn, and the mouth of the cavity completely filled up with stones, earth, &c. Num. 67. Whether the vestal debauched by Crispinus actually suffered is doubtful. But Domitian did put Cornelia and several others to death. Suet. 8. Dionys. ii. 65. viii. 90. *LU. PR. G. R.* see Marmion, cant. ii. note 17.

11. Understand *agimus. PR.*

12. 'And yet any other individual would forfeit his life to our imperial censor for a like offence.' Plin. Ep. iv. 11. *LU.* As Celer, who was guilty of incest with Cornelia, (see above) was scourged to death. *PR.* Liv. xxii. 57. *R.* On the censorship exercised by Domitian (*Censor maxime principumque princeps*; Mart. VI. iv. *PR.*) see the notes on ii. 29 sqq.

*Cedere* is opposed to *stare in iudicio*. And *sub* means 'before,' as vii. 13. *R.*

13. *Ille crucem scelere pretium tulit, hic diadema*; xiii. 105. cf. viii. 182. xi. 1 sqq. 174 sqq. *Titius* and *Seius* were fictitious personages, like our John Doe and Richard Roe, and like them inserted in all law-processes: τοῖς δὲ ἑτάμοις τοῖς τοῖς ἄλλοις κίχθηται ποταῖς ὄνομα. ὄνομα δὲ νομικὸν ἔστιν, καὶ τίτιος Plut. Q. R. 30. *G. LU. R.*

14. "When the actor's person far exceeds, in native loathsomeness, his foulest deeds," *G.* 'one is at a loss how to treat him.' *M.*

15. v. 92. Plin. ix. 17. Varr. R. R. iii. 17. Cic. Att. ii. 1. Parad. 5. Ath. i. 5. vii. 21. iv. 13. *PR.* 'Surmullet'; cf. vi. 40. Mart. II. xliii. 11. VII. lxxvii. XIII. lxxix. III. xlv. 5. X. xxxi. XI. li. 9. Macr. Sat. ii. 12. Suet. Tib. 34. *R.* Hor. II S. ii. 34. Sen. Ep. 95. *M.* 'A mullet' is *mugilis*. Surmulletts were very

plentiful and cheap, but seldom weighed above 2lbs. In proportion as they exceeded this they grew valuable, till at last they reached the sum mentioned in the text (about £50), and even went beyond it. The fish seems to have grown larger in the decline of the empire, as if to humour the caprice of this degenerate people. Horace thought a surmullet of 3lbs. something quite out of the common way; the next reign furnished one of 4½lbs! here we have one of 6lbs!! and we read elsewhere of others larger still; one of 80lbs!!! (unless there be an error in the figures) was caught in the Red Sea; Plin. ix. 18. They seem afterwards to have gone out of fashion, for Macrobius speaking with indignation of one that was purchased in the reign of Claudius by Asinius Celer for 56l. 10s. adds *pretia hæc insana nescimus*. The surmullet of 4½lbs. was one that was presented to Tiberius. The emperor sent it to market, observing that he thought either P. Octavius or Apicius would buy it. They did bid against each other, till it was knocked down to the former for £40. cf. 23. *G.*

16. *Sane* 'forsooth,' ironically. *LU.* Phæd. III. xv. 12. *R.* 'Well! and that was only a thousand a pound.'

17. Juvenal merely gives the story as he heard it, without vouching for its correctness; since *fama vires acquirit eundo*; Virg. Æ. iv. 175. *GR.*

18. 'I grant you his artifice was praiseworthy as a masterly stroke.' *M.* cf. St Luke xvi. 8.

19. Cf. ii. 58. *PR. præcipua cera* 'the principal place in the will' and consequently 'the bulk of the property.' The chief heir was named in the second line of the first table. Hor. II S. v. 53 sq. cf. Suet. Cæs. 83. Ner. 17. *R. M.*

- 20 Est ratio ulterior, magnæ si misit amicæ,  
 Quæ vehitur clauso latis specularibus antro.  
 Nil tale exspectes: emit sibi. Multa videmus,  
 Quæ miser et frugi non fecit Apicius. Hoc tu  
 Succinctus patria quondam, Crispine, papyro?  
 25 Hoc pretio squamæ? Potuit fortasse minoris  
 Piscator, quam piscis, emi. Provincia tanti  
 Vendit agros; sed majores Appulia vendit.  
 Quales tunc epulas ipsum glutisse putemus  
 Endopertorem, quum tot sestertia, partem

20. 'A still better reason: for then he may obtain her favours as well as her fortune.' cf. ii. 58 sqq. *PR.* iii. 129 sqq. *M.*

21. Instead of glass, they used for the panes of their windows thin plates of mica or Muscovy talc, which was called *lapis specularis*; *SA.* the larger these panes, the more expensive would the windows be. *M.* i. 65. *Plin.* H. N. xxxvi. 22. 26. *Sen. Ep.* 86. 90. *de Prov.* 4. N. Q. iv. 13. *hibernis objecta Notis specularia paros admittunt soles et sine facie diem: at mihi cella datur, non tota clausa fenestra*; *Mart.* VIII. xiv. 3—5. *Plin. Ep.* ii. 17. *PR. R.* The satire perhaps is aimed at the affectation of the lady, who pretended to conceal herself in a vehicle, which, from its splendour, must have attracted universal notice. *G.*

22. 'If you expect any such thing, you will be mistaken.' *M.*

After *videmus* understand *Crispinum faciens. R.*

23. 'Compared with him, Apicius was mean and thrifty.' See note on 15. Among several epicures of this name, one wrote a book on cookery. *VS.* *Plin.* ii. 5. viii. 51. ix. 17. x. 48. *Sen. Ep.* 95. *LU. Id.* *Helv.* 10. *Dio Cass.* 57. The Apicius who is above mentioned, after spending a fortune in gluttony, destroyed himself. *PR.* cf. xi. 3. *Tac. A.* iv. 1. *Mart.* II. lxix. III. xxii. *R.*

*Hoc*; understand *facisti. LU.*

24. 'Erat girt round the loins with the papyrus matted or stitched together.' i. 26. *Phn.* xiii. 11. *PR.* cf. viii. 162. The papyrus is called *patria*, as the *situri* are called *municipes*, 33. ἰ δ' Ἔρας, χιτώνια δένουσ' ἄριε ἀχίνοσ' κωστήγγ, μέλο μιν δακτυλίωσ' *Anacr.* iv. 4. *Hor.* II S. viii. 10. *Phœd.* II. v. 11 sqq. *BO.* p. 283 sqq. *R.* The savages of the newly-discovered

islands, and the countrymen of Crispinus at the present day, are said to wear this sort of dress. Rear-Admiral Perrée says, "La férocité des habitans est pire que les sauvages; majeure partie habillés en paille;" *Intercepted Letters. G.*

25. Understand *emuntur. LU. squamæ*, contemptuously, for 'the fish.' *VS.*

26. *Asinius Celer e consularibus, hoc pisce prodigus, Caio principe unum mercatus octo millibus numum: quæ reputatio aufert transversum animum ad contemplationem eorum, qui in conquectione luxus, coquos emi singulos pluris quam equos qui-ritabant: at nunc coci triumphorum pretiis parantur et coquorum pisces*; *Plin.* ix. 17. *R.*

27. 'You can purchase still larger estates in Apulia for the money: landed property being at a discount in Italy, especially in the wilder parts of it.' but cf. ix. 55. *HN. agri suburbani tantum possidet, quantum invidiose in desertis Appuliae possideret*; *Sen. Ep.* 87. N. Q. v. 17. *Plin.* xvii. 24. *Gell.* ii. 22. *incipit montes Appuliae notos ostentare, quos torret Atabulus*; *Hor.* I S. v. 77 sq. *PR. nec tantus unquam siderum insedit vapor siticulose Appuliae*; *E.* iii. 15 sq.

28. 'To have gorged.' Hence our word *GLUTTON*. He now attacks Domitian.

29. *Endopertor* x. 138. the obsolete poetical form of *Imperator* (which is inadmissible in epic verse) used by Ennius and Lucretius: with ἰδωσ, the Greek for *in*, prefixed. *R. Imperator* (1) in its simplest sense denotes 'the general of an army,' *administrator rei gerendæ*; *Cic. de Or.* I. xlvi. 210. (2) More emphatically it is 'a commander in chief, who, upon a signal and important service, had this title conferred upon him by the acclamation of the soldiers or a decree of the senate.' This, both during the republic,



- 30 Exiguam et modicæ sumtam de margine cœnæ,  
 Purpureus magni ructarit scurra Palatî,  
 Jam princeps Equitum, magna qui voce solebat  
 Vendere municipes fricta de merce siluros?  
 Incipe, Calliope, licet et considerare: non est  
 35 Cantandum, res vera agitur. Narrate, puellæ  
 Pierides: prosit mihi, vos dixisse puellas!

[castella munitissima, nocturno Pomptinii adventu, nostro matutino, cepimus, incendimus: Imperatores appellati sumus; Cic. Att. v. 20.] and after. [Tiberius id quoque Blæo tribuit, ut Imperator a legionibus saluaretur, prisco erga duces honore, qui bene gesta republica et impetu victoris exercitus conclamabantur; Tac. An. iii. 74. Cic. Phil. xiv. 4 sq. Plin. Pan. 12. 56.] Thus from the name of an office, it became a title of dignity, which was not regularly applied unless a certain number of the enemy were slain: [D. Cass. xxxvii. 40.] Appian says 10,000. [B. C. ii. p. m. 455.] And it was conferred but once in one war: Claudius, in his war against Britain, "was repeatedly saluted *Imperator*, though contrary to established rules." [D. Cass. lx. 21.] This title was commonly expressed on their coins both under the Republic and after. [SP, diss. x. t. ii. p. 180 sqq.] (3) Under J. Cæsar the word took a third signification, and implied the chief civil authority, or what we understand by 'Emperor,' [D. Cass. xliii. 44.] *Imperator* in this sense is prefixed to a name; in the two other senses it is put after it: as *Imperator Cæsar Augustus*; [Liv. i. 19.] and on the other hand *M. Tullius Imperator* as in the address of many of his letters. [Recepit Julius prænomen Imperatoris, cognomen Patris Patriæ; Suet. 76.] The second sense was not destroyed by the third; for many Emperors were saluted as *Imperatores* long after their accession. Octavian, for instance, had that compliment paid him upwards of twenty times. [Tac. A. i. 9.] *TA*, Civil Law, p. 30. See *CAR*, L. ix. p. 214 sq. [Livy xxvii, 19, 4. *ED*.]

'So many sestertia,' i. e. 'a dish costing so many,' cf. 16. *PR*.

30. 'If Crispinus devoured such an expensive dish, and that not a principal one, but merely a side-dish, and not at any great banquet, but at a quiet supper.' *M*.

31. 'Purple.' cf. i. 27. *PR*. as contrasted with v. 24. *M*.

The indigestions and crudities, generated in the stomachs of those who feed on rich and high-seasoned dishes, occasion indigestion, flatulence, and nauseous eructations. iii. 233. *M*.

'The buffoon' used contemptuously for 'courtier.' cf. Mart. VIII. xcix. *PR*. See the characters of the ἄρσενος, the αἰλαξ, and the βουμολόχος. Arist. Eth. iv. 6 and 8.

The words *magni palatî* look very like a pun. *HN*.

32. Not 'Master of the Horse,' but 'first of the Equestrian order,' 'one of the illustrious knights:' (cf. Tac. A. xi. 4. ii. 59. also vii. 89. x. 95. *R*. Liv. xlii. 61. and *AD*.) who by their fortune were eligible to the senatorial rank. *LI*. *ER*. cf. Hor. Ep. iv. 15 sq. iii. 159. *M*.

*Magna voce vendere* 'to hawk about the streets.' *M*. Sen. Ep. 56. *R*.

33. *Municipes* 'of the same borough town.' xiv. 271. *SA*. viz. Alexandria. Gell. xxvi. 13. *PR*. cf. 24. *R*.

'Shads.' *M*. *pisces fricti, ut diu durent, eodem momento, quo friguntur et levantur, aceto calido perfunduntur*; Apic. i. 11. The cured fish, which were imported from Egypt, were much esteemed. Diod. i. 36. Luc. t. iii. p. 249. But this sort (*Scheilan Niloticus*) was so common and cheap, that it was never bought or sold but by the lower orders. *MNS*.

34. He here ridicules the practice of invoking the Muses. *RI*. Calliope presided over heroic verse: *PR*. she was also *αεφίσησάρα ἀπασίαν*. Hes. Th. 79. Sil. iii. 222. xii. 390. Virg. *Æ*. ix. 525. Thus Homer *Batr*. 1 sqq. Hor. *I S*. v. 51 sqq. *R*.

'We may be seated; for the matter on the tapis will not be despatched in an instant.' *M*. See iii. 265, note.

35. 'We have no poetical fiction to deal with.' *M*. x. 178. *R*.

36. The Muses were called *Pierides*

Quum jam semianimum laceraret Flavius orbem  
 Ultimus et calvo serviret Roma Neroni;  
 Incidit Adriaci spatium admirabile rhombi  
 40 Ante domum Veneris, quam Dorica sustinet Ancon,  
 Implevitque sinus: neque enim minor hæserat illis,  
 Quos operit glacies Mæotica ruptaque tandem

from Pieria, a district on the confines of Macedonia and Thessaly, in which Jupiter visited their mother Mnemosyne. *Ov. M.* vi. 114. *M. Cic. de N. D.* iii. 54. *PR.* cf. vii. 8. 60. *R.*

*Prosit nostris in montibus ortas*; *Virg. Æ.* ix. 92. *VS.* 'Let me experience, in your patronage, the benefit of having paid this compliment to your innocence and youth.' *FA.*

37. The date of this event is given with much precision in majestic verse. *LU.* vi. 82. *R. Virg. Æ.* iv. 686. 'The world lies at its last gasp, bleeding under the fangs and talons of a ferocious tyrant.'

The Flavian family was one of no distinction before Vespasian's time; *Suet.* 1. *PR.*

38. Domitian was the last of the Cæsars also. *LU.* *Flavia gens, quantum tibi tertius abstulit heres! pæne fuit tanti, non habuisse duos*; *Mart. Spect. ult. VS.* Ausonius has imitated this: *hactenus edideras dominos, gens Flavia, justos: cur, duo quæ dederant, tertius eripuit? viz tanti est habuisse illos: quia dona bonorum sunt breviora, æternum, quæ nocere, dolent*; *Tetr.* 12. *Dom.*

*Et Titus imperii felix brevitate; sequutus frater, quem calvum dixit sua Roma Neronem*; *Aus. de XII Cæs. T.* Baldness was a very sore subject with the emperor; *Suet.* 16, and was considered a great disfigurement among the Romans. *Suet. Cæs.* 45. On the stage, it was one of the distinguishing characteristics of parasites and other ridiculous personages; *R.* and is still retained by the heroes of modern pantomime.

'Was enslaved.' Domitian was the first to accept the title of *dominus*, to which *servus* is the relative term, as *miles* is to *imperator*, and *civis* to *princeps*. *LU.* *Suet.* 13.

He is called 'a second Nero' from his excessive cruelty. *T. Suet. Dom.* 10sq. 15. *PR.* Thus Æneas was taunted as another Paris: *Virg. Æ.* iv. 215. *R.*

39. *Perturbant montes: nascetur ridiculus mus*; *Hor. A. P.* 139. *PR.* This

is another instance of periphrasis. *spatium rhombi* (*ἢ διὰ ῥομῶν*) for *rhombus spatiosus* (*i. e. ingens, as spatiosus taurus*; *Ov. R.* A. 421. *SA.*); so also *Crispi senectus*; 81. *Montani venter*; 107. *vini senectus*; xiii. 214. *Thaletis ingenium*; *ib.* 184. *Herculeus labor*; *Hor. I. Od.* iii. 36. *virtus Catonis*; *III Od.* xxi. 11. *virtus Scipiadæ et mitis sapientia Læli*; *II S.* i. 72. *nodosæ pondera clavæ*; *Sil.* ii. 246. *vis elephantorum*; *Id.* iv. 601. in imitation of the Homeric expressions βίη 'Ελίσιος or 'Ἡρακλήϊον, ἰσθὸν μίνος 'Αργείδος, ἰσθὸς Πηλεϊάχου, σθίνος 'Ωρίωνος, &c. *R.* In English we say "The Queen's most excellent Majesty" for the Queen herself. The expression in the text may also be compared with εὐίς χερῶν μίγας, see *Her. i.* 36. iii. 130. vi. 43. vii. 188. and notes.

*Adriaco mirandus litore rhombus*; *Ov. Hal.* 125. Ravenna in the Adriatic was famous for its turbot, as Tarentum and the Lucrine lake for oysters, (cf. 140 sqq.) the Tiber for pikes, Sicily for the *muræna*, and Rhodes for the *elops*; *Plin.* ix. 54. *R.* *ib.* 20. *PR.*

40. The poet by being thus minute (as though every particular was of the utmost importance) enhances the irony. *M.*

*Domus* 'the temple'; *LU.* *Virg. Æ.* vi. 81. *Prop.* III. ii. 18. cf. *Cat.* xxxvi. 13. *R.*

*Ancona*, in the Picenian territory, was founded by a colony of Syracusans (who were of Doric race) flying from the tyranny of Dionysius. *FA.* It was named from a bend of the mountain whose promontory formed its harbour, resembling an elbow ἀγκών. *Mel.* ii. 4. *PR.* *Plin.* iii. 13. *R.*

41. *Incidit (in retia) implevitque sinus*, a quotation from Virgil, *implevitque sinusum sanguis*; *Æ.* x. 819. *VS.* "Fill'd the wide bosom of the bursting seine." *G. sinus* is used in a similar sense, *Mart.* XIII. c. 2. *Grat. Cyn.* 29. *R.* cf. i. 88. *PR.* 150. note on 45.

42. *Palus Mæotis* now 'the Sea of Azof,' communicating with the Black

- Solibus effundit torpentis ad ostia Ponti  
 Desidia tardos et longo frigore pingues.
- 45 Destinat hoc monstrum cymbæ linique magister  
 Pontifici summo. Quis enim proponere talem  
 Aut emere auderet, quum plena et litora multo  
 Delatore forent? Dispersi protenus algæ  
 Inquisitores agerent cum remige nudo,
- 50 Non dubitaturi fugitivum dicere piscem  
 Depastumque diu vivaria Cæsaris, inde  
 Elapsum, veterem ad dominum debere reverti.  
 Si quid Palfurio, si credimus Armillato,  
 Quidquid conspicuum pulcrumque est æquore toto,

Sea by the Straits of Caffa. R. *ἐν τῷ Πόντῳ ἴσθα ἴσθιν ἢ Μαίωρις λίμνη, ἐν ᾧ πᾶσι ἰχθύες ἀπομαρτυροῦνται, ἴσθιν καὶ αὐτῆν ἢ λίμνη Μαίωρις ἰσομαρτυροῦσιν.* Hipparch. *σ. τ. β' Ζωδ. 11N.*

43. 'By the solar beams.' G.

*Ponti Euxini*, note on Her. i. 6.

44. Immense shoals of fish are caught in the neighbourhood of Byzantium. Tac. A. xii. 63. R. Strab. vii. p. 320. Arist. H. A. viii. 13. 16. xv. 10. Plin. ix. 15 s. 20. Ambr. Hex. v. 10. *LI. Itaque tempestate piscium vis Ponto erupit*; Sall. *VS.*

45. *Monstrum* see ii. 143.

*Linum* (1) 'flax' (2) 'string' (3) 'a net'; v. 102. *sinuatum linum* 'a landing net'; Sil. vii. 503. F.

'The master of the bark and net;' another periphrasis. See Eur. Cyc. 86. Æsch. P. 384 sq. 389. R.

46. All the emperors bore the title of 'Chief Pontiff.' *LU.* There may be an allusion here to the good living of the priests: *pontificum potiore cænis*; Hor. II Od. xiv. 28. *GR.* or to the discrepancy between the sanctity of the office and the viciousness of the person. G.

*Proponere* understand *venum*. *LU.*

47. *Et*, 'not only the city, but even.' *PR.*

48. *Delator, ενοφάρετος.*

'So dispersed that no place is secure from their officiousness.'

'Inspectors of sea-weed,' (a thing proverbially worthless, *projecta vilior alga*; Virg. E. vii. 42. *PR.* Hor. II S. v. 8. R.) put contemptuously for *litoris maritimi inquisitores*. They somewhat resem-

bled those revenue officers called 'tide-waiters.' *M.*

49. 'Would argue the matter;' or, understanding *lege*, 'Would contest the point at law.' *AD.*

*Nudus* may be taken metaphorically, and *auxilio* understood: cf. vii. 35. R. [Livy xxviii, 3, 6. *ED.*]

50. 'Fellows who would not scruple to swear the fish was a stray.' Such were the oppressive measures used to fleece the people, on the most groundless pretences, and yet under colour of legal claim. *M.* cf. Suet. Dom. 9. 12. R.

51. *Vivaria*: iii. 308. Macr. iii. 13. *PR.*

53. *Palfurius Sura* had been a buffoon and a parasite at the court of Nero, for which Vespasian expelled him from the senate; when he commenced Stoic, and talked (which Suetonius says he could do very eloquently, Dom. 13.) of abstinence and virtue; till Domitian, who wanted little other recommendation of a man, than the having justly incurred the contempt and anger of his father, made him his own attorney general, in which office he acquitted himself most egregiously. *G.* *VS. PR.* See vii. 80, note on *Salatus*.

*Armillatus* was another sycophant of much the same stamp. *VS.*

54. By the laws of England, whale and sturgeon are called royal fish, because they belong to the king, on account of their excellence, as part of his ordinary revenue, in consideration of his protecting the seas from pirates and robbers. Blackst. Com. 4to. p. 290. *M.* "Hath not strong reason moved the legist's minde, To say, the fayrest of all nature's

- 55 *Res fisci est, ubicumque natat. Donabitur ergo,  
Ne pereat. Jam letifero cedente pruinus  
Auctumno, jam quartanam sperantibus ægris,  
Stridebat deformis hyems prædamque recentem  
Servabat: tamen hic præerat, velut urgeat Auster.*
- 60 *Utque lacus suberant, ubi, quamquam diruta, servat  
Ignem Trojanum et Vestam colit Alba minorem,  
Obstitit intranti miratrix turba parumper.  
Ut cessit, facili patuerunt cardine valvæ.*

kinde The prince, by his prerogative, may  
clayme?" Marston. G.

55. 'Is the property of the exchequer.'  
GRÆ.

'If such be the law, we will make  
a merit of necessity, and present every  
choice fish to the emperor, lest we lose  
both that and our labour.' HK.

56. Acute and 'fatal' diseases are fre-  
quent in 'autumn,' especially in Italy  
and during the prevalence of southerly  
winds. Hipp. Aph. iii. 9. Galen. PR.  
vi. 517. Plin. ii. 48. Virg. G. iii. 478 sqq.  
Hor. II Od. xiv. 15 sq. III Od. xxiii. 8.  
II S. vi. 18 sq. Pers. vi. 13. R.

'Giving place to.' ὑποταξίς χυμῶντος  
ἐκχαρῶντος ἐπὶ ἀέρος θέρης. Soph. Aj. 675.  
R.

'Hoar-frosts,' for 'winter;' Virg. G.  
i. 230. R.

57. *Sperantibus* may be either (1)  
taken by the figure catachresis for  
*timentibus*. LU. Or (2) *sperare* may be  
considered as a generic term including  
*optare* and *timere*. M. cf. Virg. Æ. i. 543.  
iv. 419. xi. 275. V. Flac. iii. 295. Herod-  
otus, I. iii. 11. R. See notes on ἰλπίωνος  
Her. i. 77. iii. 62. and on ἰλπίωνος vi.  
109. Or (3) we may translate it 'hop-  
ing' (Hor. II Od. x. 13.) that the fever  
will become intermittent. 'nam quartana  
neminem jugulat; sed si ex ea facta quoti-  
diana est, in malis æger est; Cels. Med.  
iii. 15. In accordance with which is the  
Italian proverb "Febre quartana No fa  
sonare campana." FL. RJ. GR. cf. Cic.  
ad Div. xvi. 11 pr. R.

58. *Stridens* is properly applied to a  
stormy wind. Cic. T. Q. i. 68. PR.  
*stridens æquilone procella*; Virg. Æ. i.  
102.

*Informes hyemes*; Hor. II Od. x. 15. LU.  
*Recentem*: another reason why it  
would keep.

59. *Hic* 'the fisherman.' PR.

The south-wind is very unfavourable  
for the keeping of either meat or fish.  
Gal. Aph. iii. 5. PR. xiv. 130. Hor. II  
S. ii. 41 sq. R.

60. *Suberant* 'were near at hand.'  
Horace also uses the plural; *Albanos  
prope te lacus*; IV Od. i. 19 sq. M. Now  
'Lago di Castel Gandolfo.' Liv. v. 15  
sqq. Cic. Div. i. 44. pro Mil. 31. Virg.  
Æ. ix. 387. R.

'Demolished,' with the exception of  
the temples, by Tullus Hostilius. Liv. i.  
29. PR.

61. *Alba Longa*, the favourite residence  
of Domitian, stood on the declivity of a  
hill near a lake which was famous in  
Roman story. It was built by Ascanius  
(xii. 70 sqq. Virg. Æ. iii. 390 sqq. viii.  
43 sqq.), and there the Trojans deposited  
the sacred fire brought from Ilium.  
When the city was destroyed, and Rome  
became the capital of the nation, a rem-  
nant of the Vestal fire was still left  
there, from some superstitious motive,  
and piously preserved through all the  
vicissitudes of the commonwealth. Liv.  
i. 3. 25. 29 sqq. Here Domitian usually  
kept the Quinquatria in honour of Mi-  
nerva his tutelary deity; and here he  
often convened the senate. G. PR. M.  
145. Plin. Ep. IV. xi. 6. Tac. Ag.  
45. Suet. Dom. 4. 19. Stat. IV S. ii.  
18 sqq. 62 sqq. Virg. Æ. ii. 293. R.

'The lesser Vesta,' in comparison  
with the splendour of her temple and  
worship in Rome. VS.

62. Thus *turba salutatrix*; v. 21. R.

63. 'As the crowd made way.' M.  
*Janua quæ facilis movebat cardines*;  
Hor. I Od. xxv. 4 sqq. M. Opposed to  
this is *Janitor, difficilem moto cardine  
pande forem*; Ov. Am. I. vi. 1 sq. *Valvæ*  
are the same as *duplices fores*; ib. viii. 22.

Exclusi spectant admissa opsonia Patres.

- 65 Itur ad Atridem. Tum Picens "Accipe" dixit  
 "Privatis majora focus: genialis agatur  
 Iste dies, propera stomachum laxare saginis  
 Et tua servatum consume in sæcula rhombum.  
 Ipse capi voluit." Quid apertius? Et tamen Illi  
 70 Surgebant cristæ: nihil est, quod credere de se  
 Non possit, quum laudatur Dis æqua potestas.

whence the expressions *junge ostia*; ix. 105. and *junctas fenestras*; Hor. I Od. xv. l. R.

64. "The senators, shut out, behold The envied dainty enter." G. J. A. This intimates the haughty arrogance of Domitian. HK.

*Opsones* was applied to 'fish' in particular; see Ath. vii. l. R.

65. *Itur* used impersonally as *surgitur*; 144. M. iii. 235, note. vii. 82. Hor. I S. i. 7.

The emperor is called *Atrides* from his resemblance in imperiousness to the generalissimo of the Greeks. Hom. II. A Suet. Dom. 13. R. cf. x. 84. DO. i. 61 sq.

'The fisher of Picenum,' VS. might have found a precedent for his conduct in Herodotus (iii. 42.), who gives an account of a very fine fish which was taken and brought to Polycrates the tyrant of Samos. The presentation speech is preserved by the historian; it is very civil, as might be expected, but far short of this before us. Herodotus adds that Polycrates invited the fisherman to sup with him: a trait of politeness which, we may be pretty confident, Domitian did not think it necessary to imitate. G.

66. 'Greater than (i. e. too great for) private kitchens;' M. cf. vi. 114. not to mention the delicacy of the fish itself; 39. Hor. I S. ii. 115 sq. Pers. vi. 23. R.

*Genialis*; Pers. ii. 1—3. PR. Hor. III Od. xvii. 13 sqq. M.

67. 'Lose no time in expanding your stomach for the reception of these delicacies;' LU. or 'in releasing it from the dainties with which it is now loaded.' This relief was usually obtained by emetics. M. Gluttons sometimes adopted this expedient after a first or second course to prepare themselves for the

next. ACH. Suet. Vit. 13. I am credibly informed that a celebrated gourmand in London practised the very same means, after an early civic feast, to prepare himself for a fashionable dinner at 'the west end.' [Livy xxiii, 20, c. ED.]

68. *Sæculum* is repeatedly used by the writers about this time, especially the younger Pliny, to signify 'the reign.' HK.

69. It is surprising that any man of sense should have introduced such an absurd idea into serious poetry; and yet Claudian has something not unlike it in some high-flown Alcaics on the marriage of Honorius and Maria: 13—15. Jonson too, whose learning often got the better of his judgement and betrayed him into absurdities, has expanded the thought thus: "Fat aged carps, that run into thy net, And pikes, now weary their own kind to eat, As loth the second draught or cast to stay, Officiously at first themselves betray;" Forest, ii. 2. G.

'What flattery was ever more grossly palpable?' LU. *Illi* see 73. iii. 264.

70. The metaphor is taken from a bird, which, when proud and pleased, 'cocks and struts and plumes itself;' M. as the contrary is expressed by the word CREST-FALLEN.

'Nothing is too fulsome to be credited.' M.

71. Such was the impious vanity of many heathen princes; Caligula (Suet. 22.), Aurelian, Carus, Diocletian, Antiochus, and many eastern sovereigns (Curt. viii. 5.), Alexander of Macedon (Just. xi. xii. "With ravished ears The monarch hears; Assumes the God, Affects to nod, And seems to shake the spheres;" D. Alex. Feast. M.). Domitian styled himself *Dominus et Deus*; Suet. 13. Mart. V. viii. l. cf. Eutr. ix. 16. Aurel. Vict. de Cæs. 39. Sen. Ep. 89, m. PR. R. Daniel vi. 12.

Sed deerat pisci patinæ mensura. Vocantur  
 Ergo in consilium proceres, quos oderat Ille;  
 In quorum facie miseræ magnæque sedebat  
 75 Pallor amicitiae. Primus, clamante Liburno  
 "Currite! jam sedit!" rapta properabat abolla  
 Pegasus, adtonitæ positus modo villicus Urbi.  
 Anne aliud tunc Præfecti? quorum optimus atque

Acts xii. 21—23. "O what is it proud  
 slime will not believe Of his own worth,  
 to hear it equal praised Thus with the  
 gods?" Jonson, Sejanus. G.

72. *Quamvis lata gerat patella rhombus,  
 rhombus latior est tamen patella;*  
 Mart. XIII. lxxxi. PR.

73. There cannot be a stronger instance of the capricious insolence with which the tyrants of Rome treated the servile and degenerate senate, than their being summoned on this paltry occasion. LU. cf. Sil. i. 609. Liv. ix. 17. R. There is an anecdote of Nero, worthy, in every respect, to be placed by the side of that in the text. One day, while the empire was in a state of revolt, he convened the senators in haste. And, when they were breathless with apprehension of some alarming communication, his speech from the throne was this, "Ἐξίστασθε ὡς ἢ ἀρεστέρας καὶ μείζονας καὶ ἰμμελιότερον φηγοῦνται." G.

'He hated them, from a consciousness of those feelings with which they could not but regard him.' M. τὸ μῖσος καὶ σφοδρὰ τὰ γίνεσθαι, μισοῦ γὰρ τὸν συνοφάντην ἰσχυροῦ καὶ τοῦ παύσασθαι ἰφίεσθαι καὶ μὴ ἴσως βούλομαι, ὅτι μισοῦ. Arist. Rh. ii. v. 3.

74. 'Paleness betraying fear.' LU. cf. Suet. 11. and i. 33. PR. Ov. M. ii. 776. Tr. III. ix. 18. R. φοβητέα ἴσθαι λεγὴν διστακτικῶν αὐτῶν ἐν καὶ ἀδυναμία δύναμιν ἰσχυροῦ καὶ τὸ ἴσθαι ἄλλω ἴσθαι καὶ εἰ σφοδρῶς καὶ ἰσχυροῦ καὶ αὐτοῦ ἰσχυροῦ, ἀδυναμία γὰρ. Arist. Rh. ii. vi. 2 sq.

75. 'The crier of the court making proclamation.' BR. cf. iii. 240. M. Liv. ii. 38. iv. 32. xxxvi. 3. Tac. An. ii. 28. R.

76. 'He has taken his seat.' LU.

'Snatching up his cloak.' iii. 115. GR. *palamata insignis abolla;* Prud. c. Sym. I Ep. xx. PR. Juvenal ridicules this Stoic (most of the lawyers were of this sect) for being the first to run, in such trepidation, at the earliest summons, to

wait on his lord and master; whereas the disciples of Zeno boasted themselves to be free, and kings, and professed to be imperturbable. cf. Hor. III Od. iii. 1 sqq. HN.

77. Pegasus was a man of such great learning that he was called a 'Book'; a most profound lawyer, and an upright and worthy magistrate; he had filled the office of consul, had presided over many of the provinces with honour to himself and satisfaction to the people; and was appointed prefect of the city by Vespasian. He is said to have been named after the ship of his father, who was trierarch of a Liburnian galley. VS.

Besides the Dacians, who now kept the city in a constant state of alarm, the Catti, the Sygambri, and other barbarous nations, were on the eve of commencing hostilities. 147. G. Or 'stupified as one thunderstruck.' PR.

*Positus for præpositus. R.*

*Modo cf. nuper; ii. 160. MNS.*

By the term 'bailiff' we are given to understand that the emperors regarded Rome as nothing but a large farm, and the citizens as no better than so many menials and labourers. MNS. cf. iii. 195. R. *Villicus arari quondam, nunc cultor agelli;* Tib. Priap. 81. SA. does not prove that *villicus* was synonymous with *præfectus*, as it is evidently used metaphorically and by way of antithesis.\*

78. Tunc 'in those days' i. e. under the Flavian family. MNS. cf. Suet. Ves. 16. R.

'Prefects of the city' were appointed by Romulus, and existed both under the regal and the consular government. But their authority was so enlarged by Augustus, that he may be almost considered as having instituted them. In this he is said to have acted by the advice of Mæcenas, on whom he first conferred the office; and the choice of those whom he afterwards appointed to it shows his opinion of its importance. The juria-

- Interpres legum sanctissimus, omnia quamquam  
 80 Temporibus diris tractanda putabat inermi  
 Justitia. Venit et Crispi jucunda senectus,  
 Cujus erant mores, qualis facundia, mite  
 Ingenium. Maria ac terras populosque regenti  
 Quis comes utilior, si clade et peste sub illa  
 85 Sævitiā damnare et honestum afferre liceret  
 Consilium? Sed quid violentius aure tyranni,  
 Cum quo de pluviis aut æstibus aut nimbo  
 Vere loquuturi fatum pendeat amici?  
 Ille igitur numquam direxit brachia contra  
 90 Torrentem, nec civis erat, qui libera posset  
 Verba animi proferre et vitam impendere vero.  
 Sic multas hyemes atque octogesima vidit  
 Solstitia, his armis illa quoque tutus in aula.

diction of the prefect was now extended a hundred miles beyond the walls. He decided in all causes between masters and slaves, patrons and clients, guardians and wards, &c.: he had the inspection of the mints, the regulation of the markets, and the superintendence of the public amusements. *G.*

80. 'He was a time-server, not daring to wield the sword of Justice with vigour; for since it was impossible to punish the greater criminals, he thought it but fair to connive at petty offenders.' *FA.*

Justice is frequently represented on Roman coins 'unarmed,' with a goblet (*patera*) in one hand and a sceptre in the other. *R.*

81. *Vibius Crispus Placentinus* was another worthy but cautious man. One of his good sayings is preserved by *Suetonius*: *Domitianus inter initia principatus, quotidie secretum sibi horarium sumere solebat, nec quidquam amplius, quam muscas captare, ac stilo præacuto configere; ut euidam interroganti 'Essetne quis intus cum Cesare?' non absurde responsum sit a Vibio Crispo 'Ne musca quidem.'* 3. *FA.* *Vibius Crispus, compositus et jucundus, atque delectatione natus, privatis tamen causis quam publicis melior;* *Quint.* x. 1. *PR.* *Id.* v. 13. vi. 2. xiii. 11. *Tac. de Or.* 8. 13. *AN.* xiv. 28. H. ii. 10. iv. 41. 43. *R.* *Lumina Nestorei mitis prudentia Crispi et Fabius Veiento: potentem signat utrumque pur-*

*pura; ter memores implerunt nominis fastos, et prope Cesarei confinis Acilius aulae;* *Stattius: V.* For the periphrasis see v. 39. vii. 35. x. 75. *R.* *ἰσὺν μένος Ἀλλυβίου* *Hom. Od.* η 167. *FA.*

83. 'To the emperor.' *LU.*

84. Understand *fuisse*.

*Scipiadae, clades Libyæ;* *Virg. Æ.* vi. 844.

85. Cf. *Suet. Dom.* 10—12. *R.*

86. It is dangerous *teneras mordaci radere vero auriculas;* *Pers.* i. 107. *PR.* "Tyrants' ears, alas, are ticklish things." *G.*

88. 'Was at stake.' *R.*

89. *Καὶ τὴν λαρεσίαν μὲν ἀνερωτήσιν ἀνέμοισι.* *LU.* "As Sherlock at Temple was taking a boat, The waterman ask'd him which way he would float. 'Which way?' quoth the Doctor, 'you fool, with the stream!' To Paul's, or to Lambeth, 'twas all one to him." *Obsequio tranantur aquæ nec vincere possis flumina, si contra, quam repit unda, nates;* *Ov. A. A.* ii. 180 sq.

91. 'To devote his life to the cause of truth.' *LU.*

92. *Octoginta solstitia* would be but forty years. *PR.*

93. *Solstitium* is generally put for 'the summer solstice.' *humida solstitia atque hyemes orate serenas;* *Virg. G.* i. 100. *R.*

*His armis* 'by the temporizing arts of dissimulation, taciturnity, and obsequiousness.' *LU.*

- Proximus ejusdem properabat Acilius ævi  
 95 Cum juvene, indigno, quem mors tam sæva maneret  
 Et domini gladiis tam festinata: sed olim  
 Prodigio par est in nobilitate senectus;  
 Unde fit, ut malim fraterculus esse gigantis.  
 Profuit ergo nihil misero, quod cominus ursos  
 100 Figebat Numidas, Albana nudus arena  
 Venator. Quis enim jam non intelligat artes  
 Patricias? Quis priscum illud miretur acumen,  
 Brute, tuum? Facile est barbato imponere regi.  
 Nec melior vultu, quamvis ignobilis, ibat

' Even in that court: the court of a Nero and a Domitian!' *LU*.

94. *Acilius Glabrio*, the father, was of consular dignity and a man *singulari prudentis et fide*; *Plin. Ep. i. 14. LU*. He was banished subsequently to this, and then put to death for high treason. *Suet. 10. PR*. Unless these words refer rather to *Domitius* the son. *R*.

95. Who this young man was, is doubtful. *Dio* gives an account of one *Acilius Glabrio*, who was put to death by *Domitian* for impiety (attachment to 'Jewish customs,' perhaps Christianity), and because he had fought in the arena: for when he was consul (*Trajan* was his colleague, and they were both young at the time,) *Domitian* sent for him to *Alba* and compelled him to engage a lion at the celebration of the *Juvenilia*: he killed the beast; and, some time after, the tyrant put him to death, through envy of the applause he had then obtained; *lxvii. 13. G. R*.

96. *Domini* see 71.

*Olim* 'long since.' *M*.

97. *Predictiones vero et præsentiones rerum futurarum quid aliud declarant, nisi hominibus ea quæ sint, ostendi, monstrari, portendi, prædici? ex quo illa cæcitas, monstra, portenta, prodigia dicuntur?* *Cic. N. D. ii. 3. Div. i. 42. PR*.

See note on *degenerari*. *Her. iii. 80.* that chapter gives a very exact portraiture of the Roman tyrant.

98. The giants (*gigantes*) were fabled to be the sons of *Titan* and *Terra*; 'their younger brother' therefore would be *Terra filius*; an obscure man whose parents were unknown, and who might seem (like a mushroom) to owe his

origin to the Earth. *LU. Pers. vi. 57 sqq. PR*. 'Their little brother,' otherwise I might still chance to incur notice. *R. jure perhorruil late conspicuum tollere verticem*; *Hor. III Od. xvi. 18 sq.*

99. *Suet. Dom. 4. 19. PR*. Understand *juveni. LU*. Men of rank, and even women, entered the arena, either voluntarily or by compulsion, (see 95, note) for the emperor's amusement. *ii. 143 sqq. viii. 192 sqq. i. 22 sqq. R*.

100. 'Numidian bears;' (see note on 'Tuscan boars;' *i. 22 sq.*) *horridas pella Libystidis ursæ*; *Virg. Æ. v. 37. Herod. iv. 191. (WS.) Mart. I. cv. 5. Solin. 29. Strab.* *Pliny* denies that there are bears in *Africa*; *viii. 36. 58. LI*. But there are weighty authorities against him. *SA. Dr. Shaw* mentions the bear, as one of the animals indigenous to *Africa*: *Travels, p. 177. LA*.

*Nudus* cf. *i. 23.* and *ii. 71.* where it is mentioned as an indication of insanity.

101. 'Who is not now alive to the arts of patricians?' *LU*.

102. 'Primitive; which would not pass current in the present day.' *LOS*

103. *Liv. i. 56. PR*. 'It is no such hard matter to gull a king with far more beard than brains.' *G*. It was 444 years before barbers were introduced into the city. They first came from *Sicily*. *Varr. R. R. ii. ult. Plin. vii. 59. Gell. iii. 4. Pers. iv. 1. PR*. Long before the days of *Brutus*, we have an instance of a like device, by which *David* saved himself at the court of *Achish* king of *Gath*; *1 Sam. xxi. 10—15. M. vi. 105. xvi. 29. R*. Men were in those days *shabbiſ*.

104. 'Equally pale.' *LU. cf. 75. M*.



- 105 Rubrius, offensæ veteris reus atque tacendæ  
 Et tamen improbius satiram scribente cinædo.  
 Montani quoque venter adest abdomine tardus,  
 Et matutino sudans Crispinus amomo,  
 Quantum vix redolent duo funera; sævior illo
- 110 Pompeius tenui jugulos aperire susurro,  
 Et, qui vulturibus servabat viscera Dacis,  
 Fuscus, marmorea meditatus prælia villa,  
 Et cum mortifero prudens Veiento Catullo,

'Though ignoble:' for it must be remembered that this lord of the world did not consider it derogatory to his dignity to impale flies on a bodkin.

105. Of *Rubrius* and his 'nameless offence' nothing certain is known.

106. 'More lost to shame than the pathetic satirist,' had become proverbial. *GE.* cf. xiv. 30. *Mart.* VI. xxxix. 12. *Plaut.* *Aul.* III. ii. 8. *MNS.* ii. 27. *Rom.* ii. 21 sqq. For *improbis* see iii. 282.

107. *Curtius Montanus*, (whose unwieldy paunch prepares us for the prominent part which he is to bear in the debate, *G.*) is mentioned xi. 34. *Tac. A.* xvi. 28 sq. 33. *H.* iv. 40. *PR.* But the name of *Montanus*, was a very common one. *R.*

108. Cf. 1 sqq. *LU.* i. 26 sqq. *R.*

'Morning' has a twofold sense 'oriental' and 'early in the day.' *HO. VS.* It showed the height of voluptuousness to have bathed and anointed at such an untimely hour instead of in the afternoon. *PR.* Authority is wanting for the word's being used to signify 'eastern.' *M. Eurus ad Auroram Nabataeque regna recessit Persidaque et radiis juga subdita matutinis: Vesper et occiduo quæ litora sola tepescunt, proxima sunt Zephyro;* *Ov. M.* 4. 61 sqq. is not conclusive. The corresponding Greek word *ἄπῃ* or *ἄπῃς*, however, has the double meaning. *palidus eo thure quod ignis olet;* *Mart.* III. lxxv. 8.

The *amomum* (*Plin.* xiii. 1.) is an Assyrian shrub with a white flower, of which a very costly perfume was made. *LU.* *Virg. E.* iii. 89. iv. 25. *R.* The precise plant is not ascertained: *amomum* is the Linnæan name for 'the ginger.'

109. This perfume was one of the ingredients used in embalming. *LU.* It was also the practice to place a large quantity of aromatics with the body on a

funeral pile. *FA.* *Pers.* vi. 35 sqq. *PR.* *St. Matt.* xxvi. 12. It was originally an eastern custom. *M.* See *KI, de Fun.* *Rom.* iii. 5. *R.* vii. 208, note.

110. Of *Pompeius* nothing further is known. *R.*

*Sævior aperire* is a Grecism; *FA.* as *quælibet in quemvis opprobria fingere sævus;* *Hor.* I *Ep.* xv. 30. *R.*

*Jugulos aperire* 'to cut men's throats.' (see note on iii. 36.) The noun has both a neuter and a masculine form. *FA.*

Hence *Pliny* has *insidiantes susurri;* *Pan.* 62. *R.* cf. iii. 122 sqq.

111. *Corn. Fuscus* was slain with a great part of his army in an expedition against the Dacians, *VS.* or *Catti*, which *Domitian* had entrusted him with. *Suet.* 6. *Tac. H.* ii. 86. iii. 4. 12. 42. 66. iv. 4. *Eutr.* vii. *fn.* *PR.* *Dio lxxviii.* 9. *R.*

'Vultures' are said to resort to a spot, where slaughter is to take place, two or three days beforehand! *Plin.* x. 6. *Plut. Q. Rom.* 93. *PR.* 'The entrails' are the parts which these birds most eagerly devour. *FA.* see *Job xxxix.* 27 sqq. *St. Matthew xxiv.* 28. *St. Luke xvii.* 37.

'The obsequiousness by which he contrived to prolong his days, served but to fatten him for vulture's food.' *R.*

*Dacia* comprehended the modern provinces of Transylvania, Moldavia, and Wallachia. *PR.*

112. 'Studied the art of war' (*vii.* 128.) in a marble villa, and not in a tent of skins.' *PR.*

113. *Fabricius Veiento*: see iii. 185. vi. 113. His wife *Hippia* eloped with *Sergius* a gladiator. vi. 82. Both he and *Catullus* were of consular dignity. His shrewdness was shown by accommodating himself to the tyrannical caprices of *Domitian*. *FA.* In the reign of *Nero* he was banished for publishing a *jeu d'esprit*, which he called 'Codicils of persons de-

- Qui numquam visæ flagrabat amore puellæ,  
 115 Grande et conspicuum nostro quoque tempore monstrum!  
 Cæcus adulator dirusque a ponte satelles,  
 Dignus, Aricinos qui mendicaret ad axes  
 Blandaque devexæ jactaret basia redæ.  
 Nemo magis rhombum stupuit: nam plurima dixit  
 120 In lævam conversus; at illi dextra jacebat  
 Belua. Sic pugnas Cilicis laudabat et ictus,

ceased, in which he had libelled senators, and priests, and even the emperor himself. *LU.* Tac. A. xiv. 50. (*LI.*) *PR.* He was 'prudent' enough to obtain the good graces of Nerva likewise. When that prince was supping with a small party, Veiento lay in his bosom. The conversation having turned on the enormities of Catullus, the emperor exclaimed, "I wonder what would be his fate, were he now alive?" "His fate," replied Junius Mauricus, (casting his eyes on Veiento, who was little less criminal than Catullus,) "his fate," replied he, with the dauntless spirit of an old Roman, "would be—to sup with us." *G. Plin. Ep. iv. 22. ix. 13. R.*

*Catullus Messalinus* had well earned the epithet here given him: *luminibus captus, ingenio sero mala cæcitatæ adiderat; non veredatur, non erubescerat, non miserabatur: quo a Domitiano non secus ac tela, quæ et ipsa cæca et improvida feruntur, in optimum quemque contorquebatur;* *Plin. Ep. iv. 22. F.A. D. Cass. lxxvii. Joseph. B. J. p. 996 sq. Tac. Ag. 45. R.* His death may be added to the innumerable instances of retribution which "vindicate the ways of God to man." He was afflicted with an incurable disease, attended by the most excruciating and unremitting torture: yet the agonies of his body were perfect ease, compared to those of his mind. He was constantly haunted with the thoughts of his past cruelties; the ghosts of those he had accused seemed ever before him, and he used to leap from his bed with the most dreadful shrieks, as if avenging flames had already seized upon it. Worn out at length by his mental sufferings, he expired one livid mass of putrefaction! *G. cf. Her. iv. 205.*

114. Thus giving a practical refutation to the proverb: *in eod̄ ἰσθ̄ς γίνονται ἐδ̄ ἰσθ̄ς.* *LU.* Mart. VIII. xlix. *R.*

115. *Monstrum horrendum, informe,*

*ingens, cui lumen ademptum;* *Virg. Æ. iv. 658.*

'Even in our time, when they are so rife.' *LU.*

116. He was probably not quite blind: otherwise his praise of the turbot could not have pleased the tyrant. *ACH.*

'Raised from a beggar's station on some bridge to be the accursed minister of cruelty.' *M. xiv. 134.* Thus *satelles audaciæ, potestatis, scelerum, &c.* *Cic. Cat. i. 3. Agr. ii. 13. Prov. 3. Quint. 25. R.* Unless these words are rather to be connected with the following: *dignusque qui dirus &c.* 'the importunate sentry of the bridge.' *PR. cf. v. 8.*

117. The Aricine hill, without the city gate on the Appian road, swarmed with beggars, particularly Jews: *VS. iii. 296.* so as to become proverbial for it: *multi Manii Ariciæ.* *cf. Pers. vi. 56. Mart. II. xix. 3. XII. xxxii. 10. R.* As the carriages went slowly down hill, they were the more exposed to the importunities of mendicants. *T.* The modern name of *Aricia* (*Hor. I S. v. 1. M.*) is 'la Riccia.' *PR.* or 'Nemi.' *R.*

118. 'To throw his complimentary kisses to the ladies, as they rode in their chariots down the hill,' *VS.* 'by kissing his hand.' *SA. iii. 106. M. vi. 584. Apul. Met. iv. p. 83. D. Cass. xliv. 8. Luc. de Salt. 17. Tac. H. i. 36. Plin. xxviii. 2. Job xxxi. 27. Hosea xiii. 2.* Whence the expression *adorare.* *R.* [*Livy xxx. 16, f. ED.*] 'Instead of presuming, as now, to approach their lips; too good to be contaminated by such a blind and lecherous old dotard.' 114. *PR.*

119. 'Professed more astonishment and admiration.' *M. cf. xiii. 16. 164. Sil. v. 202. R.*

121. 'The enormous fish.' *LU.*

'In like manner,' i. e. without seeing them. *LU.*

'Of the Cilician gladiator;' *LU.* who was a favourite with Domitian. *M.*

Et pegma et pueros inde ad velaria raptos.  
 Non cedit Veiento, sed, ut fanaticus cestro  
 Percussus, Bellona, tuo, divinat et "Ingens  
 125 Omen habes" inquit "magni clarique triumphi:  
 Regem aliquem capies, aut de temone Britanno  
 Excidet Arviragus: peregrina est belua: cernis  
 Erectas in terga sudes?" Hoc defuit unum

122. Πῦγμα 'stage machinery,' by sitting on which boys were suddenly raised to a considerable height. *LI*. The precise nature of this self-moving framework it is very difficult to ascertain: but we may suppose that it resembled a mountain, a tower, or the like, and, by rising or sinking suddenly, changed into some other form; not very dissimilar to the changes in a modern pantomime. *K*. It appears that slaves and malefactors were sometimes thrown from them to the wild-beasts. *Phæd.* V. vii. 6. *Mart. Sp.* xvi. *Suet. Cal.* 26. *Claud.* 34. *Sen. Ep.* 88 sqq. *Plin.* xxxiii. 3. *R. Mart. Sp.* ii. 2. *Claud. Cons. Fl. Mall. Theod.* 320 sqq. *PR*. This was always a favourite exhibition. *Calp.* vii. 23 sqq. *G*.

The Roman Theatres were open at the top: during the performance, however, they were usually covered with a large awning stretched across with cords, *G*, as a shelter from sun or rain: *FA*, besides which, by keeping the spectators in the shade, a stronger light was thrown upon the stage. *Plin.* xix. 1. *R*. The ceiling of the Theatre at Oxford is painted in imitation of this.

123. 'Does not yield in admiration.' *LU*.

'One inspired.' *LU*. ii. 112. *PR*.

*Olorges* or *μύρψ*, in Latin *tabanus* or *asilus*, here used metaphorically for 'stimulus,' is a species of stinging fly, which, in the summer, almost drives cattle mad: *LU*. 'a gadfly.' *M. Varr. R. R.* 5. *Plin.* ix. 15. *Virg. G.* iii. 146 sqq. *PR. Plin.* xi. 16. 28. *V. Flacc.* iii. 581. *R*.

124. Bellona, the goddess of war, was the sister of Mars. Her priests worshipped her with offerings of their own blood; and were then gifted with prophetic inspiration. Some think her the same as Minerva. *LU. Virg. Æ.* viii. 703.

126. This 'monarch' may be a sarcastical allusion to Decebalus, whose name could not be brought into the verse, but whose actions were the oppro-

brium of Domitian's reign. He opposed the emperor in the Dacian war, in which Fuscus fell, and was an enemy far from contemptible. *G*.

'The pole of the sithed car' is put for the chariot itself. *LU*. But the Britons used to run along the pole, and fight from it. *Cæs. B. G.* iv. 33. *PR. cf. Virg. G.* iii. 204. *Prop. II.* i. 76. *R*.

127. 'Shall some Arviragus be hurled!' Arviragus (according to the monkish fables) was the younger son of Cymbeline, and began his reign in the fourth year of Claudius, whose daughter he married. He then revolted from his father, was brought back to his duty by Vespasian, reigned many years in great glory, and left his crown to his son, a prince not less valorous and rather more wise than his father. *HO*. According to Polydore Virg. he was either converted to Christianity by Joseph of Arimathea, or allowed him and his followers to settle at Glasgow, with permission to preach the Gospel. There is sarcasm in this mention of the Britons, whose subjugation many eminent generals (Vespasian among the rest) had failed in: and the only chance of their reduction was now destroyed by the recall of Agricola. *Tac. Ag.* 13 sqq. *R*. Some chief is probably alluded to, who made himself formidable to the Romans after this recall: *OW*. the Arviragus above mentioned was dead. *G*. He is said to have reigned from 45 to 73 A.D. The latter date is eight years before Domitian's accession.

'Being a foreign monster, it denotes a foreign king.' *LU*.

128. 'The sharp fins sticking up on his back? Thus shall thy bristling spears stand erect in the backs of thy foes.' *LU*. Pointed stakes, charred at the ends, were used in rude warfare. *PR. jam castris hostium oppugnabantur: saxisque et sudibus et omni genere telorum submovebantur a vallo Romani; Liv.* xxxiv. 15. see vi. 247, nota. "All with arrows quilled, and clothed with blood As

- Fabricio, patriam ut rhombi memoraret et annos.  
 130 "Quidnam igitur censes? Conciditur?" "Absit ab illo  
 Dedecus hoc!" Montanus ait. "Testa alta paretur,  
 Quæ tenui muro spatiosum colligat orbem.  
 Debetur magnus patinæ subitusque Prometheus.  
 Argillam atque rotam citius operare; sed ex hoc  
 135 Tempore jam, Cæsar, figuli tua castra sequantur."  
 Vicit digna viro sententia. Noverat ille  
 Luxuriam imperii veterem noctesque Neronis  
 Jam medias aliamque famem, quum pulmo Falerno  
 Arderet. Nulli major fuit usus edendi  
 140 Tempestate mea. Circeis nata forent an

with a purple garment, he sustained The unequal conflict;" Southey, Madoc, vi.

130. The emperor now puts the question to the senate in due form. *M.*

131. 'A deep dish.' *Vitellius in principatu ducentis sestertiis condidit patinam, cui faciendæ fornax in campis edificata erat: quoniam eo pervenit luxuria, ut fectibus plaris consent quam murrhina; Plin. xxxv. 12. quam ob immensam magnitudinem clypeum Minervæ αργύρα εσλασούχου dicitabat; Suet. Vit. 13. PR. xi. 19 sq. Quamvis lata gerat patella rhombum, rhombus latior est tamen patella; Mart. XIII. lxxxi. R. The silver dish of Vitellius had been preserved as a sacred deposit, but Adrian showed his good sense by having it melted down. *G.**

132. The thinness of the earthen ware (according to Pliny) constituted its excellence. *LÜ.*

*Orbem; cf. i. 137. R.*

133. 'Some potter no less cunning in his craft, than was Prometheus the son of Iapetus, who gave proof of his skill by forming the first man out of clay.' *Ov. M. i. 80 sqq. LU. PR. cf. vi. 13. xiv. 35. xv. 85. Hor. I Od. iii. 29 sqq. xvi. 13 sqq. Æsch. P. V. See also note on vi. 110. R.*

*Subitus, or the fish would be spoilt. PR.*

134. *Hor. A. P. 22. Figlinas invenit Choroebus Atheniensis, in iis orbem Anacharsis Scythæ, ut alii, Hyperbii Corinthii; Plin. vii. 56. PR. Pers. iii. 23 sq. R. 'Clay' is the material, and 'a solid wheel,' revolving horizontally, the engine on which the potter forms his ware. Jer. xviii. 3 sqq. M. Eccles. xxxviii. 29 sq.*

136. *Hæc sententia vicit; Liv. xxxvii. 19. ii. 4. xlii. 47. R. see notes on γράμμι Her. i. 61. and βίνας vi. 101.*

137. 'Of the court:' *R.* 'of former emperors' *M.*

'Nero's nights;' *epulas a medio die ad mediam noctem protrahat: refotus sæpius calidis piscinis ac tempore æstivo nivatis; Suet. 27. LU. Tac. A. xvi. 20. R. cf. A. xliii. 20. sand vi. 102 sq. HN.*

138. 'Provocatives and restoratives of the jaded appetite.' *PR.* See note on 67.

'Falernian' was] a fiery full-bodied wine of Campania. *Plin. xiv. 6. xxii. 1. PR. Whence its epithets: acris; xliii. 216. indomitum; Pers. iii. 3. Luc. x. 163. ardens; Mart. IX. lxxiv. 5. XIV. cxliii. Hor. II Od. xi. 19. severum; I Od. xxvii. 9. forte; II S. iv. 24. To soften its austerity it was mixed with Chian; Tib. II. i. 28. Ath. i. 20. R.*

The lungs are considerably affected by excess in liquor. *GR.*

139. 'No one better understood the practice, as well as the theory, of gourmandizing than Montanus.' *LÜ.* Crispus must have been at least an equal proficient in the science of good eating, as he was the favourite of Vitellius and the constant companion of his scandalous excesses. *D. Cass. lxx. 2. G.*

140. The wanton luxury of the Romans may be discerned from the variety of their oysters, which were brought from every sea. *HO. Ostreis et conchylis omnibus contingit, ut cum luna crescant pariter pariterque decrescant; Cic. Div. ii. 33. ostrea sæsciente luna inuberat, macra, tenues, exsuccæ; crescente, pinguescunt; Gell. xx. 7. luna*

- Lucrinum ad saxum Rutupinove edita fundo  
 Ostrea, callebat primo deprendere morsu;  
 Et semel adspecti litus dicebat echini.  
 Surgitur et misso proceres exire iubentur
- 145 Consilio, quos Albanam dux magnus in arcem  
 Traxerat adtonitos et festinare coactos,  
 Tamquam de Cattis aliquid torvisque Sygambris  
 Dicturus, tamquam et diversis partibus orbis  
 Anxia præcipiti venisset epistola pinna.
- 150 Atque utinam his potius nugis tota Ille dedisset  
 Tempora sævitæ, claras quibus abstulit Urbi

*alii ostrea et implet echinos; Lucil. lubrica nascentes implet conchylia lunæ; Hor. II S. iv. 30. Plin. ii. 41. Ath. iii. 13. The Tarentine are extolled by Varro, R. R. iii. 3. and Gellius, vii. 16. the Lucrine are preferred by Seneca, Ep. 79. and Pliny, ix. 54 s 79. Circæis autem ostreis caro testaque nigra sunt; his autem neque dulciora neque teneriora esse ulla comperitum est; Id. xxxii. 6 s 21. murice Baiano melior Lucrina peloris: ostrea Circæis, Miseno oriuntur echini; pectinibus patulis jactat se molle Tarentum; Hor. II S. iv. 32 sqq. PR. cf. eund. ii. 31 sqq. Pers. vi. 24. Plin. ix. 18 s 32. Macr. S. ii. 11. iii. 16. V. Max. ix. 1. Col. viii. 16. Varr. R. R. iii. 17. Sen. Helv. 10. R.*

The town of *Circæis* in Campania, with its neighbouring promontory (now 'Monte Circello'), was named after the famous enchantress Circe, the daughter of Sol and Perseis, and aunt of Medea.

141. The Lucrine lake is between Baie and Puteoli. Plin. iii. 5. PR. Hor. Ep. ii. 49. Mart. VI. xi. XII. xlviii. R.

*Edita* is the same as *nata*; 140. R.

*Fundo* 'in the bed of the sea,' LU. at *Rutupiæ*, now 'Richborough' in Kent. FA.

143. 'At first sight.' M.

*Echinus piscis est marinus e genere cancrorum, spinis hirsutus, quibus et se tuetur, instar hericii, qui echinus est terrestris, sicut echinus marinus est hericius. Echino spinæ pro pedibus sunt, ingredi est in orbem convolvi; ora in medio corpore ad terram versa; sævitiam maris præsigire traditur; Plin. ix. 31 s 51. Athenæus tells a laughable story of a Laconian, who, hearing they were delicious eating but never having seen any of them at table before, put one into his mouth, shell, prickles, and all.*

Though he soon found to his cost what an awkward mouthful it was, his Spartan obstinacy would not allow of his putting it out again; but he made a solemn vow that this should be the last 'sea-urchin' he ever tasted; iii. 13. PR.

144. *Misso* for *dimisso*. The consul used to dismiss the senate in the following words 'Nil vos moramur, Patres Conscripti.' LU.

145. Cf. 61. R. 'The great chief i. e. 'the emperor.' LU.

146. 'Had dragged them' against their will. LU. 72 sqq. PR.

*Adtonitos*; 77.

147. The *Catti* occupied the territories of Hesse: the *Sygambr*i those of Guelders. cf. Suet. Dom. 2. 6. 13. PR. and Euseb. Dio liv. 20. 22. 32. Flor. iv. 12. Oros. vi. 21. The latter are termed *feroces*; Hor. IV Od. ii. 34. *cæde gaudentes*; Ib. xiv. 51. Tacitus says of the Germans, *habitus corporum idem omnibus: truces et cærulei oculi*; 4. *Cattorum hæc prima semper acies, visu torva*; 31. R.

148. 'In order to communicate.' R.

149. If a consul transmitted to Rome the news of a victory, a small branch of bay was stuck in the letter; (Plin. H. N. xxxv. extr. Pan. 8.) if he sent intelligence of any reverses, he inserted 'a feather.' VS. [The latter part is questionable.] Couriers wore feathers in their caps; when they brought good news they wore a white feather, (*libelli quas rumor alba vehit penna*; Mart. X. iii. 10.) and a black one when the news was bad, (*nullaque fumosa signatur lancea penna*; Stat. S. V. i. 93. where *fumosa* 'dingy' is a correction of *famosa*.) PL. Or, simply, 'with precipitate haste.' R.

151. Suet. 10. 11. 15. PR.

Illustresque animas impune et vindice nullo !  
Sed periit, postquam cerdonibus esse timendus  
Cœperat: hoc nocuit Lamiarum cæde madenti.

152. 'ἰσθίμωνος ψυχάς' Hom. II. A 3. R.

153. *Cerdo* (from *κέρδος* 'lucre') 'a cobbler, or any low mechanic.' The assassins of Domitian were men of low birth; Suet. xx. 14. 17. *LU.* 'A Plebeian,' Pers. iv. 51. *PR.* as opposed to Patricians; viii. 182. cf. iii. 294. *R.* "Of her noblest citizens deprived, Rome daily mourned—and yet the wretch survived, And no avenger rose; but when the low And base-born rabble came to fear the blow, And cobblers trembled—then, to rise no more, He fell still reeking with the Lamian gore." *BM.* Beaumont and Fletcher have imitated or rather translated these lines: "Princes may pick their suffering nobles out, And one by one, employ them to the block; But when they once grow formidable to Their clowns, and cobblers, were then!" *G.*

154. 'This was fatal.' *LU.*

The Lamian family was a noble branch of the Ælian clan: from which the im-

perial family of the Antonines also sprung. They traced their descent from Lamus king of the Læstrygones. Hor. III Od. xvii. 1 sqq. One of this ancient house was among Domitian's many victims; *LU.* the tyrant, before he came to the throne, had taken away his wife Domitia Longina: *M. Suet.* I. and put him to death, subsequently, *ob suspiciosos quidem, verum et veteres et innocuos jocos; Id.* 10. *PR.* cf. vi. 385.

This is a severe reflexion on the pusillanimity of the Patricians who tamely submitted to such cruelties and indignities. *PR.* The exultation, with which the poet mentions the prompt and decisive vengeance of the lower orders, shows that he felt proud in being one of them, and seems intended to convey a salutary, but awful lesson, both to the oppressors and to the oppressed. *G.* This satire proves that Juvenal survived Domitian; who was assassinated in the forty-fifth year of his age and the sixteenth of his reign, and was succeeded by Nerva, 96 A.D. *M.*

## SATIRE V.

### ARGUMENT.

In this excellent Satire, Juvenal takes occasion, under pretence of advising one Trebius to abstain from the table of Virro, a man of rank and fortune, to give a spirited detail of the mortifications to which the poor were subjected by the rich, at those entertainments to which, on account of the political connexion subsisting between patrons and clients, it was sometimes thought necessary to invite them.

He represents even a beggar's life as one of independence compared with that of a parasite, 1—11. The supercilious patron thinks an occasional invitation to be a payment in full of all his client's services; 12—23. and yet, when at the great man's board, poor Trebius meets with nothing but mortifications and affronts. The host has all the luxuries of the season—a variety of fine old wines, 30—37. iced water, 49 sq. excellent white bread, 70 sqq. a magnificent lobster, 80 sqq. surmullet, 92—98. lamprey, 99—102. giblets, 114. poultry, 115. wild-boar, 116. truffles, 116 sqq. mushrooms, 147 sq. &c. &c. and a delicious dessert; 149—152. not to mention the splendid service of plate, 37—45. and the ostentatious retinue of pampered menials: 40. 56 sqq. 67. 72 sqq. 83. 120 sqq. while you are put at the bottom of the table among a vulgar and quarrelsome set of fellows, 25—29. and—one can hardly call it—served by some ill-conditioned underlings, 40 sq. 52—55. 66 sq. 73—75. with vile wine 24 sqq. in a cracked mug, 46—48. bad water, 52. infamous bread, 67 sqq.—crab and eggs to correspond, 84 sq. stale cabbage and rancid oil, 86—91. an eel—the sight of which is enough! 103. and a well-fed fish—caught in the common sewer, 104 sq. a dish of toadstools, 146. and two or three half-rotten apples, 153—155. Besides all this, you must not open your lips, either to make any observation, 125 sqq. or to call for what you want, 60 sqq. or to ask your patron to take wine, 129—131. Money forms his criterion of merit. 132—137, especially where there is any chance of that money being one day his, 137—145. Towards his poor acquaintance he behaves just as if he derived amusement from tantalizing and insulting them, 156 sqq. If they have the meanness to submit to such treatment, they deserve still worse, 161—173.

A train of manly indignation pervades the whole; and there is scarcely a single trait of insult and indignity here mentioned, which is not to be found animadverted upon, with more or less severity, in the writers of that age.

With this Satire may be compared, Pliny II Ep. vi. Athenæus vi. 5—18. Petronius Sat. 31. Lucian *αρε) τών τών μωρῶν ενόμιον*: and several passages in the old comedy of *The Supposes*, by G. Gascoigne. G. R.

Si te propositi nondum pudet atque eadem est mens,  
 Ut bona summa putes, aliena vivere quadra;  
 Si potes illa pati, quæ nec Sarmentus iniquas  
 Cæsaris ad mensas nec vilis Galba tulisset:  
 5 Quamvis jurato metuum tibi credere testi.  
 Ventre nihil novi frugalius. Hoc tamen ipsum  
 Defecisse puta, quod inani sufficit alvo:  
 Nulla crepido vacat? nusquam pons et tegetis pars  
 Dimidia brevior? Tantine injuria cœnæ?

1. In the person of Trebius the poet attacks parasites generally. 'If you can put up with the indignities which the pampered great think fit to bestow on their humble companions, you must be so lost to all sense of honour and gentlemanly feeling that I should hesitate to believe you on your oath.' *R.*

2. Τὸ ἀγαθόν, 'supreme happiness.' *LU.*

'At another's board.' *Quadra* sometimes signified 'a trencher,' sometimes 'a flat cake or large biscuit; which, when divided into quarters, was used as a trencher.' Hor. I Ep. xvii. 49. *Adorea libe subjiciunt epulis: consumptis aliis, ut vertere moras in Cereale solum penuria adagit edendi, et violare manu malisque eudæcibus orbem fatalis crustæ, patulis nec parcere quadris: "Heus! etiam mensas consumimus?" inquit Iulus; Virg. Æ. vii. 109 &c. iii. 257. PR. cf. i. 137. Virg. Mœr. 48 sq. sectæ quadra placenta; Mart. III. lxxvii. 3. VI. lxxv. 1. IX. xci. 18. XII. xxxii. 18. R.*

3. Si potes ista pati, si nil perferre rarus; Mart. XI. xxiii. 15. *μυρία ἴσταν ἀφίκεται βλασφημῶν ἀνδρῶν ἐν αὐτοῖς ἄδη τοῖς σπουδαίους χορηγίαις* Luc. 13. *οὐλλὰ ποιεῖν καὶ διακρίσειν οὐδὲ πῦρ τοσοῦτος εὐδαιμονίας* 16. *R.*

*Sarmentus* was a Tuscan slave who had run away from his mistress: he fell in the way of Mæcenas, and, happening to please him by his coarse humour, was taken into his train, and afterwards admitted into the household of Augustus, with whom he became a favourite. In the decline of life he was reduced by his dissipation and extravagance to a state of destitution. Hor. I S. v. 51 sqq. *VS. G. ἰδὲ Ζεφύριος εἴν Καισαρὸς σπαργίον παλλέρον, δὲ δηλίσις*

'*Ρωμαῖοι παλλέρον*' Plut. Ant. t. i. p. 943 *D. R.*

'Uneven;' where all the guests were not treated alike. *BRO.*

4. *Cæsaris—vilis*; 'vile as he was'—'even at an emperor's table.' *LU.*

*Apicius Galba* was a notorious buffoon in the days of Tiberius and Augustus. *VS.* He is often mentioned by Martial: *LU. I. xlii. 16. X. ci. PR. Quint. vi. 3. R.*

5. *Jurato* is used as the past participle of a deponent verb. *LU. Injurato plus credet mihi, quam jurato tibi*; Plaut. Amph. I. i. *jurato mihi crede*; Cic. Att. xiii. 28. *proœm. Act. i. in Verr. PR.*

6. 'I know of nothing sooner satisfied than the belly.' *Natura paucis est contenta: parvo fames constat, magno fastidium*; Sen. *LU. dives opis natura sua, si tu modo recte dispensare velis*; Hor. I S. ii. 73 sq. *PR. Sen. Ep. 17. 114. 119 &c. R. discite quam parvo liceat producere vitam, et quantum natura petat*; Luc. iv. 377. "But would men think with how small allowance Untroubled nature doth herself suffice, Such superfluity they would despise As with sad care impeach their native joys;" Spenser. *G.*

7. 'But even supposing a man to want this little that is absolutely needed.' *LU.*

8. *Crepido* is 'a raised foot-way,' or 'a niche,' *LU. iii. 296. PR.* or 'a quay.' *Curt. iv. 5. GR.*

*Pons*, see iv. 116. *PR. xiv. 134. R. Teges*, 'a rug' or 'mat.' *LU. VS. vi. 117. vii. 221. ix. 140. Mart. VI. xxxix. 4. IX. xciii. 3. XI. xxxiii. 2. lvii. 5. Plin. xxi. 18. Varr. R. R. i. 22. R.*

9. 'Do you set such a value on a supper so insulting?' *LU.*



- 10 Tam jejuna fames, quum pol sit honestius, illic  
Et tremere et sordes farris mordere canini?  
Primo fige loco, quod tu discumbere jussus  
Mercedem solidam veterum capis officiorum.  
Fructus amicitiae magnae cibis. Imputat hunc rex
- 15 Et, quamvis rarum, tamen imputat. Ergo duos post  
Si libuit menses neglectum adhibere clientem,  
Tertia ne vacuo cessaret culcita lecto;  
"Una simus" ait. Votorum summa! Quid ultra  
Quæris? Habet Trebius, propter quod rumpere somnum
- 20 Debeat et ligulas dimittere, sollicitus, ne  
Tota salutatrix jam turba peregerit orbem  
Sideribus dubiis aut illo tempore, quo se

10. *Jejuna fames*; Ov. M. viii. 791.

R. Pol' i' faith; 'as edepol, ecastor, mecastor, hercle, mehercle'; R. which were oaths by the heroes Pollux, Castor, and Hercules.

*Illic* 'in the niche or on the bridge.' GRÆ.

11. 'Shiver and shake'; not altogether with the cold, but as a trick to excite compassion. Hence perhaps *tremens Judæa*; vi. 543. GR.

'A filthy piece of brown barley bread, which was chucked out for the dogs.' cf. ix. 122. PR. Mart. X. v. 6. R.

12. 'Bear it in mind: *nostras intra te fige querelas*; ix. 94. *animis hæc mea figite dicta*; Virg. Æ. iii. 250. R.

'When invited to take a place at table.' *Convenere toris jussi discumbere pictis*; Virg. Æ. i. 708. M.

13. 'Entire': GRÆ. *partem solido demere de die*; Hor. I Od. i. 20.

*Veterum* 'of long standing': for services 'of so many days and months and years.' GRÆ.

14. 'All you get by friendship with the great.' M. i. 33. iv. 20. 74. R.

*Hunc i. e. cibum.* LU.

'Takes into the account.' LU. vi. 179. Mart. X. xxx. 26. XII. xlviii. 13. lxxxiv.

4. Suet. Tib. 53. Phæd. I. xxii. 8. R.

*Res* 'a noble patron.' LU. 130. M. i. 136. PR.

16. *Te mensis adhibet*; Hor. IV Od. v. 32. R.

17. 'He invites you merely as a stop-gap, being disappointed of one that was originally to have been of the party.' LU.

ἄλλ' ἢ νῦν εἰς ἄλλος ἰκυσίλλῃ καλίστινος, ἐς τοῦσίω σὺ, καὶ οὕτως ἐς τὴν ἀνιμοτάτην γωνίαν ἔξωσθῆς πατάκυσαι μάρτυς μένος τῶν παραφροσύνων' Luc. 26. R.

18. An unceremonious mode of invitation: *hodie apud me sis volo*; Ter. Heaut. I. i. 110. PR.

*Votorum summa*; cf. 2.

19. *Trebius* is the parasite with whom Juvenal is remonstrating. PR. 39. 43. 99. 128. 134. 156. ix. 35. R.

'A compensation for broken slumbers.' This is of course said ironically. cf. 76 sqq. Mart. III. xxxvi. FA. iii. 127 sqq. M.

20. *Ligula* means not only 'a latchet or shoestring,' but any tie used to fasten any part of the dress, 'laces, points, garters, braces, &c.' M. It may be either derived from *ligare*; VS. or a diminutive of *lingua*; Festus. PR. 'To go loose and slip-shod.' G.

21. Cf. i. 96. 117. 127. 132. PR. iv. 62. 'Shall have gone its rounds to salute its various patrons.' *οὐλλὰ διαδρομή* Luc. 10. Nigr. 22. *discursus*? i. 86. R. or 'Shall have completed its circle at the levee, so as to leave no room for you.' LU.

22. "MACB. What is the night? LADY M. Almost at odds with morning, which is which;" Shakspeare Macb. III. iv. M. *Jamque sub Eoæ dubios Atlantidis ignes albet ager*; V. Flacc. ii. 72 sq. *et jam curriculo nigram Nox roscida metam stringebat, nec se thalamis Tithonia conjus protulerat stabatque nitens in limine primo; cum minus abnuerit noctem desisse viator, quam capisse diem*; Sil. v. 24 sqq. R.

Frigida circumagant pigri sarraca Bootæ. *III*, 255  
Qualis cœna tamen? Vinum, quod sucida nolit

23. 'At the latter part of the night, immediately preceding the break of day;' *BRI. GR.* 'when only the most northern constellations are seen revolving.' Boötes and the two Bears never sink below our horizon, and therefore were fabled to be the only stars that never dipped in the ocean. *μικροτέρους τῶν ἄρκτου, σφριφίται* Anac. iii. 1 sq. *ἄρκτοι δὲ σφριφίται μικροτέρους ἐς δύσιν ἄρκτου* 'Ορίωντα κατ' αὐτῶν' Theoc. xxiv. 11 sq. which passages favour those who interpret this line to mean 'even at midnight.' *VS. LU. cum jam flectant Icarii sidera tarda boves*; Prop. II. xxxiii. 23 sq. *ἄρκτοι ἄρκτοι ἐκ πλανστράων* Boötes; III. iv. 35. *sive est Arctophylax sive est piger ille Boötes*; Ov. F. iii. 405. M. ii. 172. x. 446 sq. Tr. I. iii. 47 sq. Mart. VIII. xxi. 3 sq. *jam Phæbum urgete monebat non idem eoi color ætheris, abaque nondum lux turbata flammis propioribus eripit astris, et jam Pleias hebet, fessi sunt plaustra Boötæ in faciem puri redeunt languentia cæli, majoraque latent stelle, calidumque refugit Lucifer ipse diem*; Luc. ii. 719 sq. 236 sq. iv. 521 sq. V. Flacc. vii. 456 sq. Sen. Med. 314 sq. Tro. 440 sq. H. F. 125 sq. *Jam nocte suprema ante novos ortus, ubi sola superstite plaustra Arctos ad Oceanum fugientibus invidet ustris*; Stat. Th. iii. 683 sq. Virg. G. iii. 381. *Æ. i. 744.* The fourteen stars near the north pole were at first called *triones* i. e. *triones* 'oxen' (from *tere*), and *ἄρκα* 'wains' (iii. 255. Quint. viii. 3.) from some fancied resemblance; afterwards 'Ἐλίον and *κρονοσφῆ* 'the greater and lesser Bear' *ἄρκτοι μεγάλη* and *μικρά*, names probably invented by the Arcadians from *ἄρκτος* meaning both 'a bear' and 'the north.' And hence, as well as from the similarity of the words *Arcas* and *Arctos*, arose the fable of Arcas and his mother Callisto being changed into bears and translated to heaven. The constellation which seemed to follow and guide these was at first called *Βοώτης* 'the ox-driver,' and afterwards 'Ἀρκτοφύλαξ' 'the bearward.' *Arctophylax, vulgo qui dicitur esse Boötes, quod quasi temons adjunctum præ se quatit Arctum*; Cic. N. D. ii. 42. 'Cold' either from the chilliness of the air before day-break, or from being in the northern heavens:

and 'slow' either from the effects of cold, *pigra hibernæ frigora noctis*; Tib. I. ii. 29. or from the ordinary pace of herdsmen, *tardi venere bubulci*; Virg. E. x. 19. or as nearer the centre of motion. *R. VS. LU. PR. M.*

'Ἐσθίον τε ἐπὶ κώδων ἕξαναστας, ἀποεισάμινος τοῦ θύτου τὸ ἥμιστον, συμπαριθίς ἄνω καὶ κάτω. ἴτι τὸν χθιζὸν σπλῆν ἔχων ἐπὶ τοῖν σκελοῖν' Luc. 24. οὐ δ' ἄλλιος, τὰ μὲν παραδραμῶν, τὰ δὲ βῆδην ἄναστα πᾶλλα καὶ κάτωστα (τοιαύτη γὰρ, ὡς εἶδον, ἡ Πέλοπος) περιελθὼν Ἰθρακῆς τε καὶ σπυροσπῆς: 26. πολλὸν δὲ τούτων οἱ φροσῖοντες αὐτοὶ καὶ θρασκῖοντες γλιώτεροι πικρῶς μὲν ἕξανασάμινος μίσης, περιθῖοντες δὲ ἐν κύκλῳ τὴν πῆλιν καὶ πρὸς τῶν εἰκιστῶν ἀποκλιώμινος, κύβητες καὶ κίλακτες καὶ τὰ τοιαῦτα ἀκούειν ὑπομῖνοντες: γίρας δὲ τῆς πικρῆς ταύτης αὐτοῖς περιθῖον τὸ φροσῖον ἐκίνο δῖσπον καὶ πολλῶν αἰτίων συμφορῶν' Id. Nigr. 22. R.

24. *Tonsuræ tempus inter æquinoctium vernum et solstitium, quum sudare inciperunt oves; a quo sudore recens lana tonsa sucida appellata est. Tonsas recentes eodem die perungunt vino et oleo: non nemo admixta cera alba et adipis suillo*; Varr. R. R. II. xi. 6. This wine was not even good enough for such a purpose: *GR.* or it was too thick for the wool to imbibe it. *LU.* cf. Plin. xxix. 2. τῶν ἄλλων ἡδιστόν τε καὶ πικρῶτατον οἶνον σπίνων. μόνος ἐν κτηρῶν οἶνον καὶ παχὺν σπίνος: Luc. 26. Mart. I. xxi. II. xlii. III. lx. IV. lxxxvi. VI. xi. R. That these are not merely poetical exaggerations is evident from the following passage: "I supped lately with a person with whom I am by no means intimate, who, in his own opinion, treated us with much splendid frugality; but according to mine, in a sordid yet expensive manner. Some very elegant dishes were served up to himself and a few more of us; while those which were placed before the rest of the company were extremely cheap and mean. There were in small bottles, three different sorts of wine; not that the guests might take their choice, but that they might not have an option in their power. The best was for himself and his friends of the first rank; the next for those of a lower order; and the third for his own and his guests' freedmen. One who sat near me took notice of this cir-

- 25 *Lana pati : de conviva Corybanta videbis.*  
*Jurgia proludunt ; sed mox et pocula torques*  
*Saucius et rubra deterges vulnera mappa,*  
*Inter vos quoties libertorumque cohortem*  
*Pugna Saguntina fervet commissa lagena.*
- 30 *Ipse capillato diffusum consule potat*  
*Calcatamque tenet bellis socialibus uvam,*  
*Cardiaco numquam cyathum missurus amico.*

cumstance, and asked me how I approved of it? Not at all, I replied. Pray then, said he, what is your method on such occasions? When I make an invitation, I replied, all are served alike: I invite them with a design to entertain, not to affront them; and those I think worthy of a place at my table, I certainly think worthy of every thing it affords." Plin. Ep. ii. 6. G. PR.

25. 'The bad wine will presently disorder you:' VS. 'and you will become as frantic as one of the priests of Cybele.' PR.

26. iii. 288. xv. 51 sq. 'Wranglings from the prelude.' R. *Prolusio* is properly the flourishing of their weapons by fencers before they engage.' M.

Cf. Prop. III. viii. 1 sqq. V. Flacc. v. 581. R. *natis in usum lætitiæ scyphis pugnare, Thracum est: tollite barbarum morem, verocundumque Bacchum sanguineis prohibete rixis;* Hor. I Od. xxvii. 1 sqq. PR.

27. *Saucius;* therefore 'in retaliation and self-defence.'

'Red with the blood of your broken head.' VS.

28. 'The freedmen' were sometimes admitted to the lower end of great men's tables. PR. Pers. vi. 23. R. 'Corps' denotes not only the numbers, M. but the pugnacious spirit of these insolent knaves.

29. 'A cheap earthen pitcher,' made at *Saguntum* (now 'Murviedro' i. e. 'the Old Walls') in Spain. LU. BRI. AN. cf. xiv. 271. *Saguntino pocula ficta luto;* Mart. IV. xlvi. 15. VIII. vi. 2. XIV. cviii. Plin. xxxv. 12 s. 46. The town is celebrated in history for its obstinate and desperate resistance when besieged by Hannibal. Liv. xxi. 6 sqq. PR. R. From this place a common sort of wine was also imported. VS.

30. 'When consuls wore long hair,'

which was many ages back. BRO. cf. iv. 103. PR. vi. 105. at least as long ago as 454 A. U. R.

'Racked off from the wood' into wine-jars, which were stopped down with wax, plaster, or pitch, and marked with the name of its country, and the consul's name by way of date: *vina bides, iterum Tauro diffusa;* Hor. I Ep. v. 4. T. FA. Cf. Cic. Brut. 83. Ov. F. v. 517. Plin. xiv. 14. 21. Colum. xii. 18. Hor. I Od. xx. 1 sqq. II. iii. 8. III. viii. 10 sqq. xxi. 1 sqq. xxviii. 8. Pers. v. 148. R. PR.

31. This is sometimes called the *Marsian war*. App. B. C. i. Eutr. v. Plut. Sull. Oros. v. 18. PR. 660—662 A. U. *cadum Marsi memorem duelli;* Hor. III Od. xiv. 18. We need not take the expression too literally; all that we are to understand is, 'very fine old wine.' Not but what the ancients did keep their wine to an immense age. Pliny for instance mentions a wine 200 years old! *adhuc vini ducentis fere annis jam in speciem redacta mellis asperi; atque hæc natura vini in vetustate est;* Plin. xiv. 4. He thought it never better than when it was twenty years old: xiv. 14. Hor. I Od. ix. 7. IV. xi. 1. Vell. Pat. ii. 7. R. G. Others refer this wine to an earlier date 633 A. U. in the consulship of Lucilius Opimius; (see Flor. iii. 17 sq.) when the vintage was peculiarly excellent. LU.

'Keeps to himself.' R.

Hall has imitated this passage with much humour: "What though he quaff pure amber in his bowl Of March-brew'd wheat; he slakes thy thirsting soul With palish oat frothing in Boston clay, Or in a shallow cruize; nor must that stay Within thy reach, for fear of thy craz'd brain, But call and crave, and have thy cruize again!" G.

32. 'He would not spare a glass of it

Cras bibet Albanis aliquid de montibus aut de  
Setinis, cujus patriam titulumque senectus  
35 Delevit multa veteris fuligine testæ;  
Quale coronati Thræsea Helvidiusque bibebant  
Brutorum et Cassi natalibus. Ipse capaces  
Heliadum crustas et inæquales beryllo

to save the life of the best friend he has.' *Id genus, quod naphthæ a Græcis nominatur, nihil aliud est, quam nimia imbecillitas corporis, quod stomacho languente, immedico sudore digeritur . . . Tertium auxilium est, imbecillitati jacentis cibo vinoque succurrere. . . . Si cibus non maneat, sorsere vini cyathum oportet, &c.* Cels. Med. iii. 19. M. Plin. xxiii. 1. Sen. Ep. 15. LU. For *naphthæ*, see Schol. on Thuc. ii. 49. For *cyathus*, Hor. III Od. viii. 13. R.

33. 'He had a variety of excellent wines.' The produce of the Alban hills, near the city; Plin. xiv. 2. 6. LU. Mart. XIII. cix. PR. only inferior to Falernian. Dionys. i. 12. Hor. IV Od. xi. 1 sq. Galen in Ath. i. 20. R. Addison tells us in his Italian travels, that Alba still preserves its credit for wine, "which would probably be as good now as it was anciently, did they preserve it to so great an age." G.

34. A Campanian wine, which Pliny preferred to the preceding; it was the favourite with Augustus; Plin. xiv. 6. 8. xxiii. 1. xxiii. 2. Mart. VI. lxxxvi. IX. iii. X. lxxiv. XIII. cxii. cf. x. 27. Strab. v. p. 229. Ath. i. 48. The modern name of *Setis* is 'Sezze.' PR. R. This passage also is well imitated by Hall: "If Virro list revive his heartless grains With some French grape or pure Canariane; While pleasing Bourdeaux falls unto his lot, Some sowerish Rochelle cast thy thirsting throat." G.

See note on 30. R.

35. 'The mouldiness.' M.

36. On days of particular rejoicing the Romans wore garlands at their carousals in imitation of the Asiatic Greeks. BRI. Their chaplets were at first of ivy, then of parsley, then of myrtle, afterwards of roses. FA. Hor. II Od. vii. 7 sq. 23 sqq. Tib. I. vii. 52. Hor. I Od. xxxvi. 15 sq. IV Od. xi. 3 sqq. R. II Od. vii. 7 sq. 23 sqq. M. I Od. xxxviii.

*Pætus Thræsea* and his son-in-law *Helvidius Priscus*, from their hatred of tyranny, used to keep the birthdays of

the great liberators of Rome. The former was put to death and the latter banished by Nero. Galba recalled him from exile; which would be one motive for our author's partiality to that prince. By Vespasian he was prosecuted on a charge of sedition, but acquitted. Thræsea was the son-in-law of that Pætus, whose wife Arria is so justly celebrated for her heroic constancy in the well-known epigram: *Casta suo gladium &c.* These names are not inserted so much to mark the excellence of the wine as the poet's abhorrence of Domitian; to whom these two patriots were so peculiarly obnoxious, that he put one person to death for calling Thræsea a man of sanctity, and another for writing the life of Helvidius. VS. Tac. A. xvi. Suet. Ner. 37. Dom. 10. PR. This is one of those impassioned bursts into which our poet is so frequently betrayed unpremeditatedly by his enthusiastic love of liberty: i. 16 sq. iv. 150 sqq. viii. 260. xiv. 41 sqq. 254 sq. RI.

37. *L. Junius Brutus*, the expeller of the Tarquins, *M. Jun. Brutus*, the chief conspirator with *Cassius* against Cæsar, and *D. Jun. Brutus*, who, in the attempt to uphold the cause of liberty against Antony, perished on the field of battle. PR.

From the practice of keeping 'the birthdays' of the illustrious dead, may have originated the custom of celebrating the memories of martyrs; but it was the anniversary of their deaths which was observed, as being the date of their being born into a better world. HN. ME. Mart. VIII. xxxviii. 11 sqq. R.

38. If the poet intended *electrum* 'an alloy of gold with one-fifth of silver,' the periphrasis is incorrect. BRI. GR. Plin. ix. 40. xxxiii. 4 s 23. Virg. Æ. viii. 402. cf. xiv. 307. It is 'amber' that was fabled to be produced by the tears shed (on the banks of Eridanus) for the loss of Phaethon, by his sisters the daughters of Sol ("Ἡλιος"), who were transformed into poplars or alders. Ov. M. ii. 340 sqq.

- Virro tenet phialas: tibi non committitur aurum;  
 40 Vel, si quando datur, custos affixus ibidem,  
 Qui numeret gemmas unguisque observet acutos.  
 Da veniam: præclara illic laudatur iaspis.  
 Nam Virro, ut multi, gemmas ad pocula transfert  
 A digitis, quas in vaginæ fronte solebat  
 45 Ponere zelotypo juvenis prælatus Iarbæ.  
 Tu Beneventani sutoris nomen habentem *By name Vata*  
 Siccabis calicem nasorum quatuor ac jam  
 Quassatum et rupto poscentem sulphura vitro.  
 Si stomachus domini fervet vinoque ciboque;  
 50 Frigidior Geticis petitur decocta pruinis. *iced water*

x. 263. Plin. xxxvii. 2 sq. Virg. E. vi. 62 sq. Æ. x. 190. Mart. IX. xiv. 6. Tac. G. 45. PR. R. 'Cups rough with beryls and carved incrustations of amber: *Is dâ dâis*. Or 'the cups set with amber' stood in 'shallower vessels studded with gems.' Each person at table used to have both a *poculum* and a *phiala*, as we have 'a cup and a saucer' at breakfast and tea-time.

On 'the beryl' see Plin. xxvii. 5. *Turba gemmarum potamus, et smaragdus terimus calices*; Id. iii. pr. PR. x. 27. Mart. XIV. cix. Virg. G. ii. 506. Æ. i. 728. R. Green is the colour which harmonizes best with gold. SA.

39. By *Virro* is meant 'the wealthy host.' PR.

40. 'A servant is set as a guard over you.' Cic. Ver. iv. 15. R.

41. 'Lest any should be missing; and lest you should try to pick them out.' LU. M.

42. 'Such precautions are excusable: you must not be offended at them.' VS.

'There is a particularly bright jasper, which is universally admired, set in that cup.' Plin. xxxvii. 8 sq. PR.

43. The transfer of jewels from arms to cups is indicative of a similar transfer of affections; and intimates that the degenerate Romans were votaries of Bacchus rather than of Mars. PL.

*Ut multi* denotes that 'it was become fashionable.' M. Mart. IV. cvii. R.

44. 'On the hilt of his sword.' LU. *Illi stellatus iaspide fulva ensis erat*; Virg. Æ. iv. 261 sq. LU.

45. A periphrasis for Æneas, whom Dido preferred to her other suitor Iarbas

king of Getulia. LU. Virg. Æ. iv. 36. 196 sqq. R.

46. The name of this Beneventan sot was *Vatinius*. On his way to Greece, *Nero apud Beneventum conседit: ubi gladiatorium munus a Vatino celebre edebatur. Vatinius inter fœdissima ejus aula ostenta fuit, sutrinæ tabernæ alumnus, corpore detorto, faciliis scurrilibus: primo in contumelias adsumtus; deinde optimi cujusque criminatione eo usque valuit, ut gratia, pecunia, vi nocendi, etiam malos præmineret*; Tac. A. xv. 34. Xiph. lxxiii. 15. *villia sutoris calicem monimenta Vatini accipe: sed nasus longior ille fuit*; Mart. XIV. xcvi. The allusion here is to his keen-nosed sagacity when put upon the scent of blood. LI. Tac. H. i. 37. R.

47. 'Wilt drain.' From this it seems that this 'four-spouted beaker' did not hold much; xiii. 44. Hor. I Od. xxxv. 27. xxxi. 11. II S. vi. 68. R. perhaps for the cause mentioned in the next line.

48. The jug wanted sulphur to cement it; VS. or perhaps it was too far gone to be mended, and therefore should have been exchanged, as broken glass, for brimstone matches: *Transiberinus ambulat, qui pallentis sulphurata fractis permutat vitreis*; Mart. I. xliii. 3 sqq. *circulatrix que sulphurato nolit emta ramento Vatiniorum prozeneta fractorum*; X. iii. 2 sqq. PR. cf. Plin. xxxvi. 19, 26. xxix. 3. R.

49. iii. 233 sq. M.

50. The country of the *Getæ*, who bordered on Scythia, is now called 'Moldavia.' PR.

*Neronis principis inventum est deco-*

Non eadem vobis poni modo vina querebar :  
 Vos aliam potatis aquam. Tibi pocula cursor  
 Gætulus dabit aut nigri manus ossea Mauri  
 Et cui per mediam nolis occurrere noctem,  
 55 Clivosæ veheris dum per monimenta Latinae.  
 Flos Asiæ ante ipsum, pretio majore paratus,  
 Quam fuit et Tulli census pugnacis et Anci  
 Et, ne te teneam, Romanorum omnia regum  
 Frivola. Quod quum ita sit, tu Gætulum Ganymedem  
 60 Respice, quum sities. Nescit tot millibus emtus  
 Pauperibus miscere puer : sed forma, sed ætas

quere aquam, vitroque demissam in  
 nides refrigerare: ita voluptas frigoris  
 contingit sine vitis nivis. omnem utique  
 decoctam utiliore esse convenit; item  
 calefactam magis refrigerari; Plin. xxxi.  
 3. Suet. 48. Mart. II. lxxxv. l. XIV.  
 cxvi. Ath. iii. 34. Sen. N. Q. iv. 13.  
 PR. R. The snow was preserved in  
 caverns, and places like our ice-houses. M.  
 51. The wine was not circulated round  
 the table, but placed before each guest.  
 LU.

52. 'A running footman.' M. omnes  
 sic jam peregrinantur ut illos Numidarum  
 præcurrat equitatus, ut agmen cursorum  
 antecedit; Sen. Ep. 123. 88. Tac. H. ii. 40.  
 Suet. Ner. 30. Mart. III. xlviii. X. vi.  
 xiii. XII. xxiv. These Negro couriers  
 were celebrated for their speed: Luc. iv.  
 681. Nemes. Cyn. 261. Not but what  
 they were also employed as in-door serv-  
 ants: Hor. II S. viii. 14. Theoph. Ch.  
 xxi. Ath. iv. 29. Cic. ad Her. iv. 50. R.  
 'A hackney'; LU. which word may come  
 from the Æthiopic *layky* 'a servant;  
 from the root *laacs* 'he sent.'

53. 'Of a blackamoor.'

54. 'Because you might take him for  
 a spectre out of the tombs:' or 'because  
 it was considered ominous to meet a  
 Black.' BRO. T. cf. vi. 572. 601. 655.  
 Mart. VII. lxxxvi. 2. Both M. Brutus  
 and Hadrian are said to have foreboded  
 death from having each other met with  
 an Ethiopian. Plut. and Spart. PR.

55. i. 171. PR.

56. 'Such as was Ganymede.' LU.  
 Cic. Phil. ii. 15. iii. 5. Virg. Æ. viii.  
 500. *flos juvenum* and *juventutis*; Liv.  
 viii. 8. 28. xxvii. 35. xxxvii. 12. *ἄθος τῶν*  
 Ἀθυσίων' Thuc. iv. 133. *ἠρόων ἄωρον*

Pind. N. viii. 15. *μαυρῶν ἄωρον* P. iv.  
 335. There is also an allusion to 'the  
 bloom of youth:' *ævi flos virens*; Sil. i.  
 60 sq. iii. 84. vii. 691. The most fashion-  
 able and, of course, the most expensive  
 slaves were those imported from Asia  
 Minor, xi. 147. For the importance  
 attached to this part of the establish-  
 ment, (*μυράνια ἀργία διακονούμενα* Luc.  
 16.) see ix. 46 sqq. xiii. 44. Cic. Fin. ii.  
 23. and on the other hand, xi. 145 sqq.  
 Mart. VIII. xxxix. 4. IX. xxiii. 9 sqq.  
 lxxiv. 6. XIII. cviii. R.

Understand *stat*, 65. cf. SL. on *Ἰσσημι*,  
 .13. R.

Enormous prices were given for hand-  
 some slaves at Rome, especially if they  
 were Greeks: Plin. vii. 12. Suet. Cæs.  
 47. Liv. xxxix. 44. Mart. III. lxii. R.

57. The third and fourth kings of  
 Rome. Tullus Hostilius was a very  
 warlike prince; Virg. Æ. vi. 813 sqq.  
 Liv. i. 22 sqq. Macr. S. i. 6. He was the  
 conqueror of Alba. Flor. 3. PR. For  
 kings they were rich, as times went,  
*dives Tullus et Ancus*; Hor. IV Od.  
 vii. 15. but, compared with the wealth  
 of later ages, they were poor; *utinam*  
*remeare liceret ad veteres fines et mania*  
*pauperis Anci*; Claud. B. G. 108 sq. R.  
 58. iii. 183. M.

59. 'Mere trifles in comparison.' M.  
 iii. 198. R.

Ganymede was a beautiful boy, son of  
 Tros and Callirhoë, who was carried off  
 by the eagle to be Jove's cup-bearer.  
 (See this explained, Cic. T. Q. i. 65. iv.  
 71 sqq.) PR. ix. 47. xiii. 43. Mart. IX.  
 xxiii. 11 sq. lxxiv. 6. V. lvi. VIII. xlvi.  
 5. GR. R.

61. On the practice of mixing wine,

Digna supercilio. Quando ad te pervenit ille?  
 Quando vocatus adest calidæ gelidæque minister?  
 Quippe indignatur veteri parere clienti,

65 Quodque aliquid poscas et quod se stante recumbas.  
 Maxima quæque domus servis est plena superbis.

Ecce alius quanto porrexit murmure panem  
 Vix fractum, solidæ jam mucida frusta farinæ,  
 Quæ genuinum agitent, non admittentia morsum!

70 Sed tener et niveus mollique siligine factus  
 Servatur domino. Dextram cohibere memento.

Salva sit artocopi reverentiæ. Finge tamen te

Improbulum, superest illic, qui ponere cogat:

"Vis tu consuetis audax conviva canistris

see Ath. ii. 2. PR. It was the cup-bearer's office to pour the wine into the cup in such proportion or quantity, as each chose: *misceri debet hoc a Ganymede merum*; Mart. XIII. cviii. IX. xxxvii. 12. M. The chief reason why the ancients mixed their wine with water was, that their wine coagulated by the great age to which it was kept, and required the admixture of warm water to dissolve it so as to be fit for drinking. ACH.

62. 'His disdain becomes his youth and beauty.' ii. 15. vi. 169. *Supercilia homini et pariter et alterne mobilia, et in iis pars animi. Negamus, annuimus. Hæc maxime indicant fastum. Superbia alii ubi conceptaculum, sed hic sedem habet. In corde nascitur, huc subit, hic pendet. Nihil altius simul abruptiusque invenit in corpore, ubi solitaria esset*; Plin. xi. 37. PR. R.

63. Ath. ii. 2. LU. Id. 6. iii. 34 sq. Pollux ix. 6. Plin. vii. 53. Tac. A. xiii. 16. *Frigida non desit, non deerit calda petenti*; Mart. XIV. cv. 1. From which it appears that the ancients drank hot as well as cold water with their wine. PR. R. Among us it is customary, after supper, to put both hot and cold water on table for the same purpose.

64. i. 132. The very circumstance, which ought to command respect, excites contempt. R.

65. 'Thinking himself the better of the two.' G.

66. Servants take their cue from their masters: R. according to the English proverb "Like master, like man."

67. *Eccæ*, iv. 1. *adspice*, v. 80. R. 'With what ill-will and grumbling.'

M.

68. "Impenetrable crusts, Black, mouldy fragments, which no teeth can chew, The mere despair of every aching jaw." G. 'So hard that cutting it was quite out of the question, and that it was broken with the greatest difficulty.' cf. Plin. xix. 4. R.

69. 'Which would tire out and loosen the grinders.' Pers. i. 115. PR. Plin. xi. 37 s 63. R.

70. 'Of the whitest and finest wheat-flour.' Plin. xviii. 7 sqq. PR. Sen. Ep. 119. Colum. II. vi. 1. ix. 13. R. "What though he chires on purer manchet's crown While his kind client grinds on black and brown, A jolly rounding of a whole foot broad, From off the mong-corn heap shall Trebius load;" Hall. V. ii. Manners were strangely altered since the days of Cæsar, who is said to have punished his 'pantler' severely, for serving his guests with inferior bread to what was placed before himself. Suet. 48. G.

71. 'Mind you restrain:' M. *imperare*: more forcible than the simple imperative; vi. 572. ix. 93. R.

72. 'Let all due respect be paid to the servant who cuts the bread.' R.

'But even supposing.' LU.

73. 'A little impudent.' PR.

74. *Vis tu* is not only interrogative, but imperative. Sen. Ir. iii. 38. GRO. Hor. II S. vi. 92. BY. HK. 'Be so good as.'

'Bread-baskets.' M.

75 Impleri panisque tui novisse colorem?"

" Scilicet hoc fuerat, propter quod, sæpe relicta  
Conjuge, per montem adversum gelidasque cucurri  
Esquilias, fremeret sæva quum grandine vernus  
Jupiter et multo stillaret pænula nimbo!"

80 Adspice, quam longo distendat pectore lancem,  
Quæ fertur domino, squilla et quibus undique septa  
Asparagis, qua despiciat convivia cauda,  
Quum venit excelsi manibus sublata ministri.  
Sed tibi dimidio constrictus cammarus ovo

85 Ponitur, exigua feralis cœna patella.

76. This is the client's indignant remonstrance, *PR.* or soliloquy. *R.* 'So! this is all I am to expect for getting out of my warm bed, and fagging up-hill and down-hill at all hours of the night, even though it rained cats and dogs.' *M.* Martial frequently complains of this grievance: he expostulates with his patron in the following sensible and affecting language: *Si quid nostra tuis adicit veratio rebus, mane, vel a media nocte rogatus ero: stridentisque feram flatus Aquilonis iniqui, et patiar nimbos, excipiamque nives. Sed si non fias quadrante beator uno per gemitus nostros ingenuasque cruces: parces precor lasso, vaneque remitte labores, qui tibi non promunt, et mihi, Galle, nocent; X. lxxxii. G. Scilicet; ii. 104. R.*

77. 'Steep and bleak.' *PR.*

*Montem Esquiliasque. Ἰσθμὸς Ἰουί.* *R.* *Ἰσθμὸς Ἰουί ἐστὶν ἀπὸ τοῦ Ἰουί.* *Arist.* *Rh. I. vii 2.*

78. The Esquiline was the part chiefly inhabited by the wealthier nobles. iii. 71. *PR.*

Storms in Italy are very frequent at the beginning of autumn and the end of spring. iv. 87. *Virg. G. i. 311 sqq. Hor. IV Od. iv. 7. Calp. E. v. 46. R.*

79. Jupiter is used for 'the sky.' *PR.* *Hor. I Od. i. 25. M.*

This 'cloak' served as a great coat. *PR.*

80. 'So large that it seems even to stretch the dish in which it is served up.' *M.* A poetical expression for (1) 'how it stretches over the dish.' *Tityos novem jugeribus distentus erat; Ov. M. iv. 456 sq.* is another form. Or (2) 'how it fills the dish.' *Apes liquido distendunt nectare cellas; Virg. G. iv. 164. dis-*

*tendit spicis horrea plena Ceres; Tib. II. v. 84. R.*

81. *Domina.* cf. i. 135 sq. *R.*

There were two kinds of fish known by this name, one of which formed a dish of itself, 'lobster,' as here; the other served as sauce to other fish; *affertur squillas inter muræna natantes in patina porrecta; Hor. II S. viii. 412 sq.* 'shrimps or prawns.' Apicius the epicure went on a voyage to Africa, because he heard these fish were finer there, than any where else. *Suid. Cic. de N. D. ii. 123. Plin. IX. 31 s 51. 42 s 66. Mart. XIII. lxxxiii. Ath. iii. 23. PR. M.*

'Garnished' *M.* or 'hedged around.'

82. On the virtues of *asparagus* see *Plin. xix. 8. xx. 10. PR. R.*

'How he seems to look down upon (i. 159. *R.*) the company (so *cœna*; ii. 120. *R.*), as though proud of his noble tail;' which is the choicest part. *LU.*

83. 'The tall sewer or serving-man' was as necessary an appendage of state as 'the tall chairman;' iii. 240. *R.*

84. 'A common crab,' (cf. *Plin. xxvii. 3. xxxii. 11. Mart. II. xliii. Ath. vii. 76. 110. PR. R.*) 'shrunken from having been long out of the sea,' *HO.* (or 'scantly hemmed round by way of garnish') 'with half an egg cut in slices.' cf. *Ath. ii. 16. divisio cybium latebit ovis; Mart. V. lxxviii. 5. secta coronabunt rutatos ova lacertos; X. xlvi. 11. R.* "Ill-garnished and ill-fed." *G.*

85. See *Pers. vi. 33. PR.* The Romans placed in the sepulchres of the dead, to appease their shades, a little milk, honey, water, wine, and olives. *HO.* These were afterwards burnt, unless (as was generally the case) they



- Ipse Venafrano piscem perfundit: at hic, qui  
 Pallidus affertur misero tibi, caulis olebit  
 Laternam. Illud enim vestris datur alveolis, quod  
 Canna Micipsarum prora subvexit acuta;  
 90 Propter quod Romæ cum Bocchare nemo lavatur,  
 † Quod tutos etiam facit a serpentibus atris. †  
 Mullus erit domino, quem misit Corsica vel quem  
 Tauromenitanæ rupes, quando omne peractum est  
 Et jam defecit nostrum mare, dum gula sævit,

were stolen by a set of starving wretches, who frequented the burial-grounds for this purpose. With all their reverence for the dead, the ancients were strangely inattentive to their diet. It was scanty, of the worst quality, and ill-cooked. Plautus says of a bad cook, that he was only fit to dress a supper for the dead: Pseud. III. ii. 7. Aul. II. iv. 45. and those who condescended to help the deceased off with their scurvy meals, were stigmatized as the most necessitous of human beings: *uxor Menerit, sæpe quam in sepulcretis vidistis ipso rapere de rogo carnem*; Cat. lix. 2 sq. G. The proper name for this supper was *silicernium*; it was offered on the ninth day. Tac. A. vi. 5. *LI. cf. vi. 518. Luc. D. Mort. i. l. eund. Καράραλ. 7. R.*

*Patella* is a diminutive, and yet has the epithet *exigua*, to show what 'a very little plate' it was: *M. as exigua ofella*; xi. 144. *et libate dapes; ut grati pignus honoris nutriat incinctos missa patella lares*; Ov. F. ii. 633 sq. R.

86. Venafrum in Campania produced the finest oil. *LU. Plin. xv. 2. Hoc tibi Campani sudavit bacca Venafri unguentum: quoties sumis, et istud olet*; Mart. XIII. ci. *PR. Hor. II Od. vi. 16. M. Cf. Hor. II S. ii. 59 sqq. iii. 125. iv. 50. R. They used oil, where we use melted butter.*

87. The greens had turned yellow from keeping, and had been boiled carelessly: *ne tibi pallentes moveant fastidia caules, nitrata viridis brassica fiat aqua*; Mart. XIII. xvii. *PR. 'Will stink of the lamp' (alluding perhaps to what was said of Demosthenes, λυχνος ἔχει) showing that it was greased with rancid lamp-oil. Hor. I S. vi. 124. LU. Theoph. Ch. xi. 4. xix. 3. R.*

88. Understand *oleum*. It was made from *sesamum*; *Plin. xv. 2. 7. R.*

'Wooden saucers.' *T. [Livy xxviii, 45, 12. ED.]*

89. *In India arundines tantæ proceritatis, ut singula internodia alveo navigabili ternos interdum homines ferant*; *Plin. vii. 2. JD. naves in Nilo ex papyrus, et scirpo, et arundine*; 56. *PR. 'A canoe.' M.*

'Of the Numidians.' *Micipsa*, king of Numidia, was son of Masinissa, and uncle of Jugurtha. *R.*

90. *Bocchar* is another Numidian name: *Liv. xxix. 30 sqq. PR. R. 'No Roman would enter the bath with one of them; no, though it were king Bocchar himself.' M.*

91. *Cf. Hor. II S. viii. 95. III Od. x. 18. LU. and iv. 17.*

The awkward repetition of *quod*, and the absence of the line from several ancient mss. (*PUL.*) and its transposition in another, render it not improbable, that this line originates in a note of the Scholiast, assigning a reason why the Africans used such rancid oil. *R.*

"Such rotten grease, as Afric sends to town: So strong! that when her factors seek the bath, All wind, and all avoid the noisome path; So pestilent! that her own serpents fly The horrid stench, or meet it but to die." *G.*

92. *Mullus*; *iv. 15. PR. and 141.*

93. *Tauromenium*, now called 'Taormina,' is a town on the eastern coast of Sicily: *PR. Diod. xiv. 60. xvi. 7. R.*

'Has been gone through.' *Factus inops agili per agit freta cærulea remo, quasque male amisit, nunc male querit opes*; *Ov. Her. xv. 65 sq. V. Flac. i. 283. 566. Cf. Pers. vi. 75 sq. Lucian says of merchants ἄραρον ἀπὸ τοῦ καὶ πάντα ἀγίμαλλόν, ὡς εἰσὶν, διαρυσσόμενοι καὶ ἵπαστον ἴτος. Tox. t. ii. p. 511. R.*

- 95 Retibus adsiduis, penitus scrutante macello  
 Proxima, nec patimur Tyrrhenum crescere piscem.  
 Instruit ergo focum provincia: sumitur illinc  
 Quod captator emat Lenas, Aurelia vendat.  
 Virroni muræna datur, quæ maxima venit
- 100 Gurgite de Siculo: nam, dum se continet Auster,  
 Dum sedet et siccatur madidas in carcere pennas,  
 Contemnunt mediam temeraria lina Charybdis.  
 Vos anguilla manet longæ cognata colubræ,  
 Aut glacie adpersus maculis Tiberinus et ipse

95. 'The market,' i. e. 'those who supply the market.' *LU.*

96. *Quod dissolutus deliciis stomachus vis admittat, ab ultimo petitur Oceano; vomunt ut edant, edunt ut vomant; Sen. Helv. 9 extr. LU. Omne perscrutari profundum; ib. 10. R.*

97. 'Has to supply with fish our kitchen.' iv. 66. *M.*

98. *Aurelia* was a rich and childless old lady, whose good graces *Lenas*, one of those legacy-hunters (*VS.*) who swarmed in Rome, tried to secure by handsome presents. She either preferred money to surmulletts, or else had so many dainties of the kind sent to her, that they would only have been spoiled if she had not disposed of them. *G. LU.* iv. 18 sq. *PR.* xii. 93 sqq. *R.* An amusing anecdote is told of this old lady by *Pliny*; *Ep.* ii. 20. *G.*

99. This is a species of eel found in the Mediterranean, and still in high estimation there: *FE.* it differs from the fish we call 'a lamprey,' chiefly in the conformation of its head. Our lamprey is principally confined to the Severn; when brought to market, which is very rarely, it fetches an extravagant price. *G. Accersabantur muræna ad piscinas nostræ urbis ab usque freto Siculo quod Rhegium a Messana despicit. illic enim optima a prodigijs esse creduntur; Macr. iii. 15. ii. 11. Plin. ix. 23. 54 sq. xxxii. 2. Ath. vii. 18. i. 4. Varr. R. R. II. vi. 2. III. iii. 10. xvii. 3. Poll. vi. 63. Mart. XIII. lxxx. Col. VIII. xvi. 5. PR. R.*

100. Now the 'Faro di Messina.' *PR.*

Our poet, in accounting for the fish being caught in such a dangerous sea, sneers at the poetical fables concerning the winds. *VS. FE.*

'Keeps within the cave of *Æolus.*' *PR.* cf. i. 8.

101. 'Sits:' see note on *ἀνάσσει*. *Her.* iii. 134. *dum se cohibet, terimurque sedendo; Sil. vii. 151. R.*

'His wet pinions.' *madidis Notus evolat alis, terribilem picea tectus caliginis vultum: barba gravis nimbis; canis fluit unda capillis; fronte sedent nebulae; rorant pennasque sinusque: Ov. Met. i. 264 sqq. tellus nubibus adsiduis pluvioque madescit ab Austro; 65 sq. Gell. ii. 22. PR. humidus Auster; Claud. L. Stil. ii. 95. R. udus Notus; Ilor. E. x. 19 sq.*

'In prison.' *vasto rex Æolus qntro luctantes ventos tempestatesque sonoras imperio premit, ac vinculis et carcere frenat; Virg. Æ. i. 52 sqq. PR. et clauso ventorum carcere regnet; 141. LU. clauserat Hippotades æterno carcere ventos; Ov. M. iv. 662.*

102. 'The very centre of Charybdis.' A whirlpool off 'Cape Faro,' so formidable in rough weather, that the opposite perils of *Scylla* and *Charybdis* became proverbial: *incidit in Scyllam, qui vult vitare Charybdis. LU. dextrum Scylla latus, lævum implacata Charybdis obsidet; Virg. Æ. iii. 420 sq. Strab. vi. PR.*

'The venturesome nets' for 'the fishermen' themselves. cf. iv. 45. *LU.*

103. 'Akin' both in appearance, *VS.* and in name, being the diminutive of *anguis*. *GR.* 'A conger.'

104. Understand *lupus*: 'A coarse kind of pike.' Those without spots, which were supposed to be caused by being frost-bitten, were considered much superior to the spotted ones.' *BRO. lupi sine macula, nam sunt et varii, maxime probantur; Col. VIII. xvi. 8. or IX. xvii. 8. The better sort were esteemed a fine fish: Macr. ii. 12. iii. 16.*

- 105 Vernula riparum pinguis torrente cloaca  
 Et solitus mediæ cryptam penetrare Suburæ.  
 Ipsi pauca velim, facilem si præbeat aurem.  
 Nemo petit, modicis quæ mittebantur amicis  
 A Seneca, quæ Piso bonus, quæ Cotta solebat
- 110 Largiri; namque et titulis et fascibus olim  
 Major habebatur donandi gloria: solum  
 Poscimus, ut cœnes civiliter. Hoc face et esto,  
 Esto, ut nunc multi, dives tibi, pauper amicis.  
 Anseris ante ipsum magni jecur, anseribus par

Plin. ix. 54. Hor. II S. ii. 31. Ath. vii. 17. PR.

105. 'Indigenous slave of the bank-side, fattened on the filth of the rushing sewers.' VS. PR. *Cloacas operum omnium maximum, subfossis montibus atque urbe pensili subterque navigata. Fecit id Agrippa in œdilitate, per meatus corrivatis septem annibus, cursuque præcipiti, torrentium modo, rapere omnia atque auferre coactis. Qui insuper mole imbrivatis concitati vada ac latera quatiunt, aliquando Tiberis retro infusi recipientes fluctus, pugnantque diversi aquarum impetus intus; et tamen obnoxia firmitas resistit*; Plin. xxxvi. 15. R.

106. Κεῦρρη (whence our word ΚΥΡΡ) 'the dark arched drain.' R.

'To explore in search of its loathsome food.' GR.

*Subura*; liii. 5. Pers. v. 32. PR.

107. Understand *Virroni* and *verba dicere*. LU. *paucis te volo*; Ter. And. I. i. 2. M.

'Attentive,' opposed to 'deaf;' iii. 122. *Dâ faciles*; x. 8. *neque se fore posthac tam facilem dicat, votis ut præbeat aurem*; Hor. I S. i. 21 sq. *nimum faciles aurem præbere*; Prop. II. xxi. 15. R.

108. These words are addressed to Virro. 'No one expects from you such presents as used to be sent to their humble friends by patrons of known liberality.' LU. *vilibus amicis*; 146. *modicis pecuniæ et originis*; Tac. A. iii. 72. vi. 39. R.

109. *L. Anæus Seneca*, born at Cordova in Spain, a Stoic philosopher and preceptor of Nero, being impeached as a party in Piso's conspiracy, was ordered by the emperor to destroy himself; which he did by opening his veins in a warm bath. viii. 212. x. 16. Tac. An. XIV. XV. PR. M. *Pisones Senecusque*

Martial cites as examples of liberality; XII. xxxvi. 8. R. *C. Calpurnius Piso*, who lived in the reign of Claudius, was very wealthy, and made a point of raising every year a certain number of plebeians to the equestrian rank. VS. Tac. An. xiv. 14. xv. 48. The *Pisones* claimed descent from Numa; *vos, o Pompilius sanguis*; Hor. A. P. 291 sq. PR. *Bonus* 'bountiful;' R. unless it alludes to the *agnomen, Frugi*. RI.

*Aurelius Cotta* lived in Nero's reign. LU. vii. 95. Tac. An. xiii. 34. R.

110. 'Inscriptions on the images of their ancestors, which constituted nobility; and the fasces, which were the badges of dictatorial, consular, or prætorian power.' LU. The latter was a bundle of rods, in the centre of which was an axe, *securis*. Plin. xvi. 18. PR. cf. iii. 128. M.

111. 'H χάρεις εἶναι δίδόναι εἰς εἶναι μὴ λαμβάνοντες, καὶ εἰς ἑαυτοὺς δὲ μᾶλλον' Arist. Eth. iv. 1. LU.

112. 'All we ask is, that you treat us as one citizen should another.' R. Mart. III. lix. PR.

113. 'In all other respects you may indulge your sordid luxury; (*luxuria sordes*, i. 140.) feasting sumptuously when alone, and dining economically when you have a party.' PR.

*Face* for *fac*, after the manner of the comic writers.

114. A goose's giblets were looked upon as a great delicacy: the liver in particular, for which there was a rich stuffing. *Aspice, quam tumeat magno jecur anseris majus; miratus dices "Hoc, rogo, crevit ubi?"* Mart. XIII. lviii. LU. *Fertilibus in magnam amplitudinem crescit; exemptum quoque lacte mulso ougetur, nec sine causa in quæstione est, quis primus*

- 115 Altilis, et flavi dignus ferro Meleagri  
 Fumat aper: post hunc tradentur tubera, si ver  
 Tunc erit et facient optata tonitrua cœnas  
 Majores. "Tibi habe frumentum," Alledius inquit,  
 "O Libye; disjunge boves, dum tubera mittas!"
- 120 Structorem interea, ne qua indignatio desit,  
 Saltantem spectes et chironomonta volanti

*tantum bonum invenit, Scipio Metellus vir consularis, an M. Sestius eodem ætate eques Romanus; Plin. x. 22 s 27. satur aversis extis; Pers. vi. 71. PR. pinguis et fœcis pastum jecur aversis albi; Hor. II S. viii. 88. M. χηπίων ὁ ἠνάκων (στρατηγὸς ἦν ταῦτα κατὰ τὸν Ῥόμην) μνημονίου Ἐβουλος [Ἐβούλος?] ἰν Στρατηγικῶν ἀγωνίων ὄσων: "ὁ μὲν δὲ χηπίων ἴσως ἢ ψυχρὸν ἴχθυον" Ath. ix. 8. cf. Ἰσωνία σκουρά. Poll. vi. 49. Plin. viii. 51 s 77. R. The modern Sicilians, according to Brydone, have a mode of treatment by which they increase the livers of their fowls. G.*

115. 'Poultry' were called *altiles* from *alta*. PR. Perhaps 'a fattened capon' is here meant. M. cf. 168. ὄσων ἢ ἔρως ἰμείνη ταῦ ἄλλα, ἀλλὰ τῷ μὲν πλοσσίῳ παχύνει καὶ σκελετῶ. οὐ δὲ ποσσὶς ἠμείνητος ἢ φέροντα τῶν ἀνθρώπων, ἔβου Ἰσωνίας καὶ ἀνακίης. Luc. *parth. sen.* 26. Plin. x. 50 s 71. Mart. XIII. lxiii. R.

116. *καρπὸς Μελίβοιης*. Hom. II. B 642. PR. 'golden-haired.' HO. Hor. IV Od. iv. 4. III Od. ix. 19. M. II Od. iv. 14. vi. 364. Sil. i. 438. Hom. II. A 197. r 284. R. "The yellow hunter;" Thomson. G.

See the story of the Calydonian boar-hunt. VS. Ov. M. viii. 272 sq. LU. Qui Diomedæis metuendus setiger agris *Ætola cecidit cuspidè, talis erat; (ῥέροντος ἴου, Hom.)* Mart. XIII. xciii. R. Hom. II. I 526 sq. G. Martial, on the other hand, describes a small boar thus: *aper hic minimus qualisque necari a non armato pumitione potest; I. xlv. 9 sq.*

116. 'After the boar.' *non tota quidem cœna, sed in ipso ejus principio, bini ternique pariter mandantur apri; Plin. viii. 51 s 78. R. cf. i. 140 sq. M.*

'Will be served up;' understand *domina*. R.

*Rumpimus alticem tenero qua vertice terram tubera, boletis poma secunda sumus; Mart. XIII. l. tubera dicuntur nasci, si*

*imbres fuerint autumnales et tonitrua crebra: tenerrima sunt tempore verno; Plin. xix. 3. PR. tubera terræ; xiv. 7. M.*

117. 'Devoutly wished for' by the epicure. BRO. Plut. Q. Conv. iv. 2. Ath. ii. 21. PR.

118. There is much genuine humour in this rapturous apostrophe of the gluttonous Alledius to Libya. Africa was one of the principal granaries of Rome. G. *si proprio condidit horreo quiddid de Libycis verritur areis; Hor. I Od. l. 9 sq. R. frumenti quantum metit Africa; II S. iii. 87. GE.*

119. *Tubera Africae laudatissima; Plin. xix. 3.* To prove that the African 'truffles' were the finest, R also refers to Mart. XIII. xlii sq. but the *tuberes* (not *tubera*), there mentioned, grow on boughs, and are the fruit of the *tuber-tree*. ¶

120. 'The seneschal.' *Qui fercula docte composit; vii. 184 sq. R.*

121. "Lo! the spruce carver, (*carptor*, ix. 110. PR.) to his task address, Skips, like a harlequin, from place to place, And waves his knife with pantomimic grace." G.

*Chironomōn*, from the Greek participle *χηρονομῶν*: *chironomōn*, vi. 63. the accusative of *χηρονομῶς*. *Processit statim scissor, et ad symphoniam ita gesticulatus laceravit oponium, ut putes Darium hydraulæ cantante pugnare; Petr. 36. ac si inter Apicis epulones et Byzantinos chironomuntas huc usque ructaverit; Sidon. Ep. IV. 7. An. F. alius pretiosas aves scindit et per pectus ac clunas certis ductibus circumferens eruditam manum, in frustra excutit: infelix, qui huic uni rei vivit, ut altilia decenter secet; nisi quod miserior est, qui huic voluptatis causa docet, quam qui necessitatis discit; Sen. Ep. 47. de Br. V. 12. de V. B. 17. Plin. x. 50 s 71. PR. Ἰσωνιαίδης, τὸν κεφαλῆν ἰσίωνος ἐπὶ τὸν ἐράσιζαν, οὗτοι ἐπίλοιποι ἰχθυομήμασθ Her. vi. 129.*

- Cultello, donec peragat dictata magistri  
 Omnia : nec minimo sane discrimine refert,  
 Quo gestu lepores et quo gallina secetur.  
 125 Duceris planta, velut ictus ab Hercule Cacus,  
 Et ponere foras, si quid tentaveris umquam  
 Hiscere, tamquam habeas tria nomina. Quando propinat  
 Virro tibi, sumitque tuis contacta labellis  
 Pocula? Quis vestrum temerarius usque adeo, quis  
 130 Perditus, ut dicat regi, "Bibe"? Plurima sunt, quæ  
 Non audent homines pertusa dicere læna.  
 Quadringenta tibi si quis Deus aut similis Dīs  
 Et melior fatis donaret; homuncio, quantus  
 Ex nihilo fieres, quantus Virronis amicus!

122. 'Of his master or instructor in the art of carving,' cf. xi. 136 sqq. *LU*.  
 'The directions,' 'all that has been taught him,' cf. vi. 392. *Hor. I Ep. i. 56. xviii. 13. R.*

123. 'There is a very wide difference between the one and the other.' *LU*. Or 'in both cases it makes an immense difference how the thing is done.' *M.*

125. *Pedibusque informe cadaver protrahitur*; *Virg. Æ. viii. 264 &c. ictus clava, morte occubuit*; *Liv. i. 7. PR. Ov. F. i. 543 sqq.*

127. 'To utter.' *LU. IO. εἰ ἐν δουχεῖς*; *ΠΟ. ἴν μὴν μέγιστον, εἰν ἔχον παρήνοϊαν. IO. δούλου ἐδ' ἴστας, μὴ λίγους ἄ τις φροῦν. ΠΟ. ἀλλ' εἰς ἐὸ πλεῖστος παρὰ φέρον δουλευτότερ* *Eur. Ph. 401 sqq.*

128. 'As though you still retained the rights of a freeborn Roman, and had not virtually forfeited those privileges, when you condescended to turn parasite.' *G.* Free citizens had three names: *Decimus Junius Juvenalis, Caius Julius Cæsar*; (1) the *prænomen*, which answers to our baptismal name; (2) the *nomen*, which was common to the *gens* or 'clan,' and commonly ended in *ius*; (3) the *cognomen*, which distinguished the several 'families' under one and the same clan, as the *Scipiones, Lentuli, Cethegi, Dolabellæ, Cinna, Syllæ, &c.* under the *Cornelii*. Some clans were not divided into families, as the *Marii, Sartorii, Mummii*. Some individuals had a fourth name, *agnomen*, as an epithet from some remarkable circumstance, and even a fifth; as *P. Corn. Scipio Africanus Æmilianus*. Slaves had no *prænomen*. *AD. cf. Pers. v. 76—82.*

Martial says wittily of a foul-mouthed fellow; *quod nulli calicem tuum propinas, humane fucis, Herms, non superbo*; *II. xv. PR. αρωρίνους* was 'to take a sip and then pass the cup to your friend.' *Mart. V. lxxviii. 3. Anac. iv. 3. Virg. Æ. i. 736 sqq. R.*

128. *Sumit vs* would be more correct. *JA.*

'Contaminated.' vi. 288. *Virg. Æ. ii. 168. [Livy xxix, 8, j. ED.]*

130. 'So lost to all sense of decorum, as to challenge his noble host.' *R. tum Bitiæ dedit increpitans*; *Virg. Æ. i. 738.*

131. 'With a great-coat out at elbows.' iii. 283. Compare the proverbs; "vestis virum facit:" "lacer pannus:" τῶν γὰρ πειθήτων εἰσὶν οἱ λόγους κισοί; and that of Theognis, τῶν γὰρ πειθήν δειδμημένον δίδουαι ἢ γλώσσῃ; and yet πολλὰ καὶ κισσοῦς ἀπὸ μάλῃ κείριον ἴστας. *FE. R.*

132. *Quadringenta*; i. 106. ii. 117. *PR.* 'Some godlike hero.' *Nemo propius ad Deum accedit, quam qui hominibus salutem dat et beneficium*; *Sen. LU.* 'Some rich man.' *πλούσιον δ' ἄριστον καὶ αὐτὸς ἐσθλὸν δαίμονι δ' ὄλεσ ἴσταν.* *Hes. O. D. 313 sq. or 'the emperor.' R.* 'Some munificent benefactor,' *Deus nobis hæc otia fecit: namque erit ille mihi semper deus*; *Virg. E. i. 6 sq. εὐμῶνται μάλιστα οἱ εὐεργετηκότους εὐεργεσία δὲ . . . εἰς πλούτων. μίση δὲ τιμῆς θυσίαι, κ. τ. λ.* *Arist. Rh. I. v. 7. ix. 2.*

133. 'Kinder to you than the fates have been.' *PR.*

'Though now a sorry mortal.' *M. δ' πλούτων, ἀνθρώπου πένεσι, τοῖς σοφῶσι τίως.* *Eur. Cy. 316.*

- 135 "Da Trebio! Pone ad Trebium! Vis frater ab ipsis Ilibus?" O numi, vobis hunc præstat honorem, Vos estis fratres. Dominus tamen et domini rex Si vis tu fieri, nullus tibi parvulus aula Luserit Æneas nec filia dulcior illo.
- 140 Jucundum et carum sterilis facit uxor amicum. Sed tua nunc Mycale pariat! Licet et pueros tres In gremium patris fundat simul; ipse loquaci Gaudebit nido; viridem thoraca jubebit Afferi minimasque nuces assemque rogatum,
- 145 Ad besam quoties parasitus venerit infans. Vilibus ancipites fungi ponentur amicis,

135. Virro not only directs the carver to help Trebius, and the sewer to put the dishes before him, but presses him to taste of the delicacies on table. PR. The repetition of *Trebius* is like that of *Marcus*; Pers. v. 79—81.

'Brother' was a courteous appellation between equals: "Frater! Pater!" adde, ut cuique est ætas, ita quemque facetus adopta; Hor. I Ep. vi. 54 sq. Mart. X. lxx. 3. 14. R.

136. Under the name of *ilia* may be included many favourite dishes of the ancients: for instance, *sumen* 'sow's udder'; Plin. xi. 37. *anseris jecur* 'goose's liver'; 114. *M. apri lumbus* 'the loin of the boar'; Plin. viii. 51 s 78. R. 'kidneys, tripe, chitterlings, sweet-breads, &c.' F.

'Money.' i. 112 sq. LU.

137. "Ἦν ἰ φίλος τι λάβη, δόμιος φερέσει εἶδος ἰγναψεν. ἦν δ' αὖ μή τι λάβη, τὸ φερέσει ὡσεὶ μόνον ἄνια γὰρ καὶ ταῦτα τὰ βήματα· ἀβδὴ ἰγναψὲν ὡσεὶ ἰβίλω δόμιος, ὃ γὰρ ἰχθυὸν δέριον." Pallad. Ep. xxxi. Anal. t. ii. p. 13. LU.

138. 'You must be childless.' A parody of Virgil; *saltem si qua mihi de te suscepta fuisset ante fugam soboles; si quis mihi parvulus aula luderet Æneas, qui te tamen ore referret*; &c. Æ. iv. 327 sq. PR.

140. Understand 'to legacy-hunters.' LU. Mart. XI. lv. PR. X. xviii. R.

141. 'But, now that you are rich, let your mistress be put to bed: although she should even present you with three bouncing boys at a birth, he will not be afraid of being supplanted by your natural children, and therefore will feel

no ill-will towards the little urchins.' R. 'Three children at one birth' are called *tergemini* or *trigemini*; Liv. i. 24 sq. Plin. vii. 3. PR.

142. *Ipse Virro. Κικλημίσις δὲ ἰσὶ δῶνον, κελύουσι καλίσαι τὰ παιδία τὸν ἰσσιῶνα καὶ ἰσιῶνα φῆσαι εὐνοῦ ἰμοίσιον ἵσαι τῆ πατρὶ καὶ προσπαγγύμιος φίλησαι, καὶ παρ' αὐτὸν καλίσαι καὶ τοῖς μὲν συμπαιζέειν αὐτὸς, λίγων "ἀσπὶς, σίλικος"* Theoph. Ch. v. R.

143. 'In the twittering nest:' a common metaphor; *χηρῶν πατρὸς ἰόντια* Theoph. Ch. ii. *teneraque palumbo et similia regum pueris*; Pers. iii. 16 sq. cf. Cat. xxix. 9. *nidos querulos*; Sen. H. F. 148. *nidis immitibus escam*; Virg. G. iv. 17. *nigra velut magnas domini cum divitis aedes pervolat et pennis alta atria lustrat hirundo, pabula parva legens nidisque loquacibus escas*; Æ. xii. 473 sq. *nidum liberorum*; Ammian. xiv. p. 28. R. "O hell-kite! All? What, all my pretty chickens, and their dam, At one fell swoop?" Shaks. Macb. IV. iii. 'A stomacher,' M. 'waistcoat,' R. or 'corset.' G.

144. *Nuces* are 'walnuts,' *minimæ nuces* 'filberts.' GRÆ. Pers. i. 10. Hor. I S. iii. 171. *M. Augustus, animi laxandi causa, modo nucibus ludebat cum pueris minutis, quos facis et garrulitate amabiles undique conquirebat*; Suet. 83. PR.

'Which the little fellow begs for, to buy playthings, cakes, or fruit.' GRÆ.

145. 'Virro goes so far as to beg Trebius will bring one of the little darlings with him, when he comes to dine at his house.' GRÆ. M.

146. Cf. 108. LU. Seneca, Piso,

- Boletus domino ; sed qualem Claudius edit  
 Ante illum uxoris, post quem nil amplius edit.  
 Virro sibi et reliquis Virronibus illa jubebit  
 150 Poma dari, quorum solo pascaris odore ;  
 Qualia perpetuus Phæacum auctumnus habebat,  
 Credere quæ possis subrepta sororibus Afris.  
 Tu scabie frueris mali, quod in aggere rodit,  
 Qui tegitur parma et galea metuensque flagelli

and Cotta would speak of their clients as ' friends in moderate circumstances ; ' Virro would call them ' vile.'

' Toadstools of very questionable appearance.' *quorundam ex his facile noscuntur venena, diluto rubore, rancido aspectu, livido intus colore, rimosa stria, pallido per ambitum labro* : Plin. xxii. 22. *LU. ii sunt tutissimi quibus rubet caro, magis diluto rubore, quam boleti* ; 23. Ath. ii. 19. Suet. Ner. 33. PR. [Livy xxx. 33, 10. ED.]

147. ' The *agaricus caesareus* or ' imperial agaric ' is the most splendid of all the species ; it is common in Italy and is brought to the markets there for sale. The ancient Romans esteemed it one of the greatest luxuries of the table. This is the mushroom with which Claudius was poisoned ; " Miller's Gard. Dict. G. Locusta supplied the empress Agrippina with the poison, which she introduced into her husband's favourite dish. VS. J. Suet. 44. Plin. xxii. 22. Mart. XIII. xlviii. *boletum, qualem Claudius edit, edas* ; I. xxi. 4. Claudius was the fifth emperor of Rome. PR. cf. vi. 620 sqq. R.

148. *i. e.* ' After which he died.' R. Therefore Nero called mushrooms, *βούμπα κάρη* Suet. 33. PR.

149. *Virrones* ' grandees like himself.' T.

150. ' Pulpny fruits' (as distinguished from ' nuts' and ' berries') including apples, pears, peaches, &c. M.

An allusion perhaps to an Indian nation, of which it is said ; *odore vivunt pomorum silvestrium et eorum olfactu aluntur* ; Solin. H. *his ego rebus pascor. his delector, his perfrutor* ; Cic. in Pis. 20.

151. *Phæacia*, afterwards *Corcyra*, now ' Corfu.' Homer describes the gardens of Alcinoüs as filled with perpetual fruits ; hence an eternal autumn reigned there. Od. H 112 sqq. VS. *LU. Mart. VII. xlii. 6. Antiquitas nihil prius mirata est*

*quam Hesperidum hortos ac regum Adonis et Alcinoi* ; Plin. xix. 4. PR.

152. The garden of the Hesperides, daughters of Atlas king of Mauritania, was famous for its golden apples guarded by a sleepless dragon. Hercules slew the monster and stole the fruit. VS. *LU. Ov. iv. 627 sqq. PR. Virg. Æ. iv. 480 sqq. Ath. iii. 7. Apoll. II. v. 11. Diod. iv. 27. R.*

153. ' Such as a monkey eats.' VS.

After weighing the various opinions of Commentators upon these three lines, I think the following paraphrase gives their sense ; ' You are at liberty to enjoy a specked and shrivelled windfall ; such as idle soldiers would amuse themselves by giving to a monkey, and laugh to see the nice discrimination with which Mr Pug turns it about to nibble the sound part ; while he sits in his regimentals on the back of his bearded charger before the gate of their barracks, after going through his manual exercise with due gravity and precision, and in as much military awe of his master's whip, as any of the raw recruits who are grinning at him ever felt for the cane of their drill-sergeant.' To say ' the apple which the soldier gives away' is more severe than saying ' that which he eats.' The monkey nibbling his apple between whiles is more characteristic, and the comparison more degrading. (See the simile in the passage of Lucian, quoted at 157.) The round target and the lash were not used in the Roman army.

Among those who think ' a monkey' is here meant are *CL. DM. RU. GR. HO. HN. R.*

The Prætorian Bands were stationed by Tiberius in a permanent camp between the Viminal and Tiburtine gates. FE. Pliny mentions *sata in castrorum aggeribus mala* ; xv. 14. PR. cf. viii. 43. R.

154. *Metuens virgæ* ; vii. 210. Ov. M. i. 323. R.

155 *Discit ab hirsuta jaculum torquere capella.*

*Forsitan impensæ Virronem parcere credas.*

*Hoc agit, ut doleas : nam quæ comœdia, mimus*

*Quis melior plorante gula ? Ergo omnia fiunt,*

*Si nescis, ut per lacrimas effundere bilem*

160 *Cogaris pressoque diu stridere molari.*

*Tu tibi liber homo et regis conviva videris.*

*Captum te nidore suæ putat ille culinæ :*

*Nec male coniectat. Quis enim tam nudus, ut illum*

*Bis ferat, Etruscum puero si contigit aurum*

165 *Vel nodus tantum et signum de paupere loro ?*

*Spes bene cœnandi vos decipit. " Ecce dabit jam*

155. Among the amusements of the Asiatic soldiery, Leo Africanus mentions *ancientum equitum ex capra jaculandi artificium*. *HN*. *CL* witnessed an exhibition of this kind at a fair in Germany.

156. In his eagerness to lash the guest, Juvenal now excuses the host, and contradicts some of his former invectives on the inherent meanness of the great men of Rome towards their dependents. Correct taste would have led him to carry on both his purposes together, without sacrificing one to the other : the servility of the client might have been exposed, while the pride and parsimony of the patron were preserved as qualities necessary to the effect and consistency of his satire. *G*.

He appears to be acting the rhetorician, and shifting his ground in order to rouse the anger or excite the hatred of Trebius towards Virro; by attributing the conduct of the latter to *ισχυρισμὸς*, or *ἄβεισι* : *μη ἴσα σε γένηται ἀντὶ, ἀλλ' ἴσως ἡσθῆ*. *Arist. Rh. II. ii. 3*. cf. the remainder of that chapter and *II. v*.

157. *iii. 152 sq. ridiculus æque nulus est, quæm quando enutrit*; *Plaut. Stich. I. iii. 64. PR. ὀδυνὸς ἀπορία μὲν σε θέρμων* ('of lupines,' *xiv. 153*.) *ἴσχυις ἢ τῶν ἀργῶν λαχάνων, ἰστίλῃσι δὲ καὶ αἱ κρήναι μέσσοι τοῦ ψυχροῦ ὕδατος, ὡς ἰσὶ ταῦτά σε οὐ' ἀραχακίαις ἰλθὺν, ἀλλὰ ἴπλοι ὡς οὐχ ὕδατος, οὐδὲ θέρμων, ἀλλὰ περιμάτων καὶ ἔχον καὶ ὄνου ἐκδοσμῶν ἰσθυμῶν ἰλάως, παθέστω δὲ λάβραξ, ἀντὶν μάλιστ' ἀπείκως τὸν ἰσχυρισμὸν τοῦτον λαμπρὸν διασπαρῖς, παρὰ πᾶσις ταυγαρῶν τῆς λιχνίας ταύτης ἐπίχρυμα, καὶ ὄστωε οἱ σίθηται κλυτῷ δίδωις τὸν τραχὺλον ἄλλως μὲν γέλωτα παρῆχου, σαυ-*

*τῆ δὲ δακίς τρυφῆς, ἵτι ἴσσοι σε τῶν ἰσχυρότων ἀφρόνους ἰσχυρισμῶν ἢ δ' ἰλιουτερία καὶ τὸ ἰβγῶνις, ἐνὶ αὐτοῖς φυλίταις καὶ θράσους, φροῦδα πάντα, καὶ οὐδὲ μόνον σεις αὐτῶν*' *Luc. μισθ. συν. 24. Cf. v 6 sqq. R.*

158. 'Than a parasite in all the agonies of disappointed hunger.' *PR.*

159. *Cf. i. 45. expletur lacrymis ageriturque dolor*; *Ov. Tr. IV. iii. 38. R.*

161. *Cf. Pers. v. 73—90. Hor. II S. vii. 32 sqq. 80—94, 111. and I Ep. xvi. 63 sqq. Mart. II. liii. IX. xi. R.*

162. *Cf. Hor. II S. vii. 38. Mart. I. xciii. 9. V. xlv. 7 sqq. ἴτι δὲ καὶ ἡ κρίσις ἢ τῶν ἐπιμαζομένων ἰς τὸ δῶπνον ἀπικουαί μιν*. *Luc. Catap. 16. R.*

163. 'Utterly destitute.' *LU. cf. iv. 49.*

'Him and his insolence.' *LU.*

164. 'A second time.' *M.*

'The golden boss' was an amulet adopted from the Etruscans, (who probably brought it from the east,) and at first was worn only by the children of the nobility. In process of time it became common, like the *tria nomina*, to all who were free-born. It was a hollow globule something in the shape of a heart. This badge of liberty was worn by the children of all ranks of freemen till the age of fifteen. In our author's days the golden *bullæ* was probably used only by the rich; the poorer classes had it of leather or other cheap materials. *Pers. v. 31. VS. LU. G. Macr. i. 6. PR. xiii. 33. M. xiv. 5. Plin. xxxiii. 1 s 4. Aur. Vict. 6. Plut. Rom. p. 30. R. [Livy xxvi, 36, 6. ED.]*

166. *i. 133 sq. cf. the quotations from Lucian at 22 and 157. R.*

*Ὀἶμοι, εἰ δὴτ' ἰσχυρῶς ὦ τάλαιά με*



Semesum leporem atque aliquid de clunibus apri.  
Ad nos jam veniet minor altilis." Inde parato  
Intactoque omnes et stricto pane tacetis.

- 170 Ille sapit, qui te sic utitur. Omnia ferre  
Si potes, et debes. Pulsandum vertice raso  
Præbebis quandoque caput nec dura timebis  
Flagra pati, his epulis et tali dignus amico.

'Ελπίς τόν', οὐ μίλλουσα διατελιῶν χάριν;  
Eur. Her. 434 sq. Ph. 407 sqq.

This is the soliloquy of the expectant parasite. *LU*.

Μόνον τῶν περιφερεμένων τὰ ἰσθὰ, εἰ  
ἀφίπνετο μίχρη σου, καθάπερ εἰ κόνησσι περι-  
ισθίω, ἢ τὸ σκληρὸν τῆς μαλάχης φύλλον,  
ᾗ τὰ ἄλλα στυλαῦσαι, εἰ ὑπεροφθαίῃ ὑπὸ  
τῶν προπασκαυμένων, ἄσμενος ὑπὸ λιμοῦ  
παραψάμνιος. Luc. μισθ. συν. 26. οὐ λι-  
κοῦ ποτε ἔργου ἰμφορηθίς. (cf. 67—75.)  
οὐτε γὰρ Νομαδικῶ ἢ Φασιακῶ ἔρως, δὲ  
μάλισ τὰ ἰσθὰ ἡμῶν καταλίλαπτε' (cf. 114.)  
*ib.* 17. *R*.

168. *Minor* may mean either (1)  
'smaller poultry' (viz. 'chicken or ducks'  
as distinguished from 'geese'): *LU*. or  
(2) 'lessened' by *Virro* having helped

himself to what he wanted. *BRI*.

'Hence' i. e. 'owing to this constant  
state of expectation.' *LU*.

169. 'With your bread clinched in  
your hand ready to commence the action,'  
(a metaphor from a sword) 'and yet  
untouched; because you are lying by,  
in silent expectancy, for the good things  
which are to come'. *LU*.

170. 'He shows his sense by the way  
in which he treats you.' *LU*.

171. *Et* 'also.' *PR*.

172. 'One of these days we may  
expect to see you playing the clown in a  
pantomime, (viii. 192.) or submitting to  
any servile indignities.' *VS. Pers.* v. 82  
sq. *PR. Ter. Eun.* II. ii. 13. *Plaut. Capt.*  
I. i. 20. *R*.

## SATIRE VI.

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### ARGUMENT.

This Satire is the most complete of our Author's works; and one in which all his excellencies are combined. Forcible in argument, flowing in diction, bold, impassioned, and sublime; it looks as if the Poet, conscious of the difficulties which he had to grapple with, had taxed all his powers to do justice to the theme.

It is addressed to Ursidius Postumus as a dissuasive from marriage, grounded on the impossibility of meeting with any eligible partner; the good old times being long gone by, when females were chaste and frugal: 1—29. If therefore he was tired of a bachelor's life, he had better bid adieu to this world altogether. 30—47.

The catalogue, which it contains, of vices and follies is most appalling; but is not very methodically arranged. Luxury is the source of all, 286—300. From this spring—unbridled lust, pervading all ranks, 47—132: 327 sqq. 366—378. 597—601. gallantry, 231—241. artfulness, 271—278. unnatural passions, 318—326. attachment to unfeminine pursuits, 67—70. 246—267. boldness, 279—285. coarse manners, 418—433. drunkenness, 300—319. 425 sqq. profaneness, 306—345. quarrelsomeness, 268—270. litigiousness, 242—245. cruelty, 413—418. 474—495. waywardness 200—223. and fickleness, 224—230. imperiousness, presuming upon wealth and beauty, 136—160. pride, 161—183. ambitious extravagance, 352—365. 495—511. love of finery and cosmetics, 457—460. fondness for public singers and dancers, 379—397. gossiping, 398—412. affectation, 184—199. pedantry, 434—456. superstition and credulity, 511—591. the producing of abortion, 592—597. the introducing of supposititious children, 602—609. the employment of philtres, 133—135. 610—626. poisoning of step-sons, 627—652. and murder of husbands. 652—661. *G. R.*

The ashes of the ladies, whose disreputable actions are here recorded, have long been covered by the Latian and Flaminian ways; nor have their follies, or their vices, much similarity with those of modern times.

It would seem from internal evidence, that this Satire was written under Domitian. It has few political allusions, and from its subject might not have been displeasing to that ferocious hypocrite, who affected at various times a wonderful anxiety to restrain the licentiousness of the age! *G.*

Among other writers who have been severe upon the female sex are Euripides generally, and Aristophanes in his *Thesmophoriazuse*. With this Satire may also be compared Lucian, *Amores* c. 33 sqq. c. 38 sqq. *R. Jo. Filesaci Uxor Justa*; *SR.* Chrysostom, homily on Herodias; Barth. ep. from Spain to Celestin, p. m. 334 sqq. les *Mémoires de Brantôme*; *HN.* Simonides; Ariosto, Aretino, and Boccaccio among the Italians; among the French, Jean de Meung, Gringoire, Molière, la Fontaine, Boileau in *Sat. x. ACH.* and Pope in his *Moral Essays*, ep. ii.

CREDO Pudicitiam Saturno rege moratam  
 In terris visamque diu, quum frigida parvas  
 Præberet spelunca domos ignemque laremque,  
 Et pecus et dominos communi clauderet umbra;  
 5 Silvestrem montana torum quum sterneret uxor  
 Frondibus et culmo vicinarumque ferarum  
 Pellibus, haud similis tibi, Cynthia, nec tibi, cujus  
 Turbavit nitidos exinctus passer ocellos;

1. *Credo* implies some doubt. *LU.*

*Julia lex* (38) *ex quo renata est, atque intrare domos jussa Pudicitia est;* Mart. VI. vii. 1 sq.

'The reign of Saturn,' who was said to have been king of Latium, was 'the golden age.' cf. Hes. O. D. i. *LU.* Cic. *de N. D.* ii. 64. Virg. *E.* iv. 6—45. *Æ.* vii. 180. viii. 314—329. Ov. *M.* i. 89 sqq. Lactant. i. ult. v. 5. S Hieron. in *Isa.* iv. 11. ix. ult. *PR.* xiii. 28 sqq. 38 sqq. Tib. I. iii. 35 sqq. Lucr. v. 905—1026. Prop. II. xxxii. 52 sqq. Ov. *Her.* iv. 131 sqq. *R.*

'Tarried!' understand *esse.*

3. *Domus antra fuerunt, et denri frutices et vincetæ cortice virgæ;* Ov. *M.* i. 121 sq. Euryalus and his brother Hyperbius are said to have built at Athens the first dwellings of brick; Toxius was the first who constructed houses of mud in imitation of swallows' nests; previously to which *antra et specus erant pro domibus;* Plin. vii. 56. *PR.* *nemora atque cavos montes silvasque colebant, et frutices inter condebant squalida membra, verbera ventorum vitare imbresque coacti;* Lucr. v. 953—955. *R.* Such was the cave of Inkle and Yarico: Spect. No. 11.

'The household god whose altar was the hearth.' The deceased were buried in their houses, and afterwards worshipped as the tutelary deities of the mansion. *SV.*

4. *Antiquitus ante usum tectorum oves in antris claudabantur;* Fest. v. *caulae.* *R.* Thus old Silenus says "ἀναγναίος ἔχου, σείσεν εὐθεῖν ἐνδὶ μ' ἀρωαγῆ δόμου, ὡς ἐν ἐ' ἀντροῖα διασίου, Κούλων', ἡμῶν καταραίων ἀντροῖς μῆλ' ἐ' σιδηχόμεθα." Eur. *Cyc.* 32—35. See other parts of the same play.

5. *Silvestres homines;* Hor. *A. P.* 391. *PR.* *antra petens: contra ignis, viridique torus de fronde;* V. Flacc. i. 136 sq.

*silva domus fuerat, cibus herba, cubilia frondes;* Ov. *A. A.* ii. 475. To this hardy and simple mode of living may be attributed the unsophisticated virtues of olden times: cf. 286 sqq. and xiv. 161 sqq. *R.*

6. 'With leaves and straw.' *LU.* *silvestria membra nuda dabant terræ nocturno tempore capti, circum se foliis ac frondibus involventes;* Lucr. v. 968—970. *PR.*

'Of neighbouring brutes.' *sæcla ferarum infestam miseris faciebant sæpe quietem: ejectique domo fugiebant saxa tecta setigeri Suis adventu validique Leonis, atque intempesta cedebant nocte paventes hospitibus sævis instrata cubilia fronde;* Lucr. v. 980—985.

7. *Manuum mira freti virtute pedumque consecrabantur silvestria sæcla ferarum missilibus saxis et magno pondere clave multaque vincebant;* Lucr. v. 964—967.

*Haud similis:* cf. Lucr. v. 923 sqq. *R.*

Cynthia, whose real name was Hostia, was the mistress of Propertius. *LU. R.*

The other beauty is *Lesbia* (her real name was Claudia) the mistress of Catullus, whose exquisite hendecasyllables on the death of this favourite sparrow are still extant. *LU. R. G.*

8. *Passer mortuus est meæ puellæ, quem plus illa oculis suis amabat. O missille passer! tua nunc opera meæ puellæ flendo turgiduli rubent ocelli;* Cat. iii. 3. 5. 16—18. *LU.* ii. *PR.* Mart. VII. xiv. 3 sq. *R.*

'Whose beaming eyes were clouded:' a metaphor from the face of the heavens. *LU.* *συννεφῶν ὄμματα.* *GR.* *turbatiore cælo;* Suet. Tib. 69. The Gaul who fought Valerius, is described (when assailed by the raven) to have been *oculis simul ac mente turbatus;* Liv. vii. 26.

- Sed potanda ferens infantibus ubera magnis  
 10 Et sæpe horridior glandem ructante marito.  
 Quippe aliter tunc orbe novo cœloque recenti  
 Vivebant homines, qui rupto robore nati  
 Compositive luto nullos habuere parentes.  
 Multa Pudicitæ veteris vestigia forsan  
 15 Aut aliqua exstiterint et sub Jove; sed Jove nondum  
 Barbato, nondum Græcis jurare paratis  
 Per caput alterius, quum furem nemo timeret  
 Caulibus aut pomis et aperto viveret horto.

9. 'To be quaffed,' and not merely 'sucked.' The children were more robust when born, and were not weaned so very soon. According to Hesiod, sons were under their mother's management for the first hundred years of their life. *GR. LU. xv. 70. PR. Lucr. v. 925. R.* The above passage is charmingly imitated by Beaumont and Fletcher: "PHIL. O, that I had but digg'd myself a cave, Where I, my fire, my cattle, and my bed Might have been shut together in one shed; And then had taken me some mountain girl, Beaten with winds, chaste as the harden'd rock Whereon she dwells; that might have strew'd my bed With leaves and reeds and with the skins of beasts, Our neighbours; and have born at her big breasts My large coarse issue;" Philaster, Act IV. G.

10. 'More unpolished.' *LU.*

"And fat with acorns belch'd their windy food." *D. Plin. vii. 56. xvii. præm. and 5. PR. Virg. G. i. 8. 148. R. glandiferas inter curabant corpora quercus plerumque; Lucr. v. 937. glandem quercus, oracula prima, ferebant: hæc erat et teneri cespitis herba, cibus; Ov. Am. III. x. 9 sq. M. i. 106. Hor. I S. iii. 100.*

11. *Tellure nova cœloque recenti: Lucr. v. 905. R.* With the words of this Epicurean our author did not adopt his system: see xv. 142 sqq. *G.*

12. *Gens virãrum truncis et duro robore nata; Virg. Æ. viii. 315.* The idea originated from the circumstance of men's coming forth in the morning from the hollow trees in which they had passed the night. *LU. Conceptus sub robore creverat infans quærebaturque viam qua se exeret: . . . arbor agit rimas et flava cortice vitium reddidit onus; Ov. M. x. 503 sqq. 512 sq. GR.*

13. 'Formed of clay either by the Deity, or by Prometheus.' *PR. iv. 133. xiv. 35. M. Hes. O. D. 61. Phocyl. 2 sqq.* Hence man is called *ἀπλάστ* Περαιστῆος: *Callim. fr. lxxxvii. R.*

\* No parents to teach them wickedness.' cf. 232 sqq.

14. 'Perhaps; but Jupiter so soon commenced his profligate career, that it is doubtful.' *LU.*

15. Then began the silver age: *LU. sub Jove mundus erat; subiit argenteas proles, auro deterior: Ov. M. i. 114 sq. Tib. I. iii. 49 sqq. R.*

16. For as soon as he was an adult, he was an adulterer. cf. 59. xiii. 41. 58. *R.* Our author treats the vices and follies of the popular deities with as little ceremony as those of Nero or Domitian or any other object of his abhorrence. *G.*

17. 'Before perfidy and perjury were common.' *PR.* The Greeks of that day were a most degenerate race: iii. 58—125. xiv. 240. *Cic. pro Flacc.* for at one time 'Attic faith' was proverbially as good, as 'Punic faith' was bad. *V. Pat. ii. 23. Plaut. Asin. I. iii. 47.* The word *paratis* also denotes the levity with which they regarded the solemn obligation of an oath. cf. *Sen. Helv. 10. and xiii. 90 sqq. R.*

The Greeks introduced forms of swearing not only by Jove, thence called *ἱεῖνες*, but by other deities, and also by their own head or that of others: like *Ascanius*, "Per caput hoc iuro, per quod pater ante solebat;" *Virg. Æ. ix. 300. PR. M.* The custom of swearing by the life of another, is an Asiatic one, and probably originated in the first great monarchies. *G.*

18. 'Honesty was great and temptation little.' *R.* Afterwards gardens were

- Paulatim deinde ad superos Astræa recessit  
 20 Hac comite atque duæ pariter fugere sorores.  
 Antiquum et vetus est, alienum, Postume, lectum  
 Concutere atque sacri genium contemnere fulcri.  
 Omne aliud crimen mox ferrea protulit ætas:  
 Viderunt primos argentea sæcula mœchos.  
 25 Conventum tamen et pactum et sponsalia nostra  
 Tempestate paras, jamque a tonsore magistro  
 Pecteris et digito pignus fortasse dedisti!  
 Certe sanus eras. Uxorem, Postume, ducis?

enclosed, and Priapus placed in them as a protector. *GR.* Tib. L. iii. 43 sq. *Plin.* xix. 4. *R.* *Calp.* i. 37 sq. *HK.*

*Viveret* agrees with *quisque*, which is often implied although a negative, as *nemo*, may precede: *suasit ne se moveret et expectaret*; *C. Nep.* xviii. 6. *R.*

19. *Victa jacet Pietas: et virgo cæde madentes, ultima caelestum, terras Astræa reliquit*; *Ov. M.* i. 149 sq. *LU.* The daughter of Jupiter and Themis, and goddess of justice. *PR.* On retiring to heaven, she was translated into the sign of *Virgo*, and her balance became *Libra*. *M.* Janus says "Tunc ego regnabam, patiens cum terra deorum esset et humanis numina mista locis: nondum Justitiam facinus mortale fugarat: ultima de superis illa reliquit humum;" *Ov. F.* i. 247 sqq. *Virg. G.* ii. 473 sq. *R.*

20. Cf. *Pudor et Justitiæ soror incorrupta Fides nudaque Veritas*; *Hor.* I *Od.* xxiv. 6 sq. *PR.* 'With her for a companion': 'Αθανάτων μετὰ φύλα ἴσση, περιλιπένη' ἀνθρώπων, Διὸς καὶ Νημεσίου. *Hes. O. D.* 199 sq. morantur pauci ridiculum effugientem ex Urbe Pudorem; xi. 54 sq. *R.* See note on 23.

21. *Hor.* I *S.* iii. 106 sqq. *R.*

*Ursidius Postumus* is the friend whom he is dissuading from matrimony. *LU.*

22. 'To violate the nuptial couch (*Cat.* vi. 10 sq. *thalamos temerare pudicos*, *Ov. Am.* I. viii. 19. *et federa lecti*; *Jd. Her.* v. 101. *R.*) and set at defiance the deity to whom the marriage bed is sacred.' *LU. VS.*

'The Genius': *Pers.* ii. 3. *PR.* Hence the bed is called *genialis*; x. 334. cf. *Tib.* I. vii. 49. *Hor.* III *Od.* xvii. 14. *R.*

*Fulcrum* is properly 'the bedstead.'

*LU.* xi. 95. *Prop.* IV. vii. 3. *R.*

23. *De duro est ultima ferro, protinus irrumptit venæ peioris in ævum omne nefas: fugere Pudor Verumque Fidesque*; *Ov. M.* i. 127—129. *PR.*

24. For instance, Jupiter, Neptune, Mars, *LU.* Mercury, Apollo, and Venus. *PR.*

25. 'And yet you are mad enough to be preparing marriage covenant, and contract, and settlement!' *SA.* These are legal terms; (1) the preliminary meeting, when the suitor made his proposals to the family: (2) the compact, when the father promised to give the hand of his daughter: (3) the marriage contract, when they were formally betrothed, and the settlement (if any) drawn up and duly signed and attested. *R.*

26. 'To make yourself more fascinating to the lady, *LU.* you place your head (which surely must be cracked!) under the hands of a first-rate artiste.' *Quid tibi nunc molles prodest coluisse capillos capreque mutatos disposuisse comas? Quid suco splendente genas onerasse? Quid unguis artificis docta subocuisse manu?* &c. *Tib.* I. viii. 9 sqq. *R.*

27. On the day of the wedding a plain iron ring (for which one of gold was substituted in after times, *R.*) was sent to the bride, which she wore on the fourth finger of the left hand, because in that finger there was said to be a vein communicating directly with the heart. *Gell.* x. 10. *Macr.* vii. 13. *Plin.* xxxiii. 1. *A. PR.*

28. 'You always used to be considered of sound mind.' *Gell.* i. 6. *PR.* Α. Οὐ γαρμῆς, λέων γὰρ τοῦν ἔχῃς. τοῦτον καταλιπὼν εἰν βίῳ γυμνάσια γὰρ αὐτοῦς, διὰ τοῦτό σοι παρατιμῶ μὴ γαρμῆν. Β. Διδούμῃον τοῦ πρῶτον ἀνθρώπου κόβος. Α.

- Dic, qua Tisiphone, quibus exagitare colubris ?  
 30 Ferre potes dominam salvis tot restibus ullam ?  
 Quum pateant altæ caligantesque fenestræ ?  
 Quum tibi vicinum se præbeat Æmilius pons ?  
 Aut si de multis nullus placet exitus, illud  
 Nonne putas melius, quod tecum pusio dormit ?  
 35 Pusio, qui noctu non litigat, exigit a te  
 Nulla jacens illic munuscula, nec queritur, quod  
 Et lateri parcas nec, quantum jussit, anheles ?  
 Sed placet Ursidio lex Julia : tollere dulcem  
 Cogitat heredem cariturus turture magno

Πέραν' εὐθείας δὲ τῶν' ἀλαφρόν εἰς πύλας  
 αὐτῶν ἱμβαλλεῖς γὰρ πρᾶγματ' οὐ Λιβυκῶν,  
 οὐδ' Αἰγυπτίων, οὐδ' Αἰγυπτίων, οὐδ' εὐν  
 ἐρείπον' οὐκ ἀντίλλονται τρεῖς πλοῦσι  
 γάρμας ὄσθ' οὐδ' εἰς εἰσὸς ἔλας. Menand.  
 καὶ καλῶς ἀπέλασ. Ἰόντι γυναικῶν διουτίαν  
 ἴγαντα· εὐν γὰρ ἐρεῖται οὐκ ἰσὺ κακῶς· ἰ  
 μὴ γὰρ εἰ ἔσταις. ἄμα. τοῦ κακοῦ· ἰ ὄ,  
 αἶον εἰ γυνὴ κακὴ, αἰσχυροίμην. Eubul.  
 both in Ath. xiii. 1. R.

29. Tisiphone was one of the three Furies, daughters of Acheron and Night; her sisters were Alecto and Megæra. They had snakes instead of hair, Virg. *Æ.* vii. 329 &c. *SA. PR.* (*ἰφισουλίσταμοι*) and were believed to drive men mad. *R.*

30. 'A female tyrant;' (cf. 43. 136. 457. with vi. 376. ix. 78. Epict. Ench. 40. 62. Tib. II. iv. 1 sqq. Tac. A. ii. 87. *R.*) 'when there are so many halteres to be had, which would put you out of your misery at once.' *SA. tunc patiere pudendum, cum tibi tot mortes scelerisque brevissima tanti effugia?* V. Flacc. vii. 331—333. *ego illam (fortunam) feram, quam in manu mea mors sit?* Sen. Ep. 41. *R.*

31. 'And dizzy windows.' *LU. caligat in altis obtutus saxis;* Sil. iii. 492. *R.*

32. 'The Æmilian Bridge' was built by M. Æm. Scaurus in the Flaminian Road, *LU.* a mile out of town. *PR.* It is more correctly called the Mulvian Bridge. Aur. Vict. 72, 8. Sall. Cat. 45. *R.*

34. 'A stripling;' Cic. *Coel.* 15. T. Q. i. 24. *R.* Juvenal is not here seriously advising the sin which he condemns elsewhere, but is using an *argumentum ad hominem*, (observe the word *dormit* not *dormiat*, and v. 42.) *LU.* This is one of those passages (un-

fortunately of too frequent occurrence in our author) which cannot well be literally translated. *M.*

35. 'Who does not trouble you with certain lectures:' see 268 sq. *R.*

36. 'Who does not tease you out of this little present and that little present.' *Ov. A. A.* iii. 805 sq. *GR.*

*Illic* 'in bed.' *R.*

37. 'Who does not complain of the little pains you take to oblige.' *VS.*

38. Ursidius, having sown his wild oats, has now no objection to the rigid enforcement of the Julian law against adultery, and is willing to trust to that security for the fidelity of his future spouse; at the same time he is desirous of qualifying himself for becoming an heir or legatee, by renouncing celibacy, which (according to another Julian law) incapacitated a person from receiving either an inheritance or a bequest by legacy, unless of kin to the testator. *VS. LI* on Tac. An. iii. 25. Cf. ii. 37. ix. 87 sqq. *R. PR.* Plin. vi. 31. Mart. VI. vii. G.

It is a common notion that a newborn infant was laid on the ground, and that the father by taking it up acknowledged it for his own: whence arose the phrase *tollere* or *suscipere liberos*. But the latter verb is applied to the mother also: Plaut. *Truc.* II. iv. 45. Ter. *Heaut.* III. v. 14 sq. *R.*

39. *Cogitat Ursidius, sibi dote jugare puellam, ut placeat domino, cogitat Ursidius. Cogitat Ursidius, heredem tollere parvum, Ut placeat domino, cogitat Ursidius. Cogitat Ursidius, domino quamcumque placere virgine vel puero: quam sapit Ursidius!* Epigr. in Anthol. *BU.* t. i. p. 685. *HK.*

- 40 Mullorumque júbis et captatore macello.  
 Quid fieri non posse putes, si jungitur ulla  
 Ursidio? si mœchorum notissimus olim  
 Stulta maritali jam porrigit ora capistro,  
 Quem toties texit perituri cista Latini?  
 45 Quid? quod et antiquis uxor de moribus illi  
 Quæritur. O, medici, mediam pertundite venam!  
 Delicias hominis! Tarpeium limen adora

'Though certain of losing, on becoming a father, if not on becoming a husband, all those dainty presents with which legacy-hunters had previously plied him.' *LU. FE.* iv. 18 sqq. v. 98. 136 sqq. *PR.* x. 202. *M.*

'Turtle-doves' were considered great delicacies. *BRI. tu tibi istos habeas turtures, pices, aves*; *Plaut. Most.* I. i. 44. *PR.* Mart. III. lxx. 7. lxxii. 21. XIII. liii. *R.*

40. 'And bearded surmulletts.' iv. 15. v. 92. *PR. nulli barba gemina insigniuntur inferiori labro*; *Plin.* ix. 17 s. 30. These *barbati nulli*, *Cic. Att.* ii. 1. Varr. *R. R.* iii. 17. were the more delicate. *Γενιάειν ἔφη τὴν τρίγλην Σάφρων* (a Syracusan writer of Mimes), *ἰστέ μὲν τὸ γένειον ἔχουσαι ἄλιεῖς εἰσι μᾶλλον τῶν ἄλλων* *Ath.* vii. 21. *R.*

'And all the tempting baits of the market, with which old men are caught.' *FE.* v. 95. 97. *PR.* xi. 64. *R.*

41. *Morso Nisa datur, quid non speremus amantes? jungentur jam gryphes equis, &c.* *Virg. E.* viii. 26 sqq. *PR.* Thus *Benedick* says, "I will not be sworn, but love may transform me to an oyster; but I'll take my oath on it, till he have made an oyster of me, he shall never make me such a fool:" and presently afterwards, "I may chance have some odd quirks and remnants of wit broken on me, because I have railed so long against marriage: But doth not the appetite alter? A man loves the meat in his youth that he cannot endure in his age:" *Shaksp. Much Ado about Nothing*, II. iii.

The words *conjux* and *in matrimonio* are to be supplied. *LU. Virg. Æ.* iv. 192. *R.*

43. *Luxuria puerilis nuptialibus pedicis colliganda*; *Apul. LU.* 'Like a beast of burden who quietly stretches forth his head to the bridle or halter.' *M.*

*det mollibus ora capistris*; *Virg. G.* iii. 188. Cf. *Pallad. epig.* xiii. in *Brunck's Anal.* t. ii. p. 409. and note on ix. 5. *R.* See also 206 sqq.

44. 'Latinus, in the farce, to escape from the incensed husband was obliged to jump into any place of concealment that came first to hand.' *VS. T. turpi clausus in arca, quo se demisit peccati conscia herilis, contractum genibus tangis caput; estque merito matrona peccantis in ambo justa potestas*; *Hor. II S.* vii. 59—62. *PR.* By omitting one letter we should have *perjuri*, *VA.* which would give us an imitation of the Virgilian cadences in *Æ.* ii. 195. and *Æ.* v. 811. Thus *Roscius* is said to have acted *improbissimum et perjurissimum leponem*; *Cic. pro Rosc.* 7. where it is opposed by the orator to *castum*. *HR.* 'You have often acted the venturesome gallant, and now you are going to act the duped husband.' See note on i. 36. and *Shaksp. Merry Wives of Windsor*, III. iii. *Öv. A. A.* iii. 607 sqq.

45. 'And he would have forsooth one of the wives of the golden age?' *LO.* 'knowing, as he well must, that such a one is not to be got now-a-days for love or money.' *R.*

*Quid? quod:* cf. iii. 147. *M.*

46. Some suppose the vein in the arm, called *mediana*, to be meant. *BRI.* This calling for the doctor, as though *Ursidius* were labouring under a brain fever, is in the same style as *xiv. 252. xiii. 97. Hor. II S.* iii. 166. *R.*

47. *Ten', o delicias! extra communis censes ponendum?* xiii. 140 sq. 'You are a pretty fellow to expect better luck than your neighbours, when you are the last man to deserve it.' *R. LU.*

'The temple of *Capitoline Jove* on the summit of the *Tarpeian rock*, contained three chapels, one sacred to *Juno*, another to *Minerva*, and the central one

Pronus et auratam Junoni cæde juvencam,  
Si tibi contigerit capitis matrona pudici.

50 Paucæ adeo Cereris vittas contingere dignæ,  
Quarum non timeat pater oscula. Necte coronam  
Postibus et densos per limina tende corymbos.  
Unus Iberinæ vir sufficit? Ocius illud  
Extorquebis, ut hæc oculo contenta sit uno.

55 "Magna tamen fama est cujusdam rure paterno  
Viventis." Vivat Gabiis, ut vixit in agro;  
Vivat Fidenis! Et agello cedo paterno.  
Quis tamen affirmat, nil actum in montibus aut in  
Speluncis? Adeo senuerunt Jupiter et Mars?

to Jupiter. *LU.* cf. x. 65 sqq. *Ut templi testigere gradus procumbit uterque pronus hauri golidoque patens dedit oscula* (*ερεσσων*) *saxo*; *Ov. M.* i. 375 sq. *R.*

48. *Auratæ cornibus hostiæ majores dumtaxat immolabantur*; *Plin.* xxxiii. 3. xxxiv. 4. *LU. PR. ev) ἢ ἀδὲ τῶν φίλων βούτων ἴσως, χαρῶν νέων εὐεργεσίας*; *Hom. Od.* Γ 382 sqq. 425 sq. 437 sqq. *Tib.* IV. i. 15. *V. Flacc.* i. 89. iii. 431. *Plat. Alcib.* ii. p. 176. The magnitude of the blessing would not only require a larger victim, but one with gilded horns. *R.*

*Junoni ante omnes cui vincula jugalia curæ*; *Virg. Æ.* iv. 69. *LU. Ov. Am.* III. xiii. 3 sqq. *R.*

49. 'Head' for 'person' by synecdoche. *PR.*

50. 'To be priestesses of Ceres,' whose statue, as that of other deities, was decorated with 'fillets.' *VS.* None but chaste matrons were admissible to the celebration of her rites. *FA.* cf. xv. 140 sq. *Callim.* in *Cer.* 1 and 5. *Conripueris æceram effigiem, manibusque cruentis virginibus ausi divæ contingere vittas*; *Virg. Æ.* ii. 167 sq. *R.*

51. "So strong their filial kisses smack of lust." *G.*

52. Previously to bringing home the bride, the doorposts of the bridegroom were adorned with wreaths of flowers and boughs of evergreens, and scaffolding was erected in front of the house and along the streets through which the new-married couple were to pass, for the accommodation of those who flocked to see the nuptial procession. The poorer classes also had their garlands and processions, on a smaller scale. *G.* 78 sq. *M.* 227 sq.

ix. 85. x. 65. xii. 84. 91. *Ov. M.* iv. 759. *Claud. Nupt. H. et M.* 208. *R.*

53. 'Do you expect that Iberina (your wife that is to be) will rest content with one husband?' *FA.*

54. 'If such a proposal were seriously made to her, she would exclaim "Eripiet quibus oculis citius mihi!"' *Hor.* II S. v. 85. *FA.* *Sil.* iv. 758 sq. *R.*

*Illud* and *hæc* serve only as props to the metre. *JO.* The lines are careless and unpoetical. *G.*

55. 'Yet Fame speaks well of a certain young lady who has spent all her life at her father's house in the country.' *PR.* But the less fame has to do with the female character, the better; cf. *Thuc.* ii. 46 *fn.*

56. 'Before I can admit her to be the paragon of virtue which you fondly fancy her, she must have seen some little of the world.'

Gabii, once a city of the Volsci, and Fidenæ, an ancient town of Latium, in point of populousness, were but one remove from her father's farm. cf. x. 100. *Gabiis desertior atque Fidenis vicus*; *Hor.* I Ep. xi. 7 sq. *PR. G.*

57. 'I grant what you say as to her correct conduct while under her father's roof.' *M.*

58. 'But she could not have been always within doors: therefore no one can answer for what may have happened.'

59. See note on 16. *PR.* cf. *Tib.* II. i. 67. *quid ergo est, quare apud poetas salacissimus Jupiter desierit liberos tollere? utrum sexagenarius factus est, et illi lex Pappia fibulam* (cf. v. 73.) *imposuit?*



60 Porticibusne tibi monstratur femina voto  
 Digna tuo? Cuneis an habent spectacula totis,  
 Quod securus ames quodque inde excerpere possis?  
 Chironomon Ledam molli saltante Bathyllo,

Seneca *ap.* Lactant. i. 16. R. These illicit amours were generally, in ancient times, laid to the account of the Gods.

60. These 'arcades or piazzas' were the fashionable lounge of Roman ladies, where they might see and be seen, without exposure to the weather. (*Spectatum veniunt, veniunt spectentur ut ipsæ*; *Ov. A. A. i. 99.*) There were several of these porticoes: *tu modo Pompeia lentus spatium sub umbra*;—*nec tibi vitatur, quæ porticus auctoris Livia nomen habet*;—*nec fugæ linigeræ Memphitica templa juvencæ*, &c. *Ibid.* 50 and 67 sqq. *PR. M. R.*

61. The steps from bench to bench of the amphitheatres, after ascending obliquely to the uppermost row, descended at the same angle of inclination to the lowest, so as to divide the seats into the shape of 'wedges,' having the points alternately upwards and downwards, like the letter W: see *F. LI.*

62. *Securus* 'without misgivings.' *MNS.*

*Sed tu præcipue curvis venare theatris; illic invenies, quod ames, quodque tenere velis*; *Ov. A. A. i. 89 sqq. R.*

63. Before the time of Augustus, the Romans were acquainted with no inter-medial amusements but mimes and farces of the lowest and most desultory kind. Buffoons from Tuscany were the performers in these pieces, which were introduced between the acts of their tragedies and comedies, and consisted of little more than coarse and licentious ribaldry, and the most ridiculous and extravagant antics. In this state the stage was found by Pylades and Bathylus; the latter of whom was a native of Alexandria, and one of Mæcenas' slaves. He had seen Pylades dance in Cilicia, and spoke of him in such terms to his master, that he sent for him to Rome. Here these two men formed the plan of a new kind of spectacle, which pleased Mæcenas so much, that he gave Bathylus his freedom, and recommended both him and his friend to Augustus. This new spectacle was a play performed by action alone; it was exhibited on a magnificent theatre raised for the purpose,

and being accompanied by a better orchestra than Rome had yet seen, it astonished and delighted the people so much, that they forsook in some measure their tragic and comic poets, for the more expressive ballets of Pylades and Bathylus.

To say the truth, these were very extraordinary men. The art which they introduced they carried to the highest pitch of perfection, and however skillful their followers may have been, they do not appear to have added anything to the magnificence of the scene, or the scientific movements of the first performers. We can form no adequate idea of the attachment of the Romans to these exhibitions: it degenerated into a kind of passion, and occupied their whole souls. Augustus regarded it with complacency, and either from a real love for the art, or from policy, conferred honours and immunities on its professors. By an old law, magistrates were allowed to inflict corporal punishment on mimi and players; *pantomimi* (such was the expressive name given to these new performers) were exempted from this law; they were besides allowed to aspire to honours from which the former were excluded. Such protection produced its natural effects; insolence in the dancers, and parties among the people. Pylades excelled in tragic and Bathylus in comic subjects; hence arose disputes on their respective merits, which were conducted with all the warmth of a political question. Augustus flattered himself that he should re-establish tranquillity by banishing the former; but he was mistaken; the people found they had lost one great source of amusement by his absence, and their clamours occasioned his immediate recall. The death of Bathylus, soon after this event, left Pylades without a rival. He did not bear his faculties meekly; he frequently insulted the spectators for not comprehending him, and they endeavoured in their turn to make him feel the weight of their resentment. He had a favourite pupil named Hylas; this youth they opposed to the veteran, who easily tri-

**Tuccia vesicæ non imperat; Appula gannit,  
65 Sicut in amplexu. Subitum et Miserabile, Longum**

umphed over his adversary, though he could not humble him. We hear no more of Pylades; but Hylas fell under the displeasure of the emperor soon after, and, if I rightly understand Suetonius, was, "contrary to the statute in that case made and provided," publicly whipped at the door of his own house.

It appears from this that Augustus kept the superintendance of these people in his own hands. Tiberius left them to themselves, and the consequence of his indifference was, that the theatres were frequently made a scene of contention and blood, in which numbers of all ranks perished. A variety of regulations, as we learn from Tacitus, were now made to check the evil, which they only served to exasperate; and in conclusion the emperor was obliged to shut up the theatres and banish the performers. In this state were things at the accession of Caligula. His first care was to undo every thing that had been done. Under this profligate madman, the ballets took a licentious turn, and hastened the growing degeneracy of manners. Claudius left them as he found them; but under Nero, the bloody disputes to which they constantly gave birth, reluctantly compelled that prince to banish them once more. He was too fond of the fine arts, however, to suffer so capital a branch of them to languish in neglect, and therefore speedily brought back the exiles. From this time the *pantomimi* seem to have flourished unmolested, until Paris, the Bathyllus of Domitian's reign, raised the jealousy of that wretched tyrant, who put him, and a young dancer who resembled him, to death, and drove the rest from Rome. They were recalled the instant the emperor was assassinated, and continued through the whole of Nerva's and some part of his successor's reign; but they were now become so vitiated by the shameful indulgence of Caligula and Nero, that, if we may believe Pliny, Trajan finally suppressed them, at the unanimous desire of the people.

The *Chironomon* here mentioned, was a ballet of action founded on the well-known amour of Leda, in which some favourite dancer (probably Paris) was the principal performer. Whether he

played the Swan or the Lady cannot now be told; but in a story so wantonly framed, and in an age, where so little restraint was imposed on an actor, enough might be done in either, to interest and inflame the coldest spectator. *G.*

As the successors of Pylades, in the tragic ballet, were called by his name, so the successors of Bathyllus, in the comic ballet, were honoured with the name of that eminent dancer. *SA.* In like manner the name of *Roscius* has been often applied to distinguished actors.

64. 'The exhibition of these ballets is attended with danger even to the purest minds. They would excite improper emotions even in the immaculate Vestal's breast, and will fill the head of the innocent country girl with unchaste ideas.' *Segnius irritant animos demissa per aurem, quam quæ sunt oculis subjecta fidelibus, et quæ ipsa sibi tradit spectatrix;* Hor. A. P. 180 sqq.

*Tuccia* was a Vestal, who, when her character was impeached, cleared it by the ordeal of drawing water in a sieve. V. Max. VIII. i. 5. Plin. xxviii. 2. 8. To this story there seems an oblique allusion. cf. i. 39. xi. 161. *LU. HN. R.*

'The modest Apulian brunette loses, for the time, all sense of decency.' *LU. pudica mulier, Sabina qualis, aut perusta solibus pernicious uxor Appuli;* Hor. Ep. ii. 39 sq. cf. x. 298 sq. *R.*

'Whines.' *LU. Apul. Met. ii. p. 119, 8. principio tremulis gannitibus aera pulsat, verbaque lascivos meretricum imitantia cætus vibrat;* Auson. Ep. cviii. 4 sqq. *R.*

66. *Amplexu;* Sil. xi. 399. *R.*

*Subitum, Miserabile, Longum*, according to J. Pollux, were the technical names of certain movements: *LU.* (cf. Pers. i. 33 sqq. *Anhelat veribusque sonat plorabile quiddam ultra nequitiam fractis;* Claud. Eutr. i. 259 sqq. *R.*) corresponding perhaps to the terms *presto, adagio, &c.* in modern music.

Et is wanting before *longum*. The omission of the conjunction is common in Juvenal, and is sometimes awkward, as in 118. 604. viii. 27. *adde et bascaudas, et mille escaria, multum cælati;* xii. 46 sq. and particularly here. *R.*

Attendit Thymele; Thymele tunc rustica discit.  
 Ast aliæ, quoties aulæa recondita cessant  
 Et vacuo clausoque sonant fora sola theatro  
 Atque a plebeis longe Megalesia, tristes  
 70 Personam thyrsusque tenent et subligar Acci.  
 Urbicus exodio risum movet Atellanæ

66. 'Is all attention to.' PR. Marius impigre prudenterque suorum et hostium res pariter attendere; Sall. B. J. 93.

'The most adroit figurante on the stage was once but a simple country lass; but she like others caught the infection, and to such a degree that she now executes to admiration the gestures and attitudes which once astonished her weak mind.' saltantes Satyros imitabitur Alpheisibæus; Virg. E. v. 73.

Discit 'becomes knowing,' LU. 'takes a lesson.' in theatris admonetur omnis ætas, fieri posse quod factum est? exempla fiunt, quæ jam esse facinora desisterunt. adulterium dicitur dum videtur; et lenocinante ad vitia publicæ auctoritatis malo, quæ pudica fortasse ad spectaculum accesserat, inde revertitur impudica. movet sensus, mulcet affectus, expugnat boni pectoris conscientiam fortiozem; Cyprian Ep. ii. 2. Lact. i. 20. Tertull. de Spect. 17. Sen. Ep. 17. Colum. pr. PR. R.

67. When the theatrical season was over, 'the curtains were packed away.' By 'the curtains' we may understand 'all the stage property.' LU. M. According to Isidore 'hangings' were called aulæa (Hor. A. P. 154.) from being first used in the hall of Attalus king of Pergamus. PR. cf. Lucr. iv. 73. Virg. G. iii. 24 sq. Ov. M. iii. 111 sqq. R.

68. Even then "Cœlebs in search of a wife" would have known where to have looked for one: et fora conveniunt (quis credere possit?) amori; flammaque in arguto sepe reperta foro; Cic. Ov. A. A. 79 sqq.

69. From the 5th of April to the 15th of November was an interval quite long enough to exercise the patience of the ladies. G. Understand distant. LU.

'The Plebeian games' were instituted either, exactis regibus, pro libertate plebis; aut pro reconciliatione plebis post secessionem in Aventinum; Ascon. in Verr. ii. Dionys. vii. fin. Plin. vii. 56. A. PR. R.

Brutus instituted the other games; quos in Palatio nostri majores ante templum, in ipso Matris Magnæ conspectu,

Megalensibus fieri celebrarique voluerunt: qui sunt mora institutioque maxime casti, solennes, religiosi: qui uni ludi ne verbo quidem appellantur Latino, ut vocabulo ipso et appetita religio externa, et Matris Magnæ (τῆς μεγαλῆς ματρὸς) nomine suscepta declaretur: sercorum Megalesia fuerunt! Cic. Har. Resp. 12. PR. cf. Ov. F. iv. 179 sqq. 357. Liv. xxix. 14. xxxiv. 54. R. During the above interval, only the greater scenic games were suspended. ACH. The Circensian Games in honor of Ceres were a patrician festival. cf. Ov. F. iv. 353. Gell. ii. 24. xviii. 2. H.

Tristes 'victims of ennui.'

70. 'The tragic mask' was the invention of Æschylus. Hor. A. P. 278. PR. iii. 175. R.

'The spear wreathed with vine-leaves' was one of the insignia borne by the votaries of Bacchus; to whom the drama was originally sacred. PR. Hor. A. P. 277. R.

This 'girdle' was a pair of short drawers (αριζωμα), which merely went round the hips, and left the thighs bare. FA. scenicorum mos tantam habet a veteris disciplina verecundiam, ut in scenam sine subligaculo prodeat nemo; Cic. Off. i. 35. PR.

Accius was the name of a tragic poet and annalist, who flourished about A. U. 600; but here it is probably some pantomimic actor who is meant. PR. R.

71. Urbicus is either the name or appellation of some buffoon engaged perhaps to amuse the ladies at their private theatricals during the recess. PE. cf. Mart. l. xxxii. 11. R.

Exodium; iii. 174 sq. PE. Suet. Tib. 45. PR. The name is perhaps derived from its immediately following the *ἔξοδος*, which is the last part of a tragedy; Arist. Poet. VO.

'The Atellan Play' (cf. note on i. 3.) had its name from Atella, a town of the Osci in Campania between Capua and Naples, now 'Aversa.' It resembled the Satyric Drama of the Greeks. Ju-

Gestibus Autonoes: hunc diligit Ælia pauper.  
 Solvitur his magno comœdi fibula. Sunt, quæ  
 Chrysgonum cantare vetent. Hispulla tragædo  
 75 Gaudet. An exspectas, ut Quintilianus ametur?  
 Accipis uxorem, de qua citharœdus Echion  
 Aut Glaphyrus fiat pater Ambrosiusque choraules.  
 Longa per angustos figamus pulpita vicos:  
 Ornentur postæ et grandi janua lauro,  
 80 Ut testudineo tibi, Lentule, conopeo

ventus histrionibus fabellarum actu relicto, ipse inter se more antiquo ridicula intertextibus jactitare cepit; qua inde exodia postea appellata concertaque fabellis potissimum Atellanis sunt. quod genus ludarum ab Oecis acceptum tenuit juvenis, nec ab histrionibus pollui passa est. eo institutum monet, ut actores Atellanarum nec tribu moveantur, et stipendia tanquam expertes artis ludicræ faciant; Liv. vii. 2. PR. It was somewhat of the same nature as the modern burletta of Midas.

72. Autonoe was one of the unfortunate daughters of Cadmus and Hermione, and the mother of Actæon. LU. This was probably a burlesque of some serious ballet on the same subject; as there was little that was laughable in the tragic history of Autonoe, G. any more than in the loves of Pyramus and Thisbe; which notwithstanding become laughter-stirring in the hands of Bottom and his company.

Ælia was a lady sprung from a very poor though respectable family. V. Max. IV. iv. 8. LU. PR. Liv. xxiii. 7. R. The object of her affections not being a vocal performer did not wear a buckle, and therefore was to be obtained at a cheaper rate. FE.

73. "Il s'agit d'une opération pratiquée par les anciens pour conserver aux acteurs la voix: elle s'appelloit infibulation, son objet étoit d'empêcher ceux que l'on haudioit d'avoir commerce avec les femmes;" DX. Tertullian, when he says that we ought 'to mortify our lusts,' expresses it by the words *fibulam carni imponere*. G. cf. Cels. vii. 25. LU. Mart. VII. lxxxi. PR. v. 378. M.

With magno understand pretio. LU. By his more wealthy ladies are signified. LU.

74. Chrysgonus was a singer, who lost his voice owing to his debaucheries.

LU. vii. 176. cf. Ath. xii. 9. R.

Hispulla; xii. 11. LU. Her niece married the younger Pliny; Ep. iv. 19.

75. 'Quintilian' was a very virtuous as well as learned man, whom Juvenal always mentions with respect. Some say that he took lessons of him in rhetoric; see next satire. G. The name here denotes 'a man of genuine worth and talent.' LU. cf. 280. Postumus was probably a man of genius. R.

Exspectas; 239. xiv. 25. Ov. A. A. iii. 749. R.

76. De qua 'by whom.' GR. Mart. VI. xxxix. R.

77. 'The choral flute-player.' LU.

Glaphyrus was a celebrated performer on the flute in the Augustan age. Mart. IV. v. Antip. Ep. 28 sq. in Brunck's An. t. ii. p. 116. R. See Mart. VI. xxxix. G.

78. 'All these grand preparations are made; and for what end? Why, that thy chaste and exemplary wife may present thee with a fac-simile of some prize-fighter.'

'Made narrow by the crowds of spectators, LU. as well as by the scaffolding erected along them, (note on 52.) from which poets recited epithalamia.' VL.

79. 'With the entire tree: recto proceras stipite laurus; Cat. lxiv. 290. GR. cf. xii. 91. R.

80. 'Under the canopy of a bedstead inlaid with tortoiseshell, *nanawites* is 'a fine meshed (vii. 40.) net to keep off gnats,' 'a musquito net.' Hor. Ep. ix. 16. cf. 89 and xi. 94 sq. VS. LU. M. Mart. IX. lx. 9. XII. lxxvii. 5. XIV. lxxvii. Anthol. iv. 32. Plut. Ant. p. 927. Varr. R. R. II. x. 8. Prop. III. xi. 45. R.

Juvenal, when he gave his friend the name of *Lentulus*, had in view the following curious anecdote. The consuls

Nobilis Euryalum mirmillonem exprimat infans.

Nupta Senatori comitata est Hippiæ Ludium  
Ad Pharon et Nilum famosaque mœnia Lagi,  
Prodigia et mores Urbis damnante Canopo.

85 Immemor illa domus et conjugis atque sororis  
Nil patriæ indulisit, plorantesque improba natos,  
Utque magis stupeas, ludos Paridemque reliquit.  
Sed quamquam in magnis opibus plumaque paterna  
Et segmentatis dormisset parvula cunis,

90 Contempsit pelagus: famam contempsit olim,  
Cujus apud molles minima est jactura cathedras.

Lentulus and Metellus (A. U. 696) were observed by all the spectators at a play, to be extremely like a second and third rate actor, then on the stage! V. Max. IX. xiv. 4. The poet insinuates with malicious archness, that Ursidius could not complain that his 'son and heir' was of less 'noble' origin than himself. *G. GR.*

81. *Mirmillo*; ii. 143 sqq. *PR.* viii. 200. *R.*

*Exprimat* is a metaphor taken from statuary. *R.* 'He is the very image of Euryalus.'

83. The 'senator' was Veiento; iv. 113. The 'gladiator,' Sergius. *LU.* iii. 185. *M.*

*Hippia*; x. 220. *R.* A similar story is told of Alcinoë and Xanthus; Parthen. *Erot.* 27. *HN.* The elopement of Hippia could not have taken place much later than the middle of Domitian's reign, about which time this Satire was composed. Paris, who is mentioned v. 87, was put to death not long after; and the pantomimic performers (here spoken of as the minions of the ladies) were ignominiously driven from the city. *G.*

*Ludius* originally was limited to the signification of 'a stage-player:' but afterwards it became the proper appellation of 'a gladiator.' *SA.* cf. 104. *Ludium* is here a spondee by *emphases*, as in xi. 20. cf. iv. 37. *R.* and iii. 76.

83. Pharos was a small island in the bay of Alexandria on which stood the celebrated light-house built by Sostratus, and accounted one of the seven wonders of the world. *LU. PR. R.*

Either 'infamous' on account of the dissolute manners which prevailed there;

as *famosus Canopus*; xv. 46. or 'famous,' *R.* as Jerusalem is called *famosa urbs*; Tac. *H.* v. 2.

Alexandria was made the seat of government when Egypt, after the dismemberment of the empire of Alexander the great, was erected into an independent kingdom by Ptolemy Lagus founder of the Macedonian dynasty. *VS. LU. Sil.* i. 196. *R.*

84. *Prodigia* (iv. 97.) *et mores*, *ἡ δὲ δούρα*. *R.* cf. 285.

'Even *Canopus*;' i. 26. *PR.*

86. 'She showed no regard.' *PR.*

87. What can mark more strongly the madness of Hippia in setting a higher value on the Circensian games than on every thing which she ought to hold most dear, and that of the Romans in being so devotedly fond of these amusements? iii. 223. x. 81. xi. 53. *LU. PR. R.*

*Paris* was a celebrated pantomimic actor, who continued a great favourite with Domitian, till the empress Domitia became enamoured of him; upon which, he was put to death. *VS.* vii. 87 sqq. *Suet.* 3. 10. *D. Cass. Mart.* XI. 14. There was another famous actor of the same name, whom Nero put to death. *Suet.* 54. *Tac. An.* xiii. 20. 22. 27. *PR.*

88. i. 159. *Ov. M.* vii. 62 sqq. *R.*

89. 'The cradle' was either (1) 'decorated with fringe.' *VS.* ii. 124. *LU. R.* Or (2) 'inlaid with tessellated wood,' or (3) 'veneered with tortoiseshell.' v. 80. *PR. R.*

91. 'The loss of reputation never gives noble ladies the slightest concern.' *T.*

These 'soft chairs' are either those in which they usually sat, or those in which

- Tyrrhenos igitur fluctus lateque sonantem  
 Pertulit Ionium constanti pectore, quamvis  
 Mutandum toties esset mare. Justa pericli  
 95 Si ratio est et honesta, timent pavidoque gelantur  
 Pectore nec tremulis possunt insistere plantis :  
 Fortem animum præstant rebus, quas turpiter audent.  
 Si jubeat conjux, durum est conscendere navim,  
 Tunc sentina gravis, tunc summus vertitur aer :  
 100 Quæ mœchum sequitur, stomacho valet. Illa maritum  
 Convomit : hæc inter nautas et prandet et errat  
 Per puppem et duos gaudet tractare rudentes.  
 Qua tamen exarsit forma, qua capta juventa est  
 Hippia ? quid vidit, propter quod Ludia dici  
 105 Sustinuit ? Nam Sergiolus jam radere guttur  
 Cœperat et secto requiem sperare lacerto.  
 Præterea multa in facie deformia, sicut

they were carried when they went out. *T. LI. FA. i. 65. PR. ix. 52. M. Mart. III. lxiii. 7. XII. xxxviii. 1.*

92. 'The Tuscan or Lower Sea.' *LU.*  
 93. 'The Ionian Sea' lies between Sicily and Crete. *LU.* As *sonantem* is masculine, *Ionium* must agree with *sinum*, as *Ionius udo romugiensis sinus Noto*, *Hor. Ep. x. 19.* or *fluctum*, *BY.* or *portum*, as the Greeks call it *ἰόνιον* viz. *ἰόνιον*. *R.* thus *Ægeus*; *Claud. Eutr. ii. 334. HK.*

94. 'So often' viz. the Tuscan, the Ionian, the Ægean. *VS.*

95. *Timent gelanturque*, 'they are frozen with fear.' *R.* See note on i. 166.

97. viii. 165. *M. cf. v. 284 sq. Plaut. M. Gl. II. v. 54 sqq. R.*

98. 'How hard it is!' ironically. *R.*

99. 'The bilge-water is intolerable: the sky turns round and round; i. e. she is sick and giddy.' *LU.*

103. 'Her flame had neither beauty nor youth to recommend him.' *LU.*

104. 'What did she see in him?' *Ludia* 'the fencer's trull.' *G.*

105. Diminutives are used as terms of endearment: *tenuo te meum palumbulum, meum passerculum*; *Apul. FE.*

Till *A. U. 464*, when *P. Ticinius Mamma* introduced barbers from Sicily,

the Romans wore their beards long, and hence are called *intonsi*, *barbati*, and *capillati*. iii. 186. iv. 103. v. 30. vi. 26. xvi. 29. *Hor. I. Od. xii. 41. II. Od. xv. 11. Tib. II. i. 34. Varr. R. R. II. xi. 10. Plin. vii. 69. Tac. An. xiv. 15.* Their chins after this were trimmed, either by shaving, or by clipping. *Plaut. Capt. II. ii. 16.* Young lads cherished their beards till the age of twenty-one, (*Ov. A. A. i. 518 sqq. Mart. II. xxxvi. 3 sqq. August. de Civ. D. iv. 1.*) when it was cut and consecrated to some deity. iii. 186. xiii. 58. *Nondum barbatus* denotes 'a boy;' 15 sq. *barba* denotes 'youth;' 215. viii. 166. *barbati* and *barbatuli* 'young men or lads,' xiii. 56. 58. who only clipped their beard, i. 25. x. 226. till manhood, or the age of forty, at which they began to shave: and this was the time of life 'little Sergius' had arrived at. *Scipio Africanus* was the first who shaved daily; afterwards depilatory applications were invented: ii. 107. *Tac. An. xiv. 15. Gell. iii. 4. Plin. vii. 59. R. FE. LU.*

106. 'From having been almost disabled by a cut in his arm, he was not without hopes of obtaining his discharge:' the sign of which was the being presented with a wooden sword. *VS. LU.*

107. 'For instance.' *R.*

- Adtritus galea mediisque in naribus ingens  
 Gibbus et acre malum semper stillantis ocelli.  
 110 Sed gladiator erat : facit hoc illos Hyacinthos ;  
 Hoc pueris patriæque, hoc prætulit illa sorori  
 Atque viro. Ferrum est, quod amant. Hic Sergius idem  
 Accepta rude cœpisset Veiento videri.  
 Quid-privata domus, quid fecerit Hippiæ, curas ?  
 115 Respice rivales Divorum ; Claudius audi  
 Quæ tulerit. Dormire virum quum senserat uxor ;  
 Ausa Palatino tegetem præferre cubili,  
 Sumere nocturnos meretrix Augusta cucullos,  
 Linquebat comite ancilla non amplius una,  
 120 Sed nigrum flavo crinem abscondente galero.

108. 'Galled with his helmet.' *M.* viii. 203. *R.*

109. 'A wen' *M.* occasioned by frequent blows. *LU.*

"And sharp rheum trickled from his blood-shot eyes." *G.*

110. 'The only recommendation he had was the being a gladiator.'

'All that is lovely.' *Hyacinthus* was beloved by *Apollo*, who accidentally killed him, and changed him into a flower of the same name. *Ov. M. x.* 162 sqq. *PR.* Thus *Prometheus* is used for 'a cunning artificer'; *iv.* 133. *R.*

112. 'Tis the steel they love.' *Faustina* the elder, wife of *M. Antoninus Pius*, *Faustina* the younger, wife of *M. Aurelius Antoninus*, and *Lucilla*, the wife of *L. Aurelius Verus*, amongst others, degraded themselves by setting their affections on gladiators. *GR. ACH.*

113. *Cf.* vii. 171. *R.* Horace uses this metaphorically, *spectatum satis, et donatum jam rude, queris, Mæcenæ, iterum antiquo me includere ludo*; *I Ep. i.* 2 sq. *PR.*

114. 'Dost thou feel concerned?' *PR.* 'Private' persons were so called as distinguished from the magistrates; *i.* 16. and, under the imperial government, from the emperors; *iv.* 66. xii. 107. *R.*

115. The emperors themselves may be called 'rivals of the Gods:' or as the word 'rivals' generally denotes 'competitors in love,' (*Ov. A. A. iii.* 563. 593. &c.) it may signify 'those who intrigued with empresses,' the emperors themselves

being called *Divi* because it was the practice to deify them after death. *VS.* *FE.*

116. 'His wife *Messalina*.' *VS. x.* 331 sqq. *Suet. Cl.* 26. 29. 36 sq. *D. Cass. ix.* 14 sqq. *Aur. Vict. Cæs. 4. R. Tac. An. xi.* 12. 26. 30. *FE. Plin. x.* 63 s. 83. *PR.*

117. 'To the imperial chamber in the palace.' *FA. LU. cf. Mart. XIV.* c. lvi. *MNS.*

'A coarse mattress.' *VS. v.* 8. *R.*

118. *Et* is omitted; see note on 65.

'The imperial harlot:' *Augusta* was the empress's title. *M.* Thus *Cleopatra* is called *meretrix regina*; *Prop. III.* xi. 39. *Plin. ix.* 35 s. 58. *R.*

'A hood' or 'calash,' which she wore to conceal her face. *LU. viii.* 145. *PR. iii.* 170. *MNS.*

119. 'She left her sleeping husband.' 116. *FLO.*

'She took but one attendant, that she might not be suspected of being a lady of rank, and that her depraved conduct might be known but to one confidante.' *SCH. Hor. II S. vii.* 53. *Suet. Ner. 26. Cal. 11. Oth. 12. PR.*

120. "Her dark hair conceal'd Beneath a yellow tirc:" not only as a more effectual disguise; but because courtezans at Rome, if nature had not favoured them with auburn tresses, wore false hair of a golden hue; since that was the favourite colour. (*cf. Mart. V. lxviii.*) This fashion was borrowed from the Greeks; and the consequence was that matrons

- Intravit calidum veteri centone lupanar  
 Et cellam vacuum atque suam. Tunc nuda papillis  
 Constitit auratis, titulum mentita Lyciscæ,  
 Ostenditque tuum, generose Britannice, ventrem.  
 125 Excepit blanda intrantes atque æra poposcit  
 Et resupina jacens multorum absorbuït ictus.  
 Mox, lenone suas jam dimittente puellas,  
 Tristis abït et, quod potuit, tamen ultima cellam  
 Clausit, adhuc ardens rigidæ tentigine vulvæ,  
 130 Et lassata viris nec dum satiata recessit  
 Obscurisque genis turpis fumoque lucernæ  
 Fœda lupanaris tulit ad pulvinar odorem.

were equally anxious to have dark hair: *vñ ÿ ÿÿ' ðx' ðlav rñds. vñ yvaina yðe vñ vñpov' òð ðñ vñs vñpðs ðvñðs vñvñ'* Menand. fr. *G. VS. SV. FE. galerus* 'a wig'; *gausape*, Pers. iv. 37. vi. 46. *Femina canitiem Germanis inficit herbis, et melior vero quaritur arte color. Femina procedit densissima crinibus emittis, proquis suis alios efficit ere suos*; Ov. A. A. iii. 163—166. cf. v. 115. xi. 164. R.

121. 'Warm from Lycisca's having but just left it'; *FA.* or 'which had nothing but the old patch-work quilt to keep it warm.' *MNS.*

'The stews' at Rome were constructed in the form of a gallery, along which were ranged, on each side, a number of contiguous cells, or little chambers; *G.* like the arrangement in the wards at Greenwich Hospital or at Bedlam.

122. 'Left vacant for her own use.' *SG.* cf. *jurat capillos esse, quos emit, suos Fabulle, numquid, Paulle, pejerat?* *naga.* Mart. VI. xii.

*Nuda*; cf. xi. 170. R. ii. 71. or *nuda papillis, as turpis genis*; 131.

123. 'She took her station.' The simple verb is used; xi. 170. Claud. Eutr. i. 95. but *prætere* is more common; i. 47. iii. 65. ix. 24. R.

'Gilded'; Juvenal is to be understood literally. The *papillæ* were covered with gold leaf, a species of ornament which is used by many of the dancing-girls and privileged courtezans of the East, to this day. *G.*

Over the door of each cell was written 'the name' and terms of the tenant; who 'stood' at the entrance, soliciting the preference of the visitors. Messalina had

probably engaged 'Lycisca' to give up her apartment, as being one that was much resorted to. *G. FA. PR. VS. LU. inscriptæ limina cellæ*; Mart. XI. xlvi. 1. Sen. Contr. i. 2. cf. viii. 168. R.

*Lycisca* is mentioned by Martial, IV. xvii. 1. PR.

124. *Matronæ nostræ ne adulteris quidem plus sui in cubiculo, quam in publico ostendunt*; Sen. de Ben. vii. 9 *fn. sub clara nuda lucerna*; Hor. II S. vii. 48. R.

Cf. ii. 145. 'The womb that gave birth to a prince of the blood.' *R. Britannicus* was the acknowledged son of Claudius by Messalina. Tac. xiii. Unless we are to take the epithet ironically on account of his mother's infamous character. *PR. LU.*

125. 'To pass the better for what she pretended to be, *LU.* she' "Allured the passers by with many a wile, And ask'd her price, and took it with a smile." *G.*

126. 'And submitted to the embraces of many visitors.'

127. 'The man who kept the stews;' which were closed at midnight: *LU.* the ninth (Pers. i. 133.) hour was the time, at which they were opened. *GR.* cf. note on. i. 127.

128. "Yet what she could, she did." *G.*  
 129. 'Still burning with the excitement of violent lust.'

130. "With strength exhausted, but unsated fires." *G.*

131. "Cheeks rank with poisonous dews, The steam of lamps." *G. nigra fornicis oblitus favilla*; Sen. in Priap. R. This line may be another instance of *ἡ δὲ δούη*.

132. *Redoles adhuc fuliginem fornicis*; Sen. Contr. i. 2 *fn. R.*



- Hippomanes carmenque loquar coctumque venenum  
 Privignoque datum? Faciunt graviora coactæ  
 135 Imperio sexus minimumque libidine peccant.  
 "Optima sed quare Cesennia teste marito?"  
 Bis quingenta dedit; tanti vocat ille pudicam,  
 Nec Veneris pharetris macer est aut lampade fervet:  
 Inde faces ardent; veniunt a dote sagittæ.

'To her imperial consort's bed.' *LU.*

133. 'ἵππομανῆς signified three things, (1) An Arcadian herb, which drives horses mad if they taste it. Theocr. ii. 48 sq. (2) A lump of flesh on the forehead of a foal just born. See note on 616. Virg. *Æ.* iv. 516 sq. *amoris veneficium*; Plin. viii. 42 s 66. (3) A humour which runs from mares. Plin. xxviii. 11 s 80. *lentum virus, quod sæpe male legere novercæ, miscueruntque herbas et non innoxia verba*; Virg. *G.* iii. 280 sqq. Ov. *A. A. I.* viii. 8. Tib. II. iv. 58. Prop. IV. v. 18. *Ælian. de Anim.* xiv. 18. *PR. R.*

'The magic spell.' Virg. *E.* viii. 64 to the end. *LU.*

'Mixed with food;' *LU.* or 'boiled down to increase its strength.' *M.* cf. Suet. *Ner.* 33. Liv. viii. 18. *PR.*

134. 'Sometimes out of incestuous love, (such as Phædra entertained for Hippolytus), sometimes out of hatred;' *PR.* or 'to remove him out of the way of their own children.' cf. 628. *M.* Virg. *G.* ii. 128. iii. 282 (quoted above;); Hor. III *Od.* xxiv. 17 sq. Ep. v. 9. Ov. *Met.* i. 147. (quoted in the note on i. 158.) Tac. *An.* xii. 2. *ἰχθὲρὰ γὰρ ἢ πικρὰ ματρεὺς εἰκρὸς τοῖς πατρὶς ἰχθίνης οὐδὲν ἠπιωτέρα.* Eur. *Alc.* 320 sq. *R.*

135. 'By the ruling principles and passions of their sex;' *LU.* or 'because the nature of their sex renders it imperative upon them so to act.'

'The least of their sins are those which arise out of lust.' *R.*

136. 'How is it then (if all you say is true) that, according to her husband's account, Cesennia is such an excellent woman?' *R.* Heiresses when they married, retained a considerable portion of their fortune, together with many slaves, at their own disposal. So that it was not mere gratitude in the husband which induced him to put up with his wife's usurpation of authority. The same was the

case among the Greeks. "Menelaus, my father," says Hermione, "presented me with a considerable dowry, to the end that I might speak with freedom!" *G.* cf. 30. 457 sqq. Plaut. *As.* I. i. 74. Menæch. V. ii. 15 sqq. Aul. III. v. 60. ὁ δυστυχὴς ἡμῶν μὲν οἱ περὶ αἰετοὺς ἐπὶ τοῦ βίου παρρησίας καὶ ἐπὶ τρυφῆν. γυναικὶ δούλῳ ζῶμεν ἄντ' ἰλιθίων. ἴσμεν ἴχθυον πρῶτα, οὐχὶ τιμὴν πάσχουμεν; σπέραν γὰρ καὶ μισθὸν γυναικίαις χολῆς. ἢ τὸν γὰρ ἀνδρῶν ἴσμεν πρὸς αὐτοὺς μίλι. οἱ μὲν γὰρ συγγνώμην ἴχθους ἀδικοῦμεν; αὐτοὶ δ' ἀδικοῦνται καὶ προσγυλαῶν ἴσμεν. ὅτι οὐκ ἴχθῆν ἀρχοῦσιν, ἀλλ' ἄρχιν ἰχθῆν ἀμειλῶσιν; ἰσπερσοῦσιν οὐδὲ ἰσ παπὸν ἴχθους. καὶ κάμνουν λήγουσιν ἰαδόντες. *Alexis* in *Ath.* xiii. 1. *πίσις, ἐπὶ γυναικῶν πλουσίας λαβόν, ἴχθυ δίσσωσαν, οὐ γυναικῶν ἴσμεν.* *Anaxandr.* in *Stob.* On the other hand, among the Scythians and Getæ, *non regit vitum dotata conjux*; Hor. III *Od.* xxiv. 19. *R.* The high-spirited barbarians of the north could not brook the idea of being dependent on their wives, and therefore would not receive any dowry with them: *apud Gothos non mulier viro, sed vir mulieri dotem assignat, ne conjux, ob magnitudinem dotis insolescens, aliquando ex placida consorte proterva evadat, atque in maritum dominari contendat.* *G.* cf. *Arist.* *Eth.* viii. 10.

137. See note on i. 92. *PR.* i. 106. ii. 117. *M.* x. 335. After the time of Augustus this constituted a senatorial fortune. cf. *LI.* on Tac. *An.* ii. 86. *R.*

'She gave him (i. e. brought with her) as her dowry.' *M.*

'For no less a consideration.'

138. Of Cupid—*altera tela arcus, altera tela faces*; Ov. *Her.* ii. 40. *SCH.*

'Not of Venus, but of Plutus.' *G.*

'Emaciated.' Virg. *E.* iii. 100 sq. *PR.* Hor. I *Od.* xiii. 8. Ep. xiv. 16. *R.*

139. *Ferus Cupido semper ardentis acuens sagittas cote cruenta*; Hor. II *Od.* viii. 14 sqq. Sil. v. 19. *R.*

140 *Libertas emitur: coram licet innuat atque  
Rescribat, vidua est, locuples quæ nupsit avaro.*

“Cur desiderio Bibulæ Sertorius ardet?”

*Si verum excutias, facies non uxor amatur.  
Tres rugæ subeant et se cutis arida laxet,*

145 *Fiant obscuro dentes oculique minores:*

“Collige sarcinulas” dicet libertus “et exi;

*Jam gravis es nobis et sæpe emungeris, exi  
Ocius et propera: sicco venit altera naso.”*

*Interea calet et regnat poscitque maritum*

150 *Pastores et ovem Canusinam ulmosque Falernas.*

*Inde is the same as a dot: SCH.*  
‘from her having a thousand golden  
charms.’

140. ‘Liberty to act as they please.’  
*Uxorem accepi, dote imperium vendidi;*  
Plaut. *Asin.* I. i. *LU.* sunt multæ in  
magnis dotibus incommoditates, sumtusque  
intolerabiles. nam quæ indotata est, ea in  
potestate est viri. dotatæ mactant et malo  
et damno viros; Aul. III. v. 58 sqq. *PR.*

‘In the husband’s presence,’ *coram  
non sine consensu marito;* Hor. III *Od.* vi.  
29 sq. *VS.* cf. i. 56 sqq. *PR.* Tib. I. ii.  
21. *Ov. Am.* I. iv. 17 sqq. II. iii. 23  
sqq. *R.*

‘She may tip the wink to her gallant.’  
*G.*

141. ‘And pen an answer to a billet-  
doux.’ *M.* cf. 234.

‘She is as good as a widow:’ *i. e.*  
‘quite as much her own mistress.’ *LU.*  
cf. 509. *R.*

142. With the following lines com-  
pare Moore’s ballad: “Believe me, if  
all those endearing young charms, &c.”

143. *Quippe forma nostra nos amatores  
colunt: hæc ubi immutata est, sum animi-  
um alio conferunt;* Ter. *Heaut.* II. iii.  
9 sqq. *LU.* ii. 138. *R.*

*Excutores* is properly ‘to search for  
something supposed to be concealed  
about the person.’ *ER. R.*

144. ‘Two or three.’ *Quam cito (me  
miserum!) laxantur corpora rugis, et  
perit, in nitido qui fuit ore, color!* *Ov.*  
A. A. iii. 73 sq. Plaut. *M.* Gl. III. i.  
45 sq. *R.*

145. ‘Her teeth,’ cf. *Ov. A. A.* iii. 197.  
*LU.* and 279 sq. Hor. II *Od.* viii. 3. *R.*

146. ‘Pack up your baggage, and  
march.’ This is a military phrase. The  
proper form of declaring a divorce was

“*Res tuas tibi habeto or agito.*” *BR.*

*Nullum divortium ratum est, nisi  
septem civibus Romanis presentibus, præter  
libertum ejus, qui divortium faciet;*  
Paulus de Div. IX. ff. *R.*

*Uxor, vade foras, aut moribus utere  
nostris;* Mart. XI. civ. 1. *SCH.* It was  
not till the sixth or seventh century after  
the foundation of Rome that divorces  
became common. The facility with which  
the parties could repudiate each other, at  
last, led to the greatest abuses. *R.* Seneca  
complained *nullam jam repudii erubescere,  
postquam illustres quædam ac nobiles fe-  
minæ non consulum numero, sed maritorum,  
annos suos computent, et ex eant matri-  
monii causa, nubant repudii;* de Ben. iii.  
16. *LU.*

147. *Emungeris*, another of the infirmi-  
ties of age, is opposed to *sicco naso* in  
the next line. *minime sputator, screator  
sum itidem minime mucidus;* Plaut. *M.*  
Gl. III. i. 52. *R.*

148. *Alteræ* ‘a younger wife.’ *LU.*

149. *Interea* ‘as long as her beauty  
lasts.’ *LU.*

‘She is fiery and imperious.’ *PR.*

‘And asks whatever she fancies, with-  
out fear of denial.’ *M.* Plaut. *Aul.* III.  
v. 24—61. Prop. III. xiii. (and xi. 31.)  
*Ov. Am.* I. x. Tib. II. iv. *R.*

150. *Canusium* in Apulia was famous  
for its breed of sheep. *LU.* *lana lauda-  
tissima Appula: oves circa Tarentum Ca-  
nusiumque summam nobilitatem habent;*  
Plin. viii. 48 s. 73. *velleribus primis  
Appulia, Parma secundis nobilis; Altinum  
tertia laudat ovis;* Mart. XIV. clv. *PR.*  
Colum. vii. 2. *R.*

‘The elms round which Falernian  
(iv. 138. *PR.* Sil. vii. 162—211. *R.*)  
vines are trained:’ Virg. *G.* i. 2. *M.*

Quantulum in hoc? pueros omnes, ergastula tota,  
 Quodque domi non est et habet vicinus, ematur.  
 Mense quidem brumæ, quo jam mercator Iason  
 Clausus et armatis obstat casa candida nautis,

155 Grandia tolluntur crystallina, maxima rursus  
 Murrhina, deinde adamas notissimus et Beronices

*stratus humi palmes viduas desiderat  
 ulmos: viii. 78. R.*

151. "Trifles these!" *G.*

*Pueros*, see note on iii. 264.

'Gangs of slaves;' *ergastulum* literally 'a work-house,' 'Bridewell;' *quindecim liberi homines populus est, quindecim servi familia, quindecim vinciti ergastulum;* *Apul. Ll. cf. xiv. 24. R.*

152. She is so covetous as to fancy *fertilior seges est alienis semper in agris, vicinamque pecus grandius uber habet;* *Ov. A. A. i. 349 sq. SCH.*

153. (1) The feast of the *Saturnalia* in December was succeeded by the *Sigillaria*, a fancy fair; where seals, and other little articles, which the Romans used to send each other as presents (*Macr. S. i. 10 extr. Gell. ii. 3. v. 4. BO. pp. 217 sq. 236 sq.*), were exposed for sale 'in white canvas booths' (*casas candidas*) erected both in other parts of the city and also against the walls in the portico of *Neptunus* (*D. Cass. liii. 27.*) so as 'to hide' the paintings with which it was adorned, and the subject of which was the *Argonautic* expedition. The handsome wife would not miss her opportunity of extorting valuable fairings from her complaisant spouse. *VS. LZ.* (2) Another interpretation is 'When the winter detains on shore the merchant (thus *Hyacinthus* and *Prometheus*, in the note on 110.) and his crew, who are equipped for starting as soon as weather will allow, but cannot yet commence their voyage (*Veget. iv. 39. Plin. ii. 47 pr. Hor. I. Od. iv. 1.*); since the cabin, white with snow or hoar-frost, shows that the reign of winter is not past.' *PR.*

154. [*Livy xxx. 26, 1. ED.*]

155. 'Are taken from the merchant's;' *GR.* or 'are wheedled out of the husband.' *LZ.*

The word *vasa* is understood: their being *grandia* and *maxima* would of course enhance their price. *Non alibi crystallus reperitur, quam ubi maxima hiberna nives rigent et glacies, unde et nomen Græci dederunt (αερίων λίθες, GRÆ.*

*on Flor. iv. iii. 76); in deliciis feminarum aliquibus de causis præcipuum habent locum crystallina et murrhina, rigidi potus utraque;* *Plin. xxxvii. 2 s 10, 11. Prop. II. xviii. 60. IV. iii. 52. PR. R. Mart. III. lxxxii. 25.*

156. Pliny says that these vases were first introduced by Pompey after his victory over Mithridates: *eadem victoria primum in urbem murrhina induxit; primusque Pompeius sex pocula ex eo triumpho Capitolino Jovi dicavit, quæ protenus ad hominum usum transiit; excrescitque indies ejus rei luxus;* *xxxvii. 2. 7 sq. Propertius*, who had undoubtedly seen them, says *murrhaque in Parthis pocula cocta focis;* *IV. v. 26. III. x. 22.* This seems a very good description of what we call porcelain: *JS.* but Pliny, who could not be ignorant of it, adds *Oriens murrhina mittit: inveniuntur enim ibi in pluribus locis, nec insignibus, maxime Parthici regni; præcipuum tamen in Carmania.* It is manifest that Pliny takes them for gems: and so he elsewhere terms them, *xxxiii. 2.* in which he is followed by *Martial, XIV. cxiii. XIII. cvii.* and others. The districts he mentions still afford a gem that answers, in some measure, to his description: it is a species of agate. *G. FA. Suet. Aug. 71. R.* The variety of conflicting accounts and opinions can hardly be reconciled without supposing two sorts of these vases; one artificial 'the porcelain,' the other a natural production. I have had in my possession a mineral, which bears the name of 'porcelain jasper,' (*Chinesischer Speckstein;* *Veltheim.*) but I do not know where it is chiefly found.

*Adamas;* *Plin. xxxvii. 4. PR.*

This *Beronice* was the daughter of *Herod* (*Acts xii.*) *Agrippa the elder* (who was son of *Aristobulus* and another *Beronice*, and grandson of *Herod the great*); he had two other daughters, *Mariamne*, and *Drusilla* (the wife of *Felix, Acts xxiv. 24.*) and one son, the *Agrippa* here mentioned. *Acts xxv. 13. 23. xxvi.* The princess was more celebrated for her

- In digito factus pretiosior : hunc dedit olim  
 Barbarus incestæ, dedit hunc Agrippa sorori,  
 Observant ubi festa mero pede sabbata reges  
 160 Et vetus indulget senibus clementia porcis.  
 "Nullane de tantis gregibus tibi digna videtur?"  
 Sit formosa, decens, dives, fecunda, vetustos  
 Porticibus disponat avos, intactior omni  
 Crinibus effusis bellum dirimente Sabina :  
 165 (Rara avis in terris nigroque simillima cycno)  
 Quis feret uxorem, cui constant omnia? Malo,  
 Malo Venusinam, quam te, CORNELIA MATER

beauty than for her virtue. Titus fell in love with her, and promised her marriage; but, being apprehensive of an insurrection, *dimisit invitam invitam*. The incidents which made this ring so valuable mark the capricious and profligate extravagance which characterized the ladies of Juvenal's time. *G. R. PR.*

158. *Barbarus* (iii. 66.) *Agrippa dedit incestæ* (iv. 9.) *sorori*. cf. Joseph. A. J. x. p. 673. *PR. R.*

159. *Berouice* presented herself at Jerusalem, barefoot and with her head shorn, to perform her vows on the restoration of her health. *Joa. B. J.* ii. 16. *Hegesip. B. J.* ii. *FA.* See *Exod.* iii. 5 sqq. *PR.* This custom is now practised in the Jewish synagogues on particular days. *M. cf.* 525. *Suet. Aug.* 100. *CAS.*

*Cf. Tac. H. v. init. Just. xxxvi. Pers. v. 184. PR.* Juvenal, in his ignorance of the Jewish ritual, has confounded 'sabbaths' with fasts. *Call. H. in Cer. 125. SP. xiv. 96. Æl. V. H. xii. 35. R.*

160. 'Long established.' *Levit. xi. 7. LU.*

Not that more indulgence was shown to 'old swine' than to young ones; but because all hogs, being spared, lived to be old. Hence Augustus said: "*Melius est Heredis porcum esse quam filium.*" *cf. xiv. 98. R.*

161. 'Herds' of women. He had just been talking of herds of swine. *SCH. cf. 175. R.*

162. All these excellencies will but generate pride: beauty, for instance, see *Ov. F. i. 429.* riches, *v. 457 sqq.* fruitfulness, *172 sqq.* nobility and chastity, *167 sqq.* 'Beautiful, graceful:' *pulcor at decens*; *Suet. Dom. 18. R.* The latter is a frequent epithet of Venus and the

Graces. *Hor. I Od. iv. 9. xviii. 6. JN. Uxor tibi sit puella, qualem votis vix petat improbis maritus, dives, nobilis, erudita, casta*; *Mart. XII. xcviii. 1-3.*

163. It was their custom to adorn the porticoes and galleries of their mansions with the statues of their ancestors. *LU. viii. 1. PR.* It may also allude to the pictures of triumphant generals in the public porticoes. *VS.*

'More chaste,' *i. e.* 'never approached by any but a husband:' *uxor quæ mille procos intacta fugaret*; *Stat. S. III. v. 1 sqq. HK. intactæ Sabinæ*; *Prop. II. vi. 21. cf. Hor. I Od. vii. 5. III Od. xi. 10. I S. ii. 54. Virg. Æ. i. 345. Calp. ii. 1. Eur. Hip. 1044. R.*

164. *Sabinæ mulieres, quarum ex injuria bellum ortum erut, crinibus passis, . . . dirimere infestas acies, &c.* *Liv. i. 13. LU. Ov. F. iii. 201 sqq. PR.*

'The war' between Romulus and Tatius. *VS.*

The Sabines were a people of uncorrupted morals. *iii. 169. PR. x. 299. xiv. 180. Mart. I. lxiii. 1. IX. xli. 5. Liv. i. 18. Ov. M. xiv. 797. Am. I. viii. 39 sq. II. iv. 15. III. viii. 61. Hor. Ep. ii. 39 sqq. II Ep. i. 25. R.*

165. *Pers. i. 46. PR. cf. vii. 202. R.* "A faultless monster, which the world ne'er saw;" *Sheffield, Essay on Poetry, 233.*

166. 'Who will tolerate?' *30. Si qua vales apte nubere, nube pari*; *Ov. Her. ix. 32. εὖ κατὰ εὐνοίαν* *Suid. Plut. t. ii. p. 13. v. Callim. Ep. xxxvii. in Br. An. t. i. p. 470. R.*

*Constare* 'to be at one and the same time.' *cf. Virg. Æ. iii. 518. SV.*

167. 'A Venusian rustic.' *cf. i. 51. PR.*

- GRACCHORUM, si cum magnis virtutibus affers  
 Grande supercilium et numeras in dote triumphos.  
 170 Tolle tuum, precor, Hannibalem victumque Syphacem  
 In castris et cum tota Carthagine migra.  
 "Parce, precor, Pæan, et tu, Dea, pone sagittas;  
 Nil pueri faciunt, ipsam configite matrem!"  
 Amphion clamat: sed Pæan contrahit arcum.  
 175 Extulit ergo greges natorum ipsumque parentem,  
 Dum sibi nobilior Latonæ gente videtur  
 Atque eadem scrofa Niobe-fecundior alba.

This *Cornelia* was the daughter of P. Corn. Scipio Africanus, and the wife of Ti. Sempronius Gracchus, by whom she had twelve children. Plutarch (in his life of the Gracchi, cf. ii.24.) says she was fond of boasting of her father's victories over Hannibal and Syphax. So great was her haughtiness, that when King Ptolemy made her an offer, after the death of her husband, she was seriously offended and rejected the alliance with the utmost scorn. A brazen statue was erected to her memory in the public portico of Metellus with the above inscription; Plin. xxxiv. 6. *Gracchorum eloquentiæ multum contulisse accepimus Corneliam matrem, cujus doctissimus sermo in posteros quoque est epistolis traditus*; Quint. i. 1. PR. V. Max. IV. iv. 1. vi. 1. Sen. Cons. ad Marc. 16. Cic. Brut. 27. She was not the only disdainful dame of the Cornelian house. Prop. IV. xi. R.

169. *Supercilium*; ii. 15. v. 62. R.

'If the triumphs of your house are to reckon as a dowry,' cf. *libertas emitur*, 140. *LU*.

170. Scipio, with the aid of Masinissa, routed Asdrubal and Syphax, (who was afterwards led by the Roman general in triumph,) and burnt both their camps in one night. Flor. ii. 6. PR. Liv. xxx. 5. 11. 13. 17. Sil. xvii. 88 sqq. R.

171. Carthage was destroyed by Scipio Æmilianus, (Liv. li. PR.) who married *Cornelia's* daughter *Sempronia*. R.

Cf. 146. R. "Prithee tramp!" Boileau has imitated this passage very happily: "Ainsi donc au plutôt délogeant de ces lieux, Altes, princesses, allez avec tous vos aïeux, Sur le pompeux débris des lances Espagnoles, Coucher, si vous voulez, aux champs de Carisoles;" Sat. x. 479. G.

172. Niobe, the daughter of Tantalus,

and wife of Amphion, the king of Thebes so celebrated for his minstrelsy, (Plin. vii. 56. Hor. A. P. 394. PR. proud of her numerous progeny, insulted *Latona*; who was signally avenged by her divine offspring, for Apollo slew all the sons and Diana all the daughters of the Phrygian princess. Ov. M. vi. 146 sqq. *LU*. Cic. T. Q. iii. 63. Hor. IV Od. vi. 1 sqq. PR. Hom. 11. Ω 602 sqq. Schol. Eur. Ph. 160 sqq. R. Apollod. III. v. 6. HY.

*Pæan* from *παῖος*, or *παῖον εἰς δῖος*, Macr. S. i. 17. PR.

173. 'No wrong.' GRÆ. *crimina quo parvi cadem potuere mereri?* Luc. ii. 108. VS.

'The mother, whose haughtiness I know, from sad experience, to be most insufferable; and in mitigation of whose punishment I have nothing to allege.' cf. 169. 181 sqq. *DI*.

174. "Apollo bends his bow." G.

175. 'She had to bury.' i. 72. PR.

'The herd.' 161. The exact number is very doubtful: Gell. xx. 7. PR. Æl. V. H. xii. 36. *LU*.

*Amphion* destroyed himself. Ov. 271. *SCH*.

176. "Niki *Tantalus auctor*; . . . *Pleiadum soror est genetrix mihi*; *maximus Atlas est avus*; . . . *Jupiter alter avus*; . . . *nescio quoque audete satam Titanida Cæo Latonam præferre mihi*;" Ov. 172 &c. PR.

177. This 'famous white sow' (xii. 73 sq. R.) was found by Æneas near Lavinium, on the spot where *Alba* was afterwards built. VS. Ridiculous as the incident is, it makes a conspicuous figure in the Æneid, (iii. 390 sqq. *LU*. and viii. 43 sqq. *M*.) where it is given with wonderful gravity. (Cf. *Dionys*. i. PR.)

- Quæ tanti gravitas, quæ forma, ut se tibi semper  
Imputet? Hujus enim rari summique voluptas  
180 Nulla boni, quoties animo corrupta superbo  
Plus aloes, quam mellis habet. Quis deditus autem  
Usque adeo est, ut non illam, quam laudibus effert,  
Horreat inque die septenis oderit horis?  
Quædam parva quidem; sed non toleranda maritis.  
185 Nam quid rancidius, quam quod se non putat ulla  
Formosam, nisi quæ de Tusca Græcula facta est?  
De Sulmonensi mera Cecropis? Omnia Græce,  
† Quum sit turpe magis nostris nescire Latine.†  
Hoc sermone pavent, hoc iram, gaudia, curas,  
190 Hoc cuncta effundunt animi secreta. Quid ultra?  
Concumbunt Græce. Dones tamen ista puellis:  
Tune etiam, quam sextus et octogesimus annus  
Pulsat, adhuc Græce? Non est hic sermo pudicus  
In vetula. Quoties lascivum intervenit illud

Juvenal disregarded the anachronism and introduces 'the sow' merely to vex Domitian, who, being much attached to Alba and interested in its glory, might be mortified at having this idle story so often put forward in a ridiculous light. *OW. G.*

178. *Gravitas* 'propriety of conduct;' *si te delectat gravitas, Lucretia toto sis licet usque die;* Mart. XII. civ. 21 sq.

179. *Imputet*; v. 14. *R.* 'To make out that you are greatly indebted to her, for her condescending so far as to become your wife.' *M.*

180. With *nulla* understand *est*. *PR.* *Corrupta*, 'entirely spoilt.'

181. 'More of bitterness than sweetness.' *VS. Plin. xxvii. 4. PR. Amor et melle et felle est fecundissimus;* Plaut. *Cist. I. i. 71. R. Claud. Nupt. H. et M. 69 sq. K.*

'So devotedly uxorious.' *LU. 206. R.*

183. 'Seven hours a day,' i. e. 'more than half his time.' *LU. Pers. iii. 4. PR.*

184. Understand *vitia sunt*. *R.*

185. 'More nauseous.' *G. Pers. i. 33. LU. xi. 135. Plin. xxii. 22 estr. R.*

186. The Roman ladies were guilty of copiously interlarding their vernacular tongue with Greek words: a piece of affectation similar to that with which the British fair have been charged, of introducing French phrases upon all occasions. *M.*

'A Greek demoiselle:' contemptuously. *PR. iii. 58. R.*

187. The inhabitants of Sulmo, a town of Pelignum, (the birthplace of Ovid, *LU.*) spoke a provincial Latin dialect: the Cecropians, (ii. 92.) or people of Athens, made use of the purest and most elegant Greek. *R.*

188. 'Our countrywomen would blush to betray ignorance of Greek: they ought rather to feel ashamed that they know so little of their native language.' *ipsum Latine loqui est illud quidem in magna laude ponendum; sed non tam sua sponte, quam quod est a plerisque neglectum, non enim tam præclarum est scire Latine, quam turpe nescire: neque tam id mihi oratoris boni, quam civis Romani proprium videtur;* Cic. *Brut. 37. FA.* The verse is probably spurious, and is omitted in some mss. *B.*

189. 'They express their fears.' *FA.*

190. 'Nay more.' *R.*

191. 'You may excuse such fooleries in girls.' *LU.*

192. *Senectus pulsat;* Sidon. *Ap. Ep. v. 9. Carm. ii. Stat. Th. iv. 477. R.*

'What? thou too whom more than four-score winters have buffeted and battered!' Compare also *densis ictibus pulsat;* Virg. *Æ. v. 459 sq. Hor. I Od. iv. 13.*

- 195 ΖΩΗ ΚΑΙ ΨΥΧΗ? Modo sub lodice relictis  
 Uteris in turba. Quod enim non excitet inguen  
 Vox blanda et nequam? digitos habet. Ut tamen omnes  
 Subsident pennæ, dicas hæc mollius Hæmo  
 Quamquam et Carpophoro; facies tua computat annos.
- 200 Si tibi legitimis pactam junctamque tabellis  
 Non es amaturus, ducendi nulla videtur  
 Causa; nec est, quare cœnam et mustacea perdas,  
 Labente officio, crudis donanda; nec illud,  
 Quod prima pro nocte datur, quum lance beata
- 205 Dacicus et scripto radiat Germanicus auro.

195. *Cum tibi non Ephesos, nec sit Rhodos, aut Mitylene, sed domus in vico, Lælia, patricio, ΖΩΗ ΚΑΙ ΨΥΧΗ lascivum congeris usque, proh pudor! Hersilia civis et Egeriæ; Mart. X. lxxviii. PR.*

'Under the counterpane.' Mart. XIV. cxlviii. PR. cf. vii. 66.

With *relictis* understand *verbis*. LU.

196. 'In company.' VS. Ov. Am. III. xiv. 7 sqq. R.

'What passion would not the endearing and wanton expression excite.' Pers. i. 20 sq. LU. Mart. XII. xcvi. 8. *Nec blandæ voces cessent nec improba verba; Ov. A. A. iii. 795 sq. R.*

197. *Nequam; cf. Gell. vii. 11. from Cic. Phil. vii. PR.*

*Digitos habet* 'it is as bad as the touch.' M.

Et would make the construction easier: the sense is plain: 'Yet Cupid's wings would droop, however soft your tones and words; your wrinkles tell your age.' 651. x. 249. *Tu licet et manibus blandis et vocibus inates; contra te facies imperiosa tua est; Mart. VI. xxiii. 3 sq. R.*

*Hæmus* and *Carpophorus* were actors who excelled in female characters from the softness of their voices. PR. iii. 99. M.

200. Juvenal now reduces *Ursidius* to a dilemma; 'you must either love your future wife or not; if you do, you will be led a life of slavery and misery; if you do not, marriage will not augment your happiness, and you are incurring a great expense for nothing.' BRI.

*Tabulæ; ii. 119. R. see note on v. 25.*

201. 'For taking to yourself a wife.' R.

202. 'Bride-cakes, which were distributed among the guests at their breaking up. VS. *Mustaceos sic factio: farine*

*siliginea modium unum musto conspergito; anisum, cuminum, adipis p. ii. casi libram, et de virga lauri deradito, eodem addito; et ubi defixeris, lauri folia subtus addito, quum coques; Cato R. R. 121. Cic. Att. v. 20. PR. Plin. xv. 30. R.*

203. 'Which you will have to distribute among your friends, (who have done you the honour of waiting upon you at your wedding-feast,) before they have half digested what they have already crammed.' VS. PR. cf. Mart. XIV. PTR. iv. 20 extr. R.

204. A considerable sum of money was put into a plate, and presented by the bridegroom to the bride on the wedding-night as a sort of purchase of her person. VS. This custom was not peculiar to Rome; it obtained among the Greeks (*ἑδωκον δωρον*) likewise, as among the Jews, and is found among many eastern nations. (Parkh. Heb. Lex. דָּוָר, No. 3.) It also prevailed under the name of *morgengabe*, or 'morning present,' over a great part of the North of Europe (*morganatica*; Legg. Longobard.) where some faint traces of it are still to be found: and something of the kind was customary in many parts of England, and perhaps is so still, under the name of 'dow-purse.' BR. PL. M. G.

*Beatae; i. 39. R.*

205. Juvenal enjoyed this allusion (see note on 177.) to Domitian's boasted victories in the Dacian war, which was one of the most dishonourable circumstances of his reign. He aspired to the conduct of it in person; and, as might have been anticipated, his cowardice kept him aloof from danger, and his voluptuousness ruined the discipline of the

- Si tibi simplicitas uxoria, deditus uni  
 Est animus; submitte caput cervice parata  
 Ferre jugum: nullam invenies, quæ parcat amanti.  
 Ardeat ipsa licet, tormentis gaudet amantis  
 210 Et spoliis. Igitur longe minus utilis illi *1.5 longe damnosi*  
 Uxor, quisquis erit bonus optandusque maritus.  
 Nil umquam invita donabis conjuge: vendes  
 Hac obstante nihil: nihil, hæc si nolet, emetur.  
 Hæc dabit affectus: ille excludetur amicus  
 215 Jam senior, cujus barbam tua janua vidit.  
 Testandi quum sit lenonibus atque lanistis  
 Libertas et juris idem contingat arenæ;  
 Non unus tibi rivalis dictabitur heres.  
 "Pone crucem servo." "Meruit quo crimine servus

camp: thus every thing went on ill under his auspices. Happily for the army, he left it at last, having previously despatched his laurelled letters to Rome; where the obsequious senate decreed that medals should be struck, and statues raised to commemorate his success; and that he should come among them at all times in triumphal robes. *G. LU. Suet. Dom. 2. 6. 13. Tac. Agr. 39 sqq. Mart. II. ii. VIII. xxvi. Irv. Stat. S. I. i. ii. 180 sq. IV. i. 2. ii. 66 sq. R.*

Understand *numus*, which took its name from the person represented thereon, as *Philippus* and *Darius*; *Auson. Ep. v. and xvi. Jacobus, Louis d'or, Napoleon, &c. R.* Having never met with any medal of *Domitian* with these titles, which are common on *Trajan's* coins, I rather think the latter are here meant, and, consequently, that the satire was not written till *Trajan's* reign. *ACH. See CAR, L. ix. p. 215.* *Martial* dedicates his eighth book, *Imp. Cæs. Aug. Germanico Dacica. G.*

'On the legend of the gold.' *ACH. Scriptus æterno Jupiter auro; Mart. XI. v. 3. cf. xiv. 291. R.*

206. 'If you are so very simple as to devote your whole soul to your wife, and to her alone.' *φιλογυνία* *Cic. T. Q. iv. 11. BRI.*

*Uxorius*; (cf. 181.) *Virg. Æ. iv. 266. Hor. I Od. ii. 20. R.*

207. See note on 43. *M.* Love is often compared to a 'yoke:' *xiii. 22.*

*Hor. I Od. xxxiii. I2. xxxv. 28. II Od. v. 1. R.*

209. 'However much a woman may love a man, still she delights to torment him and to fleece him.' *VS.*

210. *Amica spoliatrix*; *Mart. IV. xxix. 5. SCH. cf. 149 sqq. R.*

'Less useful' (by the figure *χαρσι-τιομηδς*) for 'more pernicious:' see note on *ἀχαριστος* *Her. iii. 81.*

211. 'The better and kinder her husband, the more does she impose on him and abuse his good-nature:' *PR.* so that good honest men get the worst off. *M.*

212. Cf. *Plaut. Men. I. ii. 5 sqq. R.*

214. 'She will prescribe to you, whom you are to like and whom you are to dislike.' *M.*

'Will be shut out' of your house. *LU. Ov. A. A. iii. 587 sq.*

215. 'Whose beard:' see note on 105. *R.*

216. 'While pimps, fencing-masters, (iii. 158. *PR.*) and even prize-fighters' "Have power to will their fortunes as they please, She dictates thine, and imprudently dares To name thy very rivals for thy heirs." *G.*

217. 'The arena,' (ii. 144. *PR.*) for 'the combatants in the amphitheatre.' *LU.*

218. See 115. Literally 'persons living on the opposite banks of the same river.' *SCH.*

219. A pithy dialogue now follows, showing the high hand with which she carries her arbitrary measures.



- 220 *Supplicium? Quis testis adest? Quis detulit? Audi; Nulla umquam de morte hominis cunctatio longa est.*  
 "O demens, ita servus homo est? Nil fecerit, esto:  
 Hoc volo, sic jubeo, sit pro ratione voluntas."  
 Imperat ergo viro; sed mox hæc regna relinquit
- 225 *Permutatque domos et flamea conterit: inde Advolat et spreti repetit vestigia lecti. Ornatas paulo ante fores, pendentia linquit Vela domus et adhuc virides in limine ramos. Sic crescit numerus; sic fiunt octo mariti*
- 230 *Quinque per auctumnos: titulo res digna sepulcri.*

Crucifixion, as is well known, was the peculiar punishment of slaves, *LI.* and the lowest malefactors. cf. Cic. *Verr.* v. 6. *R.* (xiii. 105. Sen. *Cons. ad Marc.* 20. *de V. B.* 19.) It was abolished by Constantine on his conversion. *PR.*

The husband mildly ventures to suggest, that it might be humane, at least, to have legal evidence of the culprit's guilt. *BR.* 'What is the charge? What is the evidence? Who laid the information?' *LU.* cf. 552. x. 69 sq. The following piece of advice is among D. Cato's wise sayings: *nil temere uxori de servis crede querenti*; *Dist.* iv. 45. *R.*

220. 'Hear all there is to be said,' or 'what he has to say for himself.' *R. audi alteram partem.*

221. Among the Romans the execution of offenders was delayed, by decrees of the senate, for ten days. *PR. Potest enim pœna dilata exigi, non potest exacta revocari*; Senec. *LU. de vita et spiritu hominis laturum sententiam diu multumque cunctari oportere, nec præcipiti studio, ubi irrevocabile sit factum, agitari*; Amm. Marcell. But this humane sentiment was anticipated by the Grecian legislator: νόμος ἄλλος πρὸ πάντων. μὴ μίαν μόνον ἡμέραν κρίνεις ἀλλὰ πολλὰς. Plat. *Ap. Socr. G.*

222. 'Thou driveller! So, a slave is a man!' *M. Servi sunt, imo homines; servi sunt, imo conserui; et ex iisdem tecum elementis constant alunturque, atque spiritum eundem ab eodem principio carpunt, &c.* Macr. *S. i.* 11. Sen. *Ep.* 47. *PR.* cf. xiv. 16 sq. Flor. iii. 20. *R.*

224. 'Even this absolute tyranny will not long content her wanton caprices: but she abdicates her despotic sway, where her word was a law, and sallies

forth in search of new conquests.' *M* cf. Prop. II. xvi. 28. IV. vii. 50. Cic. *ad Div.* IX. xviii. n. 6. *R.* See also Pope *Mor. Ess.* ep. ii. 217 sqq.

225. 'And by her frequent wedding wears out her bridal veil.' *VS.* ii. 124 *PR.*

226. 'Returns to her first husband. *LU.*

227. 'Before the expiration of the last honey moon.' See 79. *PR.* and 52. *M.*

228. In the interior of their house they had few doors; the entrances to the apartments were closed by hangings of tapestry; ix. 105. Poll. x. 32. *R.*

229. See 146. 'Eight husbands in five years.' *Julia lex ex quo venata est, curt non plus tricesima lux est, et nubit decim jam Thelesina viro. quæ nubit toties non nubit; adultera lege est*; Mart. VI. vi *inscripsit tumulo septem celebrata virorum se fecisse Chloë: quid pote simplicius* *Id.* IX. xvi. *PR.* In the former epigram there would be little point unless *lege* is taken to mean 'not indeed according to the letter of the law, but unquestionably according to the spirit of it.' As the *der* vise told the king of Tartary that he ought not to consider the mansion which had experienced such a succession of occupants in the light of a palace, as it was to all intents and purposes no better than a caravansary. Hor. II. S. ii. 129 sqq.

230. As to the latter epigram it may be observed that, although it was customary for ladies to have their husbands names recorded on their monuments, yet virtuous matrons prided themselves on having been the wife of but one man and would naturally wish to have this honorable distinction specified on their

- Desperanda tibi salva concordia socru.  
 Illa docet spoliis nudi gaudere mariti;  
 Illa docet, missis a corruptore tabellis,  
 Nil rude nec simplex rescribere: decipit illa  
 235 Custodes aut ære domat: tunc corpore sano  
 Advocat Archigenen onerosaque pallia jactat.  
 Abditus interea latet et secretus adulter,  
 Impatiensque moræ pavet et præputia ducit.  
 Scilicet exspectas, ut tradat mater honestos  
 240 Atque alios mores, quam quos habet? Utile porro  
 Filiolam turpi vetulæ producere turpem.  
 Nulla fere causa est, in qua non femina litem  
 Moverit. Accusat Manilia, si rea non est.

tomb: in lapide huic uni nupta fuisse leger; Prop. IV. xi. 36. and again; *Alia, tu fac temens unum, nos imitata virum*; Id. 68. This passage then is a bitter, perhaps an overcharged, sarcasm on the wives of his time, who were so lost to all sense of decorum, as to be nothing loath to have their incontinence blazoned on their tombstones; R. G. just in the same way, as Chloë was of such brazen effrontery, that she would not have cared if her epitaph (*titulus*) had not only enumerated her husbands, but also stated the fact that she had been instrumental to their deaths.

231. *Salva* 'as long as she lives.' SCH.

232. See 149. 210. R. and note on *parentes*, 13.

"With savage joy, to fleece A bankrupt spouse." G.

233. 'By the seducer.' cf. 277 sq. xiv. 25—30. and the quotation from Lucian at 434 sqq. R. *scriptæ tabellæ*; Ov. A. A. iii. 621 sqq.

234. 'To write back.' 141. R.

235. 'The spies set on her daughter's conduct by the suspicious husband.' PR. M. cf. Ov. A. A. iii. 601 sqq. 611 sqq. 652 sqq. LU. See also 357 sq. R.

'Though her daughter is perfectly well: fallax egrotat; Ov. A. A. iii. 641 sqq. LU.

236. 'She calls in Archigenes: a first-rate physician in the reigns of Domitian, Nerva, and Trajan. VS. LU. xiii. 98. xiv. 252. He was a native of Apamea in Syria, and the author of many medical works. By Archigenes here is meant any

medical man; as by Heliodorus, 373. BO. The mother's object is to get her son-in-law removed from his wife's room, on the pretence of keeping her quite quiet. R. It may be thought that the lover was to be introduced in a doctor's disguise. VS. Our author perhaps hints at the immorality of the physicians themselves, as being either principals or accessories in the crime. Plin. xxix. 1 Mart. XI. lxxii. HN.

'Tosses off the bed-clothes as too heavy.' LU. Ov. Am. I. ii. 2. Her. xxi. 169 sq. Prop. IV. iii. 31. viii. 87. cf. Plaut. Truc. II. v. 26. R.

238. 'Is all in a tremor.' *Lætusque per artus horror* iii; Stat. Th. i. 493 sq. *spesque audaxque una metus et fiducia pallens: nil fixum cordi: pugnant eaire paventque: concurrunt summos animosum frigus in artus*; Id. vi. 393 sqq. *it membris gelidus sudor: lætoque pavore promissa evolvit*; Sil. iii. 215 sq. xvi. 432. H.

239. Cf. xiv. 25 sqq. R.

'Do you expect forsooth?' 75. ii. 104. R.

240. 'Lucrative: the old beldame makes money by it. R.

241. 'To bring forth;' viii. 271. Cic. Verr. i. 12. Sil. i. 112. or 'to bring up;' xiv. 228. Plaut. Asin. III. i. 40. Bac. III. iii. 51. R. or 'to prostitute.' VS.

*Κανὸν ὑδάματος κωνδν ἄνθ.* LU.

242. 'Where a woman has not a finger in the pie.'

243. 'If she be not defendant, she will be plaintiff.' M.

*Manilia*. There was a common woman of this name, who was prosecuted

- Componunt ipsæ per se formantque libellos,  
 245 Principium atque locos Celso dictare paratæ.  
 Endromidas Tyrias et femineum ceroma  
 Quis nescit? Vel quis non vidit vulnera pali?  
 Quem cavat adsiduis sudibus scutoque lacescit  
 Atque omnes implet numeros, dignissima prorsus  
 250 Florali matrona tuba; nisi si quid in illo

for wounding a magistrate with a stone: Gell. iv. 14. PR. V. Max. viii. 3. *adras adinodras nai wosvynalavê ter*: Alex. quoted at 136. R.

244. 'They draw up and frame indictments without any help from the attorney.' LU. In our civil-law courts the term *libellus* is still in use, and answers to 'a declaration' at common law, which contains the complaint. M.

245. 'Both the exordium and the topics to be used;' LU. or 'the title and section of the law on which the stress of the action rests:' PL. 'both chapter and verse,' as we say.

A. Corn. Celsus, who died in the reign of Tiberius, left behind him seven books of Institutes. VS. He also wrote both on rural and military affairs: but he is best known as a physician. Quint. XII. ult. PR. It is customary with our author to give the name of some well-known professor of a former age to some contemporary master of the art. G. There was also a P. Juventius Celsus, who was prætor (A.U. 854) under Trajan, and consul for the second time (A.U. 882) under Hadrian. He was an eminent lawyer, and wrote Commentaries, and Books of Letters, Digests, and Questions. His father bore the same name, and is occasionally mentioned in the Digests. GR. HK. R.

'To dictate' as a master to his scholar. R. cf. v. 122.

246. Cf. i. 23. iii. 68. 103. T. SA. Out of vanity they had these rugs lined with purple silk. FE. i. 27. PR. iii. 283. R.

From the epithet *femineum*, we may suppose that they used a more delicate unguent than the common gladiators.

247. *Antiqui ad palos exercebant tirones: scuta de vimine in modum cratium corrotundata terebant, ita ut duplum pondus cratis haberet, quam scutum publicum habere consuevit: iidemque clavas ligneas, dupli æque ponderis, pro gladiis tironibus*

*dabant. palorum autem usus non solum militibus, sed etiam gladiis toribus plurimum prodest. a singulis tironibus singuli pali defigebantur in terram, ita ut utare non possent et sex pedibus eminent. contra illum palum, tamquam contra adversarium, tiro cum crate illa et clava velut cum gladio se exercebat et scuto; ut nunc quasi caput aut faciem peteret: in qua meditatione servabatur illa cautela, ut ita tiro ad inferendum vulnus insurgeret, ne qua parte ipse pateret ad plagam; Veget. i. 11. LU. R.*

The words *sudes* 'stakes' (iv. 128.) and *rudes* 'wooden foils' are sometimes confounded. Probably *rudibus* is the correct reading here. SV. LI. *vibrare sudem*; Sil. viii. 554. i. 321. cf. Liv. xl. 6. 9. [xxvi. 51, f. ED.] Ov. A. A. iii. 515. Veget. ii. 43. Prop. VI. i. 29. *vsectes*; Veget. i. 9. *valofnas saxius*. Xen. Cyr. ii. 3. 17 sq. R. Ov. F. ii. 367. H.

249. 'Goes through all the movements of the exercise,' M. or 'performs the whole exercise with precision at the word of command.' LU. cf. Plin. Ep. ix. 38. Pan. 71. Cic. Div. i. 13. R.

250. 'The trumpet which assembled (iii. 34 sq.) the courtzans at the festival of Flora.' Lactant. i. 20. LU. Pers. v. 178. Ov. F. v. 183—378. PR. V. Max. II. x. 8. Sen. Ep. 97. Plin. xviii. 29. Varr. L. L. iv. 10. vi. 3. R. see also x. 214. Virg. Æ. v. 113. LI.

The *Floralia* were first sanctioned by the government in the consulship of Claudius Cenchus, and Sempronius Tuditanus, (A. U. 513.) out of the fines then exacted for trespasses on the grounds belonging to the people: (this is Ovid's story:) even then, they were only occasional; but about eighteen years afterwards, on account of the unfavourable spring, the senate decreed that they should be celebrated annually, as the most effectual method to propitiate the goddess of the season. They probably had their rise in a very remote age, and, like the

Pectore plus agitat veræque paratur arenæ.  
 Quem præstare potest mulier galeata pudorem,  
 Quæ fugit a sexu? Vires amat. Hæc tamen ipsa  
 Vir nollet fieri: nam quantula nostra voluptas?

255 Quale decus rerum si conjugis auctio fiat?

Balteus et manicæ et cristæ crurisque sinistri

*Lupercalia*, were the uncouth expressions of gratitude of a rude and barbarous race, handed down by tradition, adopted by a people as yet but little refined, and finally, degenerating into licentiousness amidst the general corruption of manners. These games were celebrated on the last day of April, and the first and second day of May; and with an indecency hardly credible amongst civilized people. The lowest women appeared upon the stage, and exhibited a variety of obscene dances, feats of agility, &c. These miserable wretches assembled at the sound of a trumpet; and the leader of this immodest band must have certainly required all the impudence, and all the profligacy, which Juvenal sees in his female fencer. The people claimed a privilege of calling upon them, to strip themselves; which was regularly done with immense applause! Val. Maximus says, that when Cato once happened to be present at these games, the spectators were ashamed to call upon the ladies as usual. Cato, who seems to have expected it, asked his friend Favorinus, why they delayed; and was answered, out of respect to him; upon which he immediately left the theatre, to the great joy of the people, who proceeded to indemnify themselves for their reluctant forbearance. Martial has an epigram on this anecdote, in which he puts a very pertinent question: "Why," says he to Cato, "since you knew the nature of these games, did you go into the theatre? was it merely that you might come out again?" By the way, among many other puzzling circumstances in the Roman history, how are we to account for the high character which Cato obtained from his countrymen. A parent without affection, a husband without attachment, a master without humanity, and a republican without political honesty, he has yet come down to us, as one of the most virtuous men of his age! In his actions, there would seem little more than proofs of a

hard heart, a wily head, and an impudence that would have scandalized a Cynic. *G.*

The word 'matron' is used with indignation. *R.*

*Nisi si*; *Ov. Her. iv. 111. H.* 'Unless she meditates some more masculine feat.' *Mart. Sp. vi. PR.*

252. 'What sense of shame can there be in a woman, who is so forgetful of her sex as to assume the helmet?' *M.*

253. 'Robust and manly exercises.' *LU.*

254. 'How little is our pleasure in comparison with theirs!' *Ov. M. iii. 320 sqq. BRO. cf. xi. 166 sq. Ov. A. A. i. 342. Prop. III. xix. R.*

255. 'Of your wife's wardrobe.'

256. These arms are those of the Samnite, according to *Livy*; *duo exercitus erant: scuta alterius auro, alterius argento cælaverunt: spongia pectori tegumentum (i. e. balteus), sinistrum crus ocrea tectum, galeæ cristatae, quæ speciem magnitudini corporum adderent, tunicæ (this is the reading here according to *VS.*) auratis militibus versicolores, argentatis linteæ candidæ.* (And after the slaughter of the Samnites) *Romani ad honorem Deûm insignibus armis hostium usi sunt: Campani, ab superbia et odio Samnitium, gladiatores eo ornatu armarunt Samnitiumque nomine compellarunt*; *Liv. ix. 40.* Perhaps *manicæ* may mean 'sleeved tunics,' which would be better suited to women. *Gell. vii. 12. Suet. Cæs. 45. tunicæ manicas habent*; *Virg. Æ. ix. 616.* The *retiarîi* wore only a tunic: *cf. ii. 143. viii. 200—208. and note on 263. R.*

'The left leg' was advanced when they fought, and but half-covered with a plate of iron, both that it might be less cumbrous and because the rest of the leg was protected by the shield. *LU. Macr. S. v. 18.* *Virgil* on the contrary, describes the *Hernici* as having the right leg protected and the left bare; *Æ. vii. 689 sq. PR.*

- Dimidium tegimen; vel, si diversa movebit  
 Proelia, tu felix, ocreas vendente puella.  
 Hæ sunt, quæ tenui sudant in cyclade, quarum  
 260 Delicias et panniculus bombycinus urit.  
 Adspice, quo fremitu monstratos perferat ictus  
 Et quanto galeæ curvetur pondere, quanta  
 Poplitibus sedeat, quam denso fascia libro,  
 Et ride, scaphium positis quum sumitur armis.  
 265 Dicite vos neptes Lepidi cæcive Metelli,  
 Gurgitis aut Fabii, quæ ludia sumserit umquam  
 Hos habitus? quando ad palum gemat uxor Asyli?  
 Semper habet lites alternaque jurgia lectus,  
 In quo nupta jacet: minimum dormitur in illo.  
 270 Tunc gravis illa viro, tunc orba tigride pejor.

257. 'If your young wife (ii. 59.) engages as a *retarius* or *secutor*, you may think yourself a lucky fellow, for she will then have a pair of boots to sell.' *VS. LU. PR. R.*

259. 'In a thin muslin frock.' *LU.* It had a border of gold: Prop. IV. vii. 40. Virg. *Æ.* i. 649. *R.* India muslin has a golden selvedge.

260. 'To whose charms even a thin silken half handkerchief is insupportably hot.' *VS.* cf. i. 27—29. ii. 65 sqq. viii. 101. *R.*

261. Cf. 267. and viii. 200 sqq. *R.* *Vir fortis ingemiscit, ut se intendat ad firmitatem; ut in stadio cursores exclamant, quam maxime possunt: faciunt idem, quum exercentur, athletæ: pugiles vero, etiam quum feriant adversarium, in jactandis cæstibus ingemiscunt; non, quod doleant animove succumbant, sed quia profundenda voce omne corpus intenditur, venitque plaga vehementior;* Cic. T. Q. ii. 23 extr. 24. *PR.* "Mark, with what force, as the full blow descends, She thunders HAH!" G. Buchanan has a Latin epigram on this subject.

'Which she has been shown by her fencing-master.' *VS.*

'She thrusts home.' *PR.*

263. "How close tucked up for fight, behind, before." G.

*Fascia* 'a roll of clothes (cf. Mart. VII. lxvi. 4.) in a thick mass.' *PR.*

264. Plaut. Bac. I. i. 35 sqq. 'You will laugh to find what a mistake you had made with regard to the sex of the combatant.'

The *scaphium* was an oblong 'pot' used by women; Mart. XI. xii. 26. that which men used was called *lasanum*. *R.*

265. 'High-born dames now assume a garb and play a part which a gladiator's wife or an actress would once have been ashamed of.' *LU. VS.*

*M. Æm. Lepidus*, Censor A. U. 584, twice consul, chief pontiff, and prince of the senate. One of the second triumvirate and many consuls bore the same name. *LU. PR.*

*Metellus*; iii. 138 sq. *LU.*

266. Q. or M. *Fab. Gurges*, (son of Fab. Max. Rullianus,) was Consul A. U. 462 and 478, and prince of the senate. He was named *Gurges* from having squandered his fortune during his youth: in later life he reformed and was exemplary in his conduct. *LU. Macr. S. ii. 9. iii. 13. Plin. vii. 41. Plut. Fab. Liv. x. 31. 1. R. PR.*

*Ludia*; cf. 104. *M. 82. R.*

267. Cf. 247. 261. *R.*

*Asylus* was a prize-fighter. *LU.*

268. The Satirist now touches upon the comforts of a curtain-lecture. *M. Hoc decet uxores, dos est usoria lites;* Ov. A. A. ii. 155. &c. iii. 373 sqq. Am. II. ii. 35 sqq. *dies ac noctes cum cane ætatem exigis;* Plaut. Cas. II. v. 9 sqq. *LU. R.*

270. *Tigris Indica fera velocitatis tremenda est, quæ, vacuum reperiens cubile, fertur præceps odore vestigans. raptor appropinquante fremitu, abjicit unum e catulis. tollit illa morsu et pondere etiam ocyor facta reportat: et mox redit, iterum-*

- Quum simulat gemitus occulti conscia facti  
 Aut odit pueros aut ficta pellice plorat,  
 Uberibus semper lacrumis semperque paratis  
 In statione sua atque exspectantibus illam,  
 275 Quo jubeat manare modo : tu credis amorem,  
 Tu tibi tunc curruca places fletumque labellis  
 Exsorbes, quæ scripta et quot lecture tabellas,  
 Si tibi zelotypæ retegantur scrinia mœchæ !  
 Sed jacet in servi complexibus aut equitis. Dic,  
 280 Dic aliquem, sodes, hic, Quintiliane, colorem !  
 “ Hæremus : dic ipsa.” “ Olim convenerat,” inquit,  
 “ Ut faceres tu, quod velles, nec non ego possem  
 Indulgere mihi : clames licet et mare cœlo  
 Confundas, homo sum.” Nihil est audacius illis

que consequitur ; donec regresso in navem  
 reptore, irrita feritas sævit in littore ; Plin.  
 viii. 18 : 25. PR. Mela iii. 5. Solin. 17.  
 Sen. Med. 861 sqq. Luc. v. 405. Mart.  
 III. xliiv. 6 sqq. VIII. xxvi. R. Prov.  
 xvii. 12. Hos. xiii. 8. M.

271. “ When, conscious of her guilt,  
 she feigns to groan, And chides your  
 loose amours, to hide her own.” G. The  
 duped husband sets down her grief and  
 jealousy to the score of her excessive  
 love. Ov. A. A. iii. 677 sqq. Am. l. viii.  
 79 sq. ὄσο δὲ τοῦ τυχόντος παιδικαρίου  
 καὶ θαυρίου ἰσιγλάσσον καὶ στυγαγμῶν  
 ἰάλας ἰ γυναιῶν. Luc. D. M. xxvii. 7.  
 ἀλώσθηαι ὄσο γυναικίς καλῆς καὶ πρὸς  
 ἀπὸν τι ἰμιλῆσαι ἰσισταρίης καὶ ἰο κισφῶ  
 θαυρῶσαι. καὶ μεταξὺ τῶν λόγων ἰλιμῶς  
 ἰσοστυγῆσαι. Id. Tox. 15. R.

272. ‘ The servant lads.’ PR.

Pellex : 627. ii. 57.

273. Ut fœrent oculos erudiere suos ;  
 Ov. R. A. 690. Cf. xiii. 133 sq. Ov. Am.  
 I. viii. 83 sq. A. A. iii. 291 sq. Her. ii.  
 51 sq. jussæ prosiliunt lacrumæ ; Mart. I.  
 xxxiv. 2. Prop. IV. i. 144. R.

The metaphor is taken from troops  
 well-disciplined and trained to move here  
 or there at command. VS. “ Tears, that  
 march’d at their station stand, And flow  
 impassion’d as she gives command.” G.

274. On the hiatus, see i. 151. R.

Illam for illa, is a Grecism. R. An  
 accusative dependent on a preceding  
 verb, is often used where one would  
 expect a nominative. Hyg. fab. 34. Cæs.

B. G. i. 39. HK.

276. ‘ Like the hedge-sparrow’ which  
 sits on the cuckoo’s eggs ; so you rear a  
 brood, of which you are not the parent,  
 though they are hatched in your own  
 nest. Plin. x. 9. Arist. H. An. vi. 7. xi.  
 29. 37. PR. R.

Et videat fletentem ; nec tædeat oscula  
 ferre ; et siccolacrumas combibat ore  
 tuas ; Ov. A. A. ii. 325 sq. lacrumas-  
 que per oscula siccat ; Ov. F. iii.  
 509. Her. xi. 54. R.

277. “ Could you now examine her  
 scroture, What amorous lays, what letters  
 would you see.” G. cf. 233. R.

279. ‘ But suppose you catch her  
 lying.’ PR. Petr. 126. R.

‘ Slave or knight, for to her it matters  
 little which.’ R.

280. ‘ Quintilian, with all his rhetoric,  
 could find no colourable excuse for such  
 flagrant misconduct.’ VS. cf. vii. 155. M.  
 and 186. color em dare rebus deformibus ;  
 Quint. III. viii. 3. a metaphor from  
 painting. R.

Sodes is formed from si and audes,  
 (which occur separately in Plautus,)  
 Cic. Orat. 45. Festus ; Non. 2. It qua-  
 lifies an imperative. F. [Livy xxiii, 47,  
 d. ED.]

281. ‘ We are aground, quite at a loss ;  
 the lady must speak for herself.’ LU.

283. Cf. ii. 25. R. and 75.

284. ‘ I am a mortal, therefore frail  
 by nature.’ nihil est jam quod tu mihi  
 succenseas ; fecere tale ante alii spectati

- 285 Deprensus: iram atque animos a crimine sumunt.  
Unde hæc monstra tamen vel quo de fonte, requiris?  
Præstabat castas humilis fortuna Latinas  
Quondam nec vitiis contingi parva sinebant  
Tecta labor somnique breves et vellere Tusco
- 290 Vexatæ duræque manus ac proximus Urbi  
Hannibal et stantes Collina turre mariti.  
Nunc patimur longæ pacis mala. Sævior armis  
Luxuria incubuit victumque ulciscitur orbem.  
Nullum crimen abest facinusque libidinis, ex quo
- 295 Paupertas Romana perit. Hinc fluxit ad istos  
Et Sybaris colles, hinc et Rhodos et Miletos  
Atque coronatum et petulans madidumque Tarentum.

*viri: humanum amare est, humanum autem ignoscere est. ne sis me objurga, hoc non voluntas me impulit;* Plaut. Merc. II. ii. 46 sqq. Ter. Heaut. I. i. 25. Cic. Off. i. 9. *LU. R.*

286. *Monstra*; ii. 122. *prodigia*; 84. *R.* 645.

The good old times are again described, in xi. 77—180. *R.* Compare Ezekiel on the profligacy of the Jewish women; xvi. 49. *M.*

287. Cf. 5—24. and, on the happy effects of industrious poverty, see Hor. I Od. xii. 41—44. III Od. ii. 1 sqq. vi. 17 sqq. Ov. *R. Am.* 136—168. 745 sqq. *R.* Aristoph. Pl. 467 sqq.

288. 'To be contaminated.' *R. v.* 128.

289. 'Lowly roofs:' *humiles casas*; Virg. *E. ii.* 29. when *Romuleo recens horrebat ægia culmo*; *Æ.* viii. 654. *LU.*

290. Lucretia was found by Tarquin thus employed. *SCH.*

*Metus hostilis in bonis artibus civitatem retinebat*; Sall. *B. J.* 41 s. 45. *LU.* cf. Liv. xxvi. 10. *PR.* Sil. xii. 541 sqq. *R.*

291. *Hannibal*; 170. *PR.*

'On guard at the Colline gate.' *VS.*

292. i. 87. *Ille diu miles populus, qui præfuit orbi qui trabes et sceptra dabat; nunc inhonorus, egens, perfert miserabile pacis supplicium, nulloque palam circumdatus hoste obsessi discrimen habet*; Claud. *B. G.* 96 &c. *K. R.*

293. Cf. x. 218. *R. Nova febrium terris incubuit cohors*; Hor. I Od. iii. 30 sq. *M.*

'The world' *ὁ δὲ κόσμος* 'the sub-

jugated provinces of the Roman empire.' *R. Orbem nam totum victor Romanus habebat. SCH.* cf. *SL*, on *εὐσεβείῃ*, 3.

294. Cf. ix. 131 sqq. *M.* Hor. III Od. xxiv. 42 sqq. Liv. *pr. extr. R.* *Defluxit*; iii. 62. cf. *ib.* 60 sqq. 69 sqq. *R.*

295. *Hinc* 'from opulence, power, and luxury:' *PO. PA.* or 'henceforth.' *R.*

296. 'The seven hills on which Rome was built.' *PO. PA.* ix. 131. *R.*

*Sybaris* (which gave rise to the proverb *Sybaritica sus, mensa, &c.*) was a voluptuous city of *Magna Græciæ, FA. R.* founded by the companions of Philoctetes. *VS.*

*Rhodos*, in the Carpathian sea, off the Carian coast. *FA.* Pind. *Ol.* vii. Strab. xiv. Plin. v. 31. Hor. I Od. vii. 1. Ath. xiii. 2. Gell. vii. 3. cf. viii. 113. *PR.*

*Miletos*, the chief city of Ionia, on the confines of Caria and Lydia. *FA.*

297. *Tarentum*, a town of Messapia, on a gulf of the same name. *PR.* The epithets denote the dissolute manners of its inhabitants. 'Crowned with flowers;' v. 36. 'Wanton and insolent,' as persons are when in their cups. 'Wet and soaked' either in wine (*βασιγγυβίος, δρομυβίος* Hesych.) or with ointments: it is called *unctum*; Sidon. v. 430. (as *uncta Corinthus*; viii. 113.) *molle*; Hor. II S. iv. 34. *imbelle*; I Ep. vii. 45. *Huc vina et unguenta et nimum breves flores amana ferre jube rosa*; II Od. iii. 13 sq. cf. ix. 126. xi. 122. *R. M.*

- Prima peregrinos obscæna Pecunia mores  
Intulit et turpi fregerunt sæcula luxu  
300 Divitiæ molles. Quid enim Venus ebria curat?  
Inguinis et capitis quæ sint discrimina, nescit,  
Grandia quæ mediis jam noctibus ostrea mordet,  
Quum perfusa mero spumant unguenta Falerno,  
Quum bibitur concha, quum jam vertigine tectum  
305 Ambulat et geminis exsurgit mensa lucernis.  
I nunc et dubita, qua sorbeat aera sanna

298. "Wealth first, the ready pander to all sin, Brought foreign manners, foreign vices in." *G. Luvuria peregrina arigo ab exercitu Asiatico invecta in Urbem est: inde primum lectos eratos &c.* Liv. xxxix. 6. R. Juvenal had perhaps in his mind the words of Phocylides, and those of Croon; *Soph. Ant.* 301 sqq. *τὰ χρέματα ἀδελφίστοις τιμωτάτα δόναμις ἐν ἀλλοίωται τῶν ἐκ ἀδελφῶν ἴχμυ.* Eur. Ph. 449 sq. *HN.* cf. i. 113. *Sall. B. C.* 11. 299. *Fregerunt* 'have enervated' or 'rendered effeminate': in this sense we have *τὰ δὲ κατωγόνια* Phot. 242. and *τὰ κατωγόνια μίλη* and *ἡ κατωγόνια μωσιῶν* are opposed to *ἡ ἀδελφῶν*. *Plut. Ana.* Opp. t. ii. p. m. 1136. 1138. *frangitur ipsa suis Roma superba bonis:* Prop. III. xiii. 60. R.

300. 'A woman who adds drunkenness to lowdness.' *DO.* omnia vitium obrietas et intandit et detegit, obstantem malis comitibus precundiam removet; *Sen. Ep.* 83. *SCH.* V. Max. II. i. 5. cf. 418 sqq. Prop. II. xxxiii. 25 sqq. R.

301. "Take head or tail, to her 'tis much the same." *G. Suet. Tib.* 44 sq. *Arist. Ep.* 1281 sqq. R. *Hor. Ep.* viii. 19 sq. *VS.*

302. 'Fat oysters, as provocatives.' *LU.* Their size renders mordet preferable to the other reading *sordet*.

*Nactus medias, quum pulmo Falerno arderet;* iv. 137 sqq. *PR.*

303. *Si calidum potas, ardenti murrha Falerno convenit et melior fit sapor inde mero;* *Mart.* XIV. cxiii. cx. *μύρω ὄνον ρογόνους ὄθως ἴσινος:* this wine was called *ὄνος ρογόνους* or *ρογόνους*. *Æl.* V. H. xii. 31. *Plin.* xiii. 3 & 5. xiv. 3. xxxi? *BRO. R.* This most extravagant custom was, in the days of the elder Pliny, confined to a few: in the time of Martial it was common enough; and it continued

in fashion to the decline of the empire: *te foliis Arabes ditent;* *Claud. Eutr.* i. 226. Savage nations will have recourse to the most nauseous mixture for the sake of procuring a temporary delirium: strong infusions of aromatic ointments in wine are said to produce giddiness; and it is not altogether improbable, that this profligate people (as the extremes of barbarism and refinement sometimes meet) might be influenced by considerations of a similar nature, and adopt this monstrous expedient for the mere purpose of accelerating and heightening the effects of intoxication. *G.*

To drink the wine 'sheer' was the characteristic of drunkards. *R. continuis vexata madet vindemia nimbis: non potes ut cupias, venders, caupo, merum;* *Mart.* I. lvii. *callidus imposuit nuper midi copo Ravenna; cum peterem mixtum vendidit ille merum;* III. lviii. I. xii. &c.

304. *Concha* is either a capacious drinking-vessel formed like 'a shell,' or the vessel which held the unguent. *LU.* 419. *M.*

305. *Ἀπαντα εἶδος ἰδόντι μοι περιφρίσθαι πόντοι καὶ τὸ σπῆλαιον ἀντὶ ἀνοστρέφιστο.* *Luc. D. Mar.* ii. 2. *εἰσοβαρῶν κισθαλῶν, τῆδε δῶμα περιτρέχου.* *Theogn.* 603 sqq. *Eur. B.* 916 sqq. *Sen. Ep.* 83. V. *Flac.* iii. 65 sqq. *Virg. Æ.* iv. 469 sq. *Sen. Ag.* 728. *R. quæ sunt singula, bina videt;* *Ov. A. A.* iii. 764.

306. 'Go now!' a common expression of censure or derision; x. 166. 310. xii. 57. *LU. R.*

From *sanna* comes *subannare*. See note on *Pera.* i. 58. 62. iii. 86 sq. v. 91. *R. turpi sono rugosis naribus introsumum reducto spiritu concrepantes;* *Amm.* xiv. 6. *τὸν βίνα σιμώσαντες, ψίφον ἀσπληγὴ διὰ τῶν μουστέρον μακρῶν καὶ, ἴσ' ὄθως ἴσιν,*



- Maura, Pudicitiae veterem quum praeterit aram,  
Tullia quid dicat notae collectae Maurae.  
Noctibus hic ponunt lecticas, micturiunt hic  
310 Effigiemque Deae longis siphonibus implent  
Inque vices equitant ac luna teste moventur.  
Inde domos abeunt: tu calcas luce reversa  
Conjugis urinam magnos visurus amicos.  
Nota Bonae secreta Deae, quum tibia lumbos  
315 Incitat et cornu pariter vinoque feruntur  
Adtonitae crinemque rotant ululantque Priapi  
Maenades. O quantus tunc illis mentibus ardor

ὡς ἀπὸ κροσσῶ ἀρχαίων; Petr. Alex. in Theodor. E. H. iv. 22. *naribus corrugatis aërem sorbens inhonestos strepitus promit*; Sever. Ep. in Baron. Ann. t. v. VL.

307. There were two temples of Chastity at Rome; one of Patrician Chastity in the *Forum Boarium* or 'Cattle-market,' the other of Plebeian Chastity in the *Vicus Longus* or 'High Street.' The former was the more ancient. *LU. G. Liv. x. 23. R.*

'She passes the temple, not only without saluting it, but even with a sneer.' *R.* They are not content with every variety of wantonness, unless they show their contempt of the goddess of Chastity at her antiquated and neglected altars. *STA.*

308. *Quid* 'what impious jeers.' *G.* 'Well-known'; x. 224. *G.*

'Her foster-sister'; *ἡμογάλακτος. LU.*

309. 'Here they alight from their litters: and the very first thing they do, is to show their thorough contempt of the deity within whose precincts they assemble.' i. 131. *R.*

310. 'And bedew the image of the goddess with copious irrigations.' *LU.*

311. 'The chaste Moon (Hor. C. S.) is witness (cf. viii. 149 sq. Manil. i. 283.) to their filthy orgies.' vii. 240. Rom. i. 26 sq. *LU. R. M.*

313. 'On your way to see.' i. 33. iii. 127 sqq. 184. v. 76 sqq. *M. R.*

314. Cf. ii. 86 sqq. *LU.* *εἰλισσάει δὲ ἀπὸ ῥήγνου καὶ χωρὶς ἀνδρῶν ὕπνοισα μυστήρια.* Luc. Am. 42. *R.*

*Quum carmina lumbum intrant;* Pers. i. 20 sq. *GR.* cf. i. 45. ix. 59. Pers. iv. 35. *R.*

'The flute—the horn;' ii. 90 sqq. *FE.*

315. 'With wine:' *magno crateris;* ii. 87. *R.*

*Ferri* is said of those who 'rush wildly' under the impulse of some irresistible stimulus: *illuc mentis inops, ut quam furialis Erichtho impulit in collo crinis jacente, feror;* Ov. Her. xv. 139 sq. (*BU.*) *R.* notes on *φίρσθας*: Her. vii. 210. viii. 87. 91.

316. 'Bewildered': Liv. xxxix. 15. Hor. III Od. xix. 14. *R.*

*Caput jactare et comas rotare fanaticum est;* Quint. xi. 3. Our author seems to have borrowed Lucan's description of the priests of Cybele; *crinemque rotantes sanguineum populus ulularunt tristitia Galli;* i. 566. The *Gallus* is elsewhere similarly represented as *βουβηστοὺς δούλον λοσσαμανῆς κλοκάμους,* and *Ἰσίης ἕ εὐστροφάλιγγα πέμπων.* Antip. Sid. Ep. xxvii. 2. 18. *R.* The priests of Isis also, as *demisso capite cervices lubricis intorquentes motibus crinesque pendulos rotantes in circulum;* Apul. Met. viii. p. 214. cf. Ep. xxv. p. 246. Eur. B. 150. 864. Iph. A. 758. Cat. lxiii. 23 sqq. *HU.*

*Ululant* 'howl or yell' (*ἀλαλάζουσαν*) is applied to sounds of frantic mirth or woe indiscriminately. Mart. V. xlii. 3. Luc. i. 567. Virg. *Æ.* iv. 609. Stat. Th. iii. 158. Call. H. in Del. 258. *R.*

'Of Priapus'; ii. 95. *PR.* and v. 75. i. e. 'devoting themselves to the god of obscenity.' *VS. R.*

317. *Μαινὰς* 'a frantic female,' denotes properly a Bacchante. *GRÆ.* The addition of the god's name is an instance of the metaphor by analogy mentioned by Aristotle, Rh. III. iv. 2. xi. 4.

- Concubitus ! quæ vox saltante libidine ! quantus  
 Ille meri veteris per crura madentia torrens !
- 320 Lenonum ancillas posita Saufeia corona  
 Provocat et tollit pendentis præmia coxæ.  
 Ipsa Medullinæ fluctum crissantis adorat :  
 Palmam inter dominas virtus natalibus æquat.  
 Nil ibi per ludum simulabitur : omnia fient
- 325 Ad verum, quibus incendi jam frigidus ævo  
 Laomedontiades et Nestoris hernia possit.  
 Tunc prurigo moræ impatiens, tunc femina simplex,  
 Et toto pariter repetitus clamor ab antro :  
 " Jam fas est : admitte viros ! " Jam dormit adulter,
- 330 Illa jubet sumto juvenem proferare cucullo.  
 Si nihil est, servis incurritur. Abstuleris spem  
 Servorum, veniet conductus aquarius. Hic si

318. ' As lust dances in their veins.'  
 cf. Arist. N. 1393. Aristæn. Ep. ii. 5.  
 Theocr. iii. 37. Call. H. in Cer. ER. R.

319. ' They have drunk so much, that  
 they cannot retain the liquor.' GRÆ.

320. ' Saufeia, or Laufella,' ix. 117.  
 xii. 45. Mart. III. lxxii. a matron, chal-  
 lenges the common prostitutes (*lenonis  
 puellæ*; 127.) to contend with her, and,  
 by throwing each antagonist, bears off  
 the prize : GRÆ. R. which was a gam-  
 mon of bacon. VS. *Furca levat ille bicorni  
 ardida terga suis nigro pendencia tigno*;  
 Ov. M. viii. 647 sq. cf. vii. 119. xi. 82.  
 H. RI.

*Posita corona* ' a prize being proposed :'  
 compare *primum merui laude coronam* ;  
 Virg. Æ. v. 355. with *tres præmia  
 primi accipient flavaque caput nectentur  
 olivæ : primum equum phaleris insignem  
 victor habeto* : 308 sqq. imitated by Silius  
 xvi. 300 sqq. 506. *videtur ædæ* Hom. Il.  
 v. 653. 740. It might also mean ' her  
 chaplet being laid aside.' R. cf. iii. 56.

322. ' Extols to the skies the graceful  
 motion of the wanton Medullina.' *Fluc-  
 tum* is a metaphor taken from the billows  
 of the sea : thus *αἰετὸς ἀνέσσωσιν ὑπέδυ  
 νέων αἰετῶν* Pind. P. iv. 16 sq.

323. ' Manly prowess raises the victo-  
 rious fair to the level of high-born dames.'  
 LU. R.

324. " Nothing is feign'd in this un-  
 natural game." G.

325. ' To the life.' R.

*Illius ad tactum Pylus juvenescere pos-  
 sit, Tithonusque annis fortior esse suis* ;  
 Ov. Am. III. vii. 41 sq. Mart. VI. lxxi.  
 3 sq. XI. lx. 3 sq. XIV. cciii. R.

' Frozen with age' opposed to ' warm  
 youth ;' 369. R.

326. Priam, son of Laomedon. LU.  
 Virg. Æ. viii. 158. R.

Another periphrasis : cf. iv. 107.  
 ' The ruptured Nestor.' G. Ov. M. xii.  
 PR. *pondus Nestoris* ; Plaut. cf. x. 205.  
 Cels. iii. 24, 9. v. 18. Mart. XI. lxxxiv.  
 5. R.

327. ' The woman peeps out simple  
 and undisguised.' GR. BRI.

328. ' The den ;' probably some  
 vaulted cellar in which their gross rites  
 were carried on. R.

329. These words are addressed to the  
 female porter. R.

' The gallant is not yet up.'

330. ' The mistress tells her maid to go  
 and bid the young man put on a hood,  
 and come without delay.' R. cf. 118. M.  
 See also Tib. I. ix. 71. quoted at v.  
 462.

331. ' If nothing of the kind is to be  
 found.' LU. Arist. Th. 491 sq. LI.

' They fall foul of slaves,' cf. v. 279.  
 LU.

332. ' The attendant who drew water  
 to fill the baths.' This class of men had  
 got a bad name from being often hired

- Quæritur et desunt homines; mora nulla per ipsam,  
 Quo minus imposito clunem submittat asello.
- 335 Atque utinam ritus veteres et publica saltem  
 His intacta malis agerentur sacra: sed omnes  
 Noverunt Mauri atque Indi, quæ psalteria penem  
 Majorem, quam sunt duo Cæsaris Anticatones,  
 Illuc, testiculi sibi conscius unde fugit mus,
- 340 Intulerit, ubi velari pictura jubetur,

by the ladies to carry letters to their sweethearts: Festus. *HN*. The persons employed about the baths, we may conclude, would not be very attractive: and the office itself was looked upon as very degrading. note on Her. iii. 14.

333. 'There would be no hesitation on her part to follow the foul example of Pasiphae.' xii. 111 twice. *R*.

335. 'If such impurities must be, would they were restricted to modern rites and private occasions, that we might avoid the scandal which now arises from them.' *VS*.

336. 'It is known all over the world: omnibus et lippis notum et tonsoribus esse, 'to be known all over the city;' Hor. I S. vii. 3. *R*. 'to be matter of public notoriety.' ii. 58.

337. "What singing-wench produced his ware Vast as two Anticatos." *G*.

This was Clodius; who, when a very young man, had an intrigue with Pompeia, the wife of Julius Cæsar. As the lady was narrowly watched by her mother-in-law, Aurelia, they had few opportunities of meeting; this irritated their impatience, and forced them upon an expedient, as flagitious as it was new. The mysteries of the *Bona Dea* were so respected by the Romans, that none but women had the privilege of officiating at them; every male, even of animals, was driven from the house, and every statue, every picture of the masculine kind scrupulously veiled. Clodius dressed himself like a woman, and knocked at the door of Cæsar's house, where the mysteries were then celebrating. One of Pompeia's maids, who was in the secret, let him in; but unluckily, while she was gone to acquaint her mistress with his arrival, the impatient Clodius advanced towards the assembly. On the way, he was met by another domestic, who, taking him for one of her own sex, began to toy with

him. Clodius was confused; which the other perceiving, insisted on knowing who and what he was. His voice, and still more his agitation, betrayed him. The women, struck with horror at such a profanation, covered the altar and the implements of sacrifice with a veil, and drove the intruder from the house. Immediately after, they left it themselves, and went to acquaint their husbands with the unprecedented abomination. Clodius was instantly accused, and would have been condemned; but for the clandestine influence of Pompey and Cæsar, (of whom he was a necessary tool,) and a species of bribery almost too infamous for belief, though asserted as a fact by Cicero. *G*.

338. The inference is that Pompeia loved Clodius, because he was more than twice the man that Cæsar was. Cæsar had not only seduced Servilia, the sister of Cato and mother of Brutus, x. 319. but had written two books, against Cicero's work entitled 'Cato,' which he named 'Anticato.' Suet. 56. Plut. V. Cæs. Opp. t. i. p. 733. c. Gell. iv. 16. Cic. Att. xii. 41. xiii. 48. Div. ii. 9. Top. 94. *R*.

The volumes of the ancients were so called from their cylindrical form. *VS*. *GR. PR*. There is also an insinuation that Cæsar's honour was more touched by his wife's infidelity, than Cato's was disparaged by all the obloquy with which Cæsar had assailed it. *LU*.

339. 'Rites held so sacred that the presence of any male (were it the very least animal) would be a profanation.' *VS*.

340. *Submotis extra conspectum omnibus viris, ut picturae quoque masculorum animalium contegantur, &c.* Sen. Ep. 97. *R*. Such extreme delicacy is not very unlike that of the maiden lady, who carried her notions of propriety so

Quæcumque alterius sexus imitata figuram est.  
 Et quis tunc hominum contemtor numinis? aut quis  
 Simpulum ridere Numæ nigrumque catinum  
 Et Vaticano fragiles de monte patellas

345 Ausus erat? Sed nunc ad quas non Clodius aras?

Audio, quid veteres olim moneatis amici:  
 "Pone seram; cohibe." Sed quis custodiet ipsos  
 Custodes? Cauta est et ab illis incipit uxor.  
 Jamque eadem summis pariter minimisque libido,

350 Nec melior, silicem pedibus quæ conterit atrum,  
 Quam quæ longorum vehitur cervice Syrorum.

Ut spectet ludos, conducit Ogulnia vestem,  
 Conducit comites, sellam, cervical, amicas,

for as never to allow of male and female authors occupying the same shelf in her library.

342. *Quis*; see note on iii. 49.

Even in those days, bad as they were, gross profaneness had never reached the height it now has.' cf. xiii. 53. *LU.* Juvenal is always *laudator temporis acti*; Hor. A. P. 173. *SCH.* Or 'then' may refer to *quondam*, 288. and 'now,' 345. to *nunc*, 292. *R.*

343. *Simpulum* from *simul bibere*, because 'all the priests drank from it:' *FS.* probably the same as *simpulum* or *simpulum*; *vas parvum, non dissimile cyatho, quo vinum in sacrificiis libabatur; Fest. quo vinum dabant, ut minutatim funderent, a guttis guttum appellarunt; et quo sumebant minutatim, a sumendo simpulum nominaverunt: in hujusce locum in conviviis e Græcia successit epichysis et cyathus, in sacrificiis remansit guttum et simpulum;* Varr. L. L. iv. 26. *R.* in *ficilibus prolibatur simpulivis (or simpullis)*; Plin. xxxv. 12 s 46. Cic. *de Legg.* iii. 36. *Paupertas imperium populo Romano fundavit a primordio, proque eo in hodiernum diem diis immortalibus simpulivis et castino fictili sacrificat;* Apul. Ap. p. 285, 41. *PR.*

'Of Numa,' who was the founder of religious rites at Rome. Flor. i. 2. *PR.*

'The dish of dark earthen-ware.' *PR.*

344. 'Brittle,' because they were not of gold or silver. *R.* in *Vaticanis condita musta cadis*; Mart. I. xix. 2. The Vatican was one of the seven hills, which produced clay used in the manufacture

of pottery; and its name was derived from *vaticinium*: Gell. xvi. 17. *Fest. PR.*

345. "Now daring Clodius swarm in every face." *G.*

346. 'Old-fashioned friends:' but 'the times are long gone by, when such precautions would have been of avail.' *M.*

*Olim*; iv. 96. *R.*

347. *Apposita sera*; Ov. Am. III. xiv. 10. *H.*

'Restrain her by surrounding her with spies and keepers,' after the Greek custom. *PTR.* iv. 13. *R.*

348. 'She is cunning:' *decipit illa custodes aut ære domat*; 234 sq. Tac. A. xi. 35. Ov. Am. III. iv. A. A. iii. 611—658. Prop. II. vi. 37 sq. *R.*

350. 'The poor woman who tramps afoot over the muddy pavements.' *LU.* Prop. II. xxiii. 15. Prud. c. Sym. 582. The pavement at Rome consisted of hard lava. *W.* on Lucr. i. 316 sq. *R.*

351. 'Tall Syrians:' cf. i. 64 sq. *PR.* iii. 240. *M.*

352. *Ogulnia*, a poor but ambitious matron, whose character appears no better than that of any other lady of those days. *LU. PR.* cf. iii. 180—183. *R.*

'In order to appear in style, she is obliged to hire every requisite.' *ibid.* and vii. 143. It is mentioned as characteristic of meanness: *μη ερίσθαι δευκαίνας, ἀλλὰ μετρίσθαι εις τὰς ἕξδρας*. Theoph. xxii. *CAS. R.*

353. Matrons seldom went out without 'a large retinue of waiting-women' to accompany them. *CAS.*

'A chair and cushion;' i. 65. in which

- Nutricem, et flavam, cui det mandata, puellam.  
 355 Hæc tamen argenti superest quodcumque paterni  
 Levibus athleticis ac vasa novissima donat.  
 Multis res angusta domi : sed nulla pudorem  
 Paupertatis habet, nec se metitur ad illum,  
 Quem dedit hæc posuitque modum. Tamen utile quid s  
 360 Prospiciunt aliquando viri ; frigusque famemque  
 Formica tandem quidam expavere magistra.  
 Prodigam non sentit pereuntem femina censum  
 Ac, velut exhausta recidivus pullulet arca  
 Numus et e pleno semper tollatur acervo,  
 365 Non unquam reputat, quanti sibi gaudia constant.  
 Sunt, quas eunuchi imbelles ac mollia semper  
 Oscula delectent et desperatio barbæ  
 Et quod abortivo non est opus. Illa voluptas  
 Summa tamen, quod jam calida matura juventa

she was carried to the Circus, and in which she sat while there. *LI. LU.*

'Female clients:' *nec Laconicas mihi trahunt honestæ purpuræ clientas*; Hor. II Od. xviii. 6 sq. *R.*

354. 'A nurse,' that she may appear to have a family. *LU.*

'A yellow-haired girl, to pass for her confidante,' *PR.* and to attract notice, (see note on 120.) as it was considered a beauty to have such hair: *Phyllis flava*; Hor. II Od. iv. 14. *flava Chloë*; III Od. ix. 19. *M. cf. v. 115. R.*

355 sq. Cf. 82 sqq. *M. Mart. IV. xxviii. R.* "She wastes the wreck of her paternal store On smooth-faced wrestlers: wastes her little all, And strips her shivering mansion to the wall." *G.*

356. *Levis*; iii. 111. *R.*  
*Novissimus*; xi. 42. *R.*

357. *Pudor paupertatis* (1) 'a dread of the disgrace of poverty, especially as it is owing to her own folly and extravagance.' *M. R.* or (2) 'the modest frugality which is, or should be, attendant upon poverty,' *FA. M. R.* or (3) 'a fear of being ridiculed for the notorious discrepancy between her means and her expenses.' *BRI. FA. paupertatis pudor et fuga*; Hor. I Ep. xviii. 24. *R.*

358. Cf. xi. 35 sqq. *R.*

359. *Mensura census*; xiv. 316. *R.*

360. *Parvula (nam exemplo est) magni*

*formica laboris &c.* Hor. I S. i. 33 sqq. *F. Prov. vi. 6-8.*

363. They act as if the money chest was like Fortunatus's purse in the story. *FA.*

"As if the gold, with vegetative power would bloom afresh, and spring fresh hour to hour." This is a plain allusion to a notion very generally received among the ancients, that mines, after being exhausted, sometimes reproduced their ore. *G. Recidiva arborum sunt, quæ ad sectis repullulant*; Isidor. *SC. Virg. i. iv. 344. Ov. F. iv. 45. Sen. Tro. 47 Claud. Phœ. 66. H. GRO. R.*

364. *Suave est ex magno tollere acervum* Hor. I S. i. 51. *R.*

365. 'Their sensual indulgences.' *P. Tib. I. v. 39. &c. R.*

366. Cf. i. 22. *aiunt illos maxime mulierum amatores, sed nihil potesse*; *T. Eun. IV. iii. 23 sq. Mart. VI. lxxv BRO. MU. JS. Sunt quas delectent*; Hor. I Od. i. 3. &c.

'Unwarlike,' a metaphor derived from the same source as *prælia*; *Virg. G. i. 98. Hor. I Od. vi. 17 sq. VS. Clau in Eutr. ii. 271-283. R.*

'Soft' i. e. 'beardless:' *mollia barba* are opposed to *duro ore*; *Mart. XI. xx. 1 sq. R.*

368. Cf. ii. 32. *R.*

369. Domitian, merely out of opposition to his brother Titus, prohibited the making

- 370 Inguina traduntur medicis, jam pectine nigro.  
 Ergo spectatos ac jussos crescere primum  
 Testiculos, postquam cœperunt esse bilibres,  
 Tonsoris damno tantum rapit Heliodorus.  
 Conspicuus longe cunctisque notabilis intrat
- 375 Balnea, nec dubie custodem vitis et horti  
 Provocat, a domina factus spado. Dormiat ille  
 Cum domina: sed tu jam durum, Postume, jamque  
 Tondendum eunucho Bromium committere noli.  
 Si gaudet cantu; nullius fibula durat
- 380 Vocem vendentis prætoribus: organa semper  
 In manibus: densi radiant testudine tota  
 Sardonyches: crispo numerantur pectine chordæ,

of eunuchs, and was followed in this by other emperors. Suet. Dom. 7. Mart. VI. ii. IX. vii. ix. Stat. III S. iv. 53—80. IV S. iii. 13 sq. Xiph. lxxvii. 2. Philost. V. Ap. vi. 17. Phot. Bibl. p. 509 1 Amm. Marc. xviii. 4 sq. R.

370. 'Complete adults, in glowing youth, (325. R.) with every sign of manhood.' M.

*Medicis* 'to the surgeons who are to perform the operation.' LU.

371 sqq. "When every part's to full perfection rear'd, And nought of manhood wanting, but the beard." G. Therefore the barber is the only (i. 136. VA.) loser: LU. as the shoemaker was the only sufferer by the Socratic philosophers going barefoot; Arist. N. 104. HN.

373. *Heliodorus* is 'the surgeon.' VS. Paul. Ægin. iv. 49. R.

374. *Ingens semivir*; 512 sq. *grandes Galli*; Pers. v. 186. R.

375. The baths were the scene of much wickedness. ix. 35. xi. 156. Mart. l. xcvii. 11 sq. R.

'He challenges, without hesitation, Priapus himself.' ii. 95. PR. Antip. Ep. iv. in Br. An. t. ii. p. 7. Tib. I. v. 27. HY. Cat. xix. 15. Diodor. iv. 6. R.

376. *Domina*; 30. R.

378. *Bromius*, a favourite youth of Ursidius, named perhaps after Bacchus from his beauty. LU. The origin of the epithet may be found in Ov. M. iii. 288 sqq.

*Committere noli* 'do not allow this lad to enter the lists with the eunuch.' See note on i. 163. R. In what way, or why, neither does Juvenal say nor are the

commentators agreed; therefore it is needless to enquire.

379. *Uxor* is understood. LU.

'No singer, but what she completely tires out by her unconscionable demands upon his vocal powers.' There is here a double periphrasis: (1) *vocem vendentis prætoribus* for *cantoris*; (as *sua funera celsi Prætoris vendere ludis*, viii. 192. 194. means 'to become gladiators;' R.) because the Prætor, who exhibited the games, hired the performers: and (2) *fibula* (73. PR.) *cantoris* for *cantor*. BRIL. LU. The object of infibulation was frustrated by their singing in private till they were hoarse, to please the ladies. M.

380. 'Musical instruments.' LU.

381. On the invention of the lyre by Mercury, see Hor. I Od. x. 6. III Od. xi. 3. R. Of Phœbus it is said, *instructam fidem gemmis et dentibus Indis sustinet a læva; tenuit manus altera plectrum*; Ov. M. ii. 167. M. Some understand 'the sparkling of the jewels in the rings of the fair amateur.' LU.

382. 'The sardonyx;' Pers. i. 16. PR. cf. xiii. 138 sq. R. a gem of the colour of the human nail. M.

*Crispo* is to be taken transitively, 'causing vibrations.' VS. It is more commonly neuter, as *linguæ bisulcæ jactum crispum*; Pacuv. in Nonn. *crispum movere latus*; Virg. Cop. 2. Æ. i. 313. R.

'The quill' was made of ivory. VS. *obloquitur numeris septem discrimina vocum, jamque eadem digitis, jam pec-*

Quo tener Hedymeles operas dedit: hunc tenet, ha  
Solatur gratoque indulget basia plectro.

- 385 Quædam de numero Lamiarum ac nominis alti  
Cum farre et vino Janum Vestamque rogabat,  
An Capitolinam deberet Pollio quercum  
Sperare et fidibus promittere. Quid faceret plus  
Ægrotante viro? medicis quid tristibus erga  
390 Filiolum? Stetit ante aram, nec turpe putavit  
Pro cithara velare caput; dictataque verba  
Pertulit, ut mos est, et aperta palluit agna.

*tine pulsat sburno*; Virg. *Æ.* vi. 646 sq. *M.*

'Are run over in order.' *M.* *LU.*

383. *Tener*; 'soft'; *LU.* i. 22. xii. 39. *R.*

*Hedymeles* (ἡδυμῆλος 'sweet' μέλος 'melody') the fictitious name of her favourite harper. *LU.*

384. 'She consoles herself in his absence' or, perhaps, 'when he is no more.' *SCH.* *cava solans ægrum testudine amorem*; Virg. *G.* iv. 464.

'Dear' for its former owner's sake. *SCH.*

385. 'The Lamian family' was mentioned, iv. 164. *LU.*

'High' i. e. 'noble'; viii. 40. 131. *R.* *Ov.* *F.* iv. 305. *H.* cf. 607.

386. "With the usual offerings, meal and wine." *G.* ix. 122. *PR.* note on *ἀλλὰ*; *Her.* i. 160.

*Janus* and *Vesta* were very ancient Roman deities. *LU.* *quum in omnibus rebus vim habeant maximam prima et extrema, principem in sacrificando Janum esse voluerunt: . . . Vestæ vis ad aras et fides pertinet; itaque in ea dea, quæ est rerum custos intimarum, omnis et precatio et sacrificatio extrema est*; *Cic.* *N. D.* ii. 67. cf. *Dion.* *H.* ii. *PR.* As to *Janus* cf. 393. *Ov.* *F.* i. 172 sqq. *Macr.* *S.* i. 9. and on *Vesta*, *Paus.* v. 14. *R.* *Call.* *H.* in *Cer.* 129. *SP.*

387. 'The Capitoline oak' i. e. the crown awarded to the victorious competitor for the musical prize in the Capitoline games. This festival was celebrated every fifth year, in honour of Jove, and was instituted by Domitian. *VS.* *LU.* *Tarpeias quercus*; *Mart.* *IV.* liv. 1 sq. *JS.* *Suet.* 4. and *Schol.* *Gell.* v. 5. *Plin.* xvi. 4. *PR.* There were also prizes for horse-racing and gymnastics: cf. vii.

86. *Mart.* *IV.* i. 6. *VIII.* lxxii. iv. 8. xli. i. *R.*

*Pollio* was an eminent musician vii. 179. *Mart.* *IV.* lxi. 9. *R.*

389. *Tristibus* not only means doctors shook their heads and gasped at their patient; *M.* but also the physicians would show more feeling to the unnatural mother. *R.*

390. This description of the consulting the *aruspex* (ii. 121.) minute and accurate. *Pliny* states the stated forms of prayer were with the most scrupulous exactness that a monitor (probably a minor) stood by the suppliant to prevent the slightest aberration. xxviii. 2. *V. I.* *Tertullian* finely contrasts the practice of the Christians with those of their adversaries: *illuc suspicientes clamantibus expansis, quia innocenter nudo, quia non erubescimus; sine monitore, quia de pectore*. It was the custom first to touch the hand, *Sil.* iii. 82. standing before it with head veiled, to prevent interrupting any ill omen; *Mart.* *XII.* lxxv. *Virg.* *Æ.* iii. 405 sqq. *Plut.* *Q.* I. 13. *Macr.* *S.* i. 8. iii. 6. then turned round to the right in a circle, and fall down and perform adoration, kissing the hand. *Suet.* *Vit.* 2. *R.*

391. 'A harp' for 'a harper.'

392. 'Went through'; *peregit*; *R.* or 'put up.' *VS.* *Plin.* xviii. 4.

"And trembled, and turn'd he explored The entrails, breath'd the fatal word." *G.* cf. *Plin.* x. Liv. *Cic.* *Div.* i. 16. ii. 29. *pecudum reclusis pectoribus inhiantia consulit exta*; *Virg.* *Æ.* iv. *R.*

- Dic mihi nunc, quæso, dic, antiquissime Divum,  
 Respondes his, Jane pater? Magna otia cœli:  
 395 Non est, ut video, non est, quod agatur apud vos.  
 Hæc de comœdis te consultit; illa tragœdum  
 Commendare volet: varicosus fiet haruspex.  
 Sed cantet potius, quam totam pervolet urbem  
 Audax et cœtus possit quam ferre virorum  
 400 Cumque paludatis ducibus præsentem marito  
 Ipsa loqui recta facie strictisque mamillis.  
 Hæc eadem novit, quid toto fiat in orbe;  
 Quid Seres, quid Thraces agant: secreta novercæ  
 Et pueri: quis amet, quis diripiatur adulter.  
 405 Dicet, quis viduam prægnantem fecerit et quo  
 Mense, quibus verbis concumbat quæque, modis quot.

393. Here the poet indignantly apostrophizes the god. *VS.* cf. ii. 126—132. *E.*

394. 'Father' was a title of reverence used towards deities in general, but to Janus in particular. *BR.* *Macr.* S. i. 9. *PR.* *HY.*, Exc. V. on *Virg. Æ.* vii. cf. xiii. 81. *Virg. Æ.* i. 155. *V. Flacc.* i. 11. *Petron.* 41. *R.*

'There must be many idle hours in heaven.' Juvenal here, as elsewhere, ridicules the popular mythology; *DO.* and, at the same time, the Epicurean notion of the quiescent leisure of the gods; *Lucr.* vi. 57. *Hor.* I S. v. 101 sqq. *Sen. Ben.* iv. 4. *D. Laert.* x. 77. but insinuates that they had better not meddle at all with human affairs, than concern themselves about such indecent follies as were now referred to them. *R.*

397. 'The soothsayer will find his legs swell, from being kept standing so constantly.' *Varicosus* denotes 'having the veins swollen.' *Hippocr.* *Aph.* vi. 21. *DO.* *Pers.* v. 189. *PR.* *Plaut.* *Epid.* V. i. 5. *GRO.* *Cels.* vii. 8. 17. 31. *Paul.* *Æg.* vi. 82. *Avicenn.* often. *Cicero*, (*Quint.* XI. iii. 143. *Macr.* S. ii. 5. *Edon.* *Ep.* v. 5.) *Marius*, (*Cic.* T. Q. ii. 15. *Plut.* V. *Mar.* pr. *Plin.* xi. 45 s. 104.) and many others suffered from this cause. *R.* *Ov.* A. A. iii. 304. *H.*

398. 'She had better be musical, than be addicted to gadding and gossiping.' *PR.*

399. "Oh these Encounterers! so glib of tongue, They give a coasting

welcome ere it comes; And wide unclasp the tables of their thoughts To every ticklish reader: set them down For sluttish spoils of opportunity And daughters of the game;" *Shaksp.* *Tro.* and *Cress.* IV. v. G.

400. 'With generals in full uniform.' *M.* The *paludamentum* was the military robe of commanders when they went to put themselves at the head of their troops. *LU.*

401. 'Looking them right in the face,' i. e. 'boldly;' x. 189. *BY.* on *Hor.* I *Od.* iii. 18. *R.*

*Strictis* 'exposed from the dress being tightly laced round the body.' *BRJ.* *Lucian.* *Am.* 41. *Mart.* XIV. lxxvi. cxxxiv. l. *Cat.* lxiv. 65. *R.* *Ov.* A. A. iii. 274. *H.*

402. *Id quod in aurem rex regina dixerit; sciunt, quod Juno fabulata cum Jove; quæ neque futura neque facta sunt, tamen sciunt;* *Plaut.* *Trin.* I. ii. 168 sqq. *CAN.* *Theoph.* Ch. 8. *Theocr.* XV. 64. *Mart.* IX. xxxvi. *R.*

403. *Seres.* *Ammian.* xxiii. *fin.* *PR.* See note on ii. 66.

*Thraces* 'the people of Romania.' *PR.*

'The clandestine amours.' *PR.*

404. 'Her young step-son.' *LU.*

'What gallant is in high request, so as to be the bone of contention among the ladies.' *Mart.* VII. lxxv. l. *Sen.* *Br.* V. 7. *de Ira.* iii. 23. *RB.* *GRÆ.* *Stat.* Th. v. 722. *V. S.* iii. 129. *R.*

406. Juvenal seems to have had



- Instantem regi Armenio Parthoque cometen  
 Prima videt; famam rumoresque illa recentes  
 Excipit ad portas: quosdam facit. Isse Niphatem  
 410 In populos magnoque illic cuncta arva teneri  
 Diluvio, nutare urbes, subsidere terras,  
 Quocumque in trivio, cuicumque est obvia, narrat.  
 Nec tamen id vitium magis intolerabile, quam quod  
 Vicinos humiles rapere et concidere loris  
 415 Exorata solet. Nam si latratibus alti  
 Rumpuntur somni; "Fustes huc ocius" inquit  
 "Afferte!" atque illis dominum jubet ante feriri,

before his eyes, Ov. Am. II. viii. 27 sq. R.

'Whether she talks Latin or Greek.' 191. GRÆ. 195. PR.

407. *Mutantem regna cometen*; Luc. i. 529 &c. *LU. magnum terris adstare cometem*; *Id. VS. cometus, Græci vocant, nostra crinitas; horrentes crine sanguineo et comarum modo in vertice hispidus*; &c. Plin. ii. 25 sq. *stella crinita, quæ summis potestatibus exitium portendere vulgo putatur*, &c. Suet. Ner. 36. Cl. 46. Cic. N. D. ii. 5 s. 14. Sen. N. Q. vii. Plut. de Pl. Phil. iii. 2. PR. Tac. A. xiv. 22. xv. 47. Virg. G. i. 488. V. Flac. v. 367. 370 sq. R. Sil. viii. 638.

*Armenia*, the kingdom of Tigranes the ally of Mithridates, and *Parthia*, Pers. v. 4. were countries in the vicinity of Mount Taurus. PR.

Trajan undertook an expedition against the Parthians and Armenians; and, about the same time, an earthquake occurred at Antioch and the vicinity, in which mountains subsided and rivers burst out. D. Cass. lxxviii. 24 sqq. Xiph. lxxviii. 17—23. *LI. LU.* But if this satire was written before Trajan's reign, we should rather understand our author to be speaking of what occurred in Vespasian's reign: *ns in metu quidem ac periculo mortis extremo abstinuit jocis: nam quum inter prodigia cetera mausoleum Caesarum derepente patuisset et stella in celo crinita apparuisset; alterum ad Juliam Calvinam, e gente Augusti, pertinere dicebat, alterum ad Parthorum regem, qui capillatus esset*; Suet. 23. (Both the Armenians and the Parthians wore their hair very long. *HN.*) After all, perhaps, Juvenal is but amusing himself with the ignorance of this tittle-tattle-monger,

whom he introduces confounding what she had heard and fabricating what she had not. R. G. cf. Theoph. Ch. 8. *CAS.*

408. 'Fame,' what is generally and confidently reported; 'rumour,' what can be traced to no authority, but originates in mischief and is propagated by credulity. Quint. I. O. v. 2. R.

409. *Excipit* 'catches by lying in wait,' (Liv. ii. 4. xl. 7.) R. 'intercepts,' G. putting the question *μή τι παρῆς*, to every one who arrives from abroad. *LU.* [Liv. xxii. 12, 7. *ED.*]

*Ire* is applied to the fierce attack of an enemy; Virg. *Æ.* ix. 424. Ov. F. v. 713. R.

*Niphates*, Hor. II Od. ix. 20. Virg. G. iii. 30. is properly a mountain of Armenia, part of the Tauric chain, from which the Tigris takes its rise. Plin. v. 27. The geographers do not notice any river of this name: that which the poets mention (Luc. iii. 245. Sil. xiii. 765.) is perhaps merely the Tigris in the early part of its course. R. G.

411. 'Sink down.' cf. Tac. A. ii. 47, 3. R. Plin. ii. 69 sq. PR.

412. 'The places where three ways met,' 'places of public resort.' *M.*

414. 'To have her poor neighbours taken up and cut to pieces.' *LU.*

415. 'After listening to their prayers and entreaties; had it not been for which, she would have had them flogged to death. *LU.* In this and the following lines Juvenal is probably alluding to some recent and well-known transaction. R.

From her 'sound slumbers' we may infer that she was not an invalid, so as to be seriously disturbed 'by the barking of the dog.'

417. 'The owner of the dog.' *LU.*

- Deinde canem. Gravis occurso, teterrima vultu  
 Balnea nocte subit; conchas et castra moveri  
 420 Nocte jubet; magno gaudet sudare tumultu,  
 Quum lassata gravi ceciderunt brachia massa,  
 Callidus et cristæ digitos impressit aliptes  
 Ac summum dominæ femur exclamare coegit.  
 Convivæ miseri interea somnoque fameque  
 425 Urgentur. Tandem illa venit rubicundula, totum  
 Cœnophorum sitiens, plena quod tenditur urna  
 Admotum pedibus, de quo sextarius alter

418. *Næ visu facilis*; Virg. *Æ.* iii. 621. *VS.*

419. *Conchas*; see note on 304. *M.* It would appear from the following epigram to have been a vessel to bathe in, formed in the shape of a shell: *transferat hæc liquidis fontes Heliconia Nais et patulo concha divitiis orbe fluat: namque latex, ductæ qui laverit ora Serena, ultra Pegasus nomen habebit aquas*; Claud. v. B. cf. Colum. xii. 5. 50. Cato R. R. 13. 66. *R.*

*Castra moveri*; a military metaphor, *LU.* as in 273 sqq. 'the camp equipage.' *M.* from the parade with which she moves. *PR.*

*Balneas*; see note on i. 49. *M.* i. 143. Before the dynasty of the emperors, the time for a bath was the ninth hour, and the tenth hour was supper-time. Afterwards, however, the time of bathing was, in summer, changed to the eighth hour. xi. 204 sqq. Tac. A. xiv. 2. *LI.* Exerc. Pl. 648, *SA.* Spart. Hadr. 22. Lampr. Sev. 24. *Plin.* Ep. iii. 1. 8. *Vitr.* v. 10. *Artemid.* Oneir. i. 66. *Mart.* III. xxxvi. IV. viii. VII. 1. X. xviii. 1 sqq. lxx. 13. XI. liii. *R.*

420. There was a small room connected with the bath, where they excited perspiration by violent exercise previously to bathing. *R.*

421. 'The dumb bells.' Sen. Ep. 57. *LU.* *supra balneum habito: cum fortiores exerceantur et manus plumbo graves jactant, gemitus audio, audio crepitum illius manus humeris, quæ, prout plana pervenit aut concava, ita sonum mutat*; *Id.* 56. *sunt exercitationes et faciles et breves, quæ corpus sine mora latent [lassent?]; cursus et cum pondere aliquo manus motæ et saltus, &c.* *Id.* 15. *PR.* *LI.* ἀλσῆρας μολυβδίας χυμοσλαβίης. Luc. de Gymn. ἡ δὲ μολυβδίας χυμοσλαβίας ἀράγθῃ ἴχου ἰχυροβόλου

*Id.* Lexiph. 5. *Mart.* VII. lxxvi. 6. XIV. xlix. Sen. Ep. 58. *Arist.* de Anim. Inc. 3. *Probl.* v. 8. Paus. Eliac. i. 26 sq. *Mercur.* de Art. Gymn. ii. 12. *R.*

422. 'So sly as to know how far he might venture without offence.' *LU.*

'The anointer (iii. 76. Ter. Eun. III. v. 29 sqq. Claud. in Eutr. i. 106 sq. *R.*) has rubbed in the oil on every part of her body.'

423. 'And produces a sound by applying it to her flesh smartly with his hollow hand.' *FA.* See Seneca quoted above. *PR.* *uncti verbere vapulat magistri*; *Mart.* VII. lxxvi. 8. *R.*

*Exclamare* intimates that if the lady had proper feelings of delicacy, she herself would have 'cried out,' when the fellow presumed to take such liberties. *VS.*

424. 'All this while she has been keeping a party waiting, who were engaged to sup at her house.' *LU.*

425. 'Glowing from her exercise at the bath.' *LU.* cf. *Mart.* III. li. VII. xxxiv. XI. xlviii. *Plut.* Cat. Maj. 22. *Xiph.* Hadr. Spartian. *R.*

426. *Mart.* VII. lxxvi. 9 sqq. *R.* 'Thirsting for whole flagons.' They used to drink off a large quantity of wine at one draught, that it might operate as an emetic. 429. *Cic.* de Deiot. 7. *vomunt, ut edant; edunt ut vomant*; Sen. Helv. 9. *extr.* *LU.* Cels. i. 3. Ath. xv. 1. *Mart.* V. lxxix. 16 sqq. VII. lxxvi. 10. *Parrh.* Ep. 36. *R.* *Suet.* Aug. 77. *ER.* *Id.* Vit. 13. *CAS.* xiii. 216. iv. 67. *Mart.* XII. lxxxiii. *M.*

*Tenditur* 'is filled.' *GR.* v. 80, note.

The *urna* was a wine measure holding somewhat more than three gallons and a half. *GR.*

427. It was 'put at her feet,' because it was too large to be set on the table. *R.*

Ducitur ante cibum, rabidam facturus orexim.

Dum redit et loto terram ferit intestino,

- 430 Marmoribus rivi properant aut lata Falernum  
Pelvis olet: nam sic, tamquam alta in dolia longus  
Deciderit serpens, bibit et vomit. Ergo maritus  
Nauseat atque oculis bilem substringit opertis.

Illa tamen gravior, quæ, quum discumbere cœpit,

- 435 Laudat Virgilium, perituræ ignoscit Elisissæ,  
Committit vates et comparat; inde Maronem

'A second pint.' Mart. VI. lxxix. *LU*. At one time, to drink wine was considered a heinous offence in a woman. The Italian women were generally abstemious; the women of Greece were the reverse. 300 sqq. Ath. x. 11. Plin. xiv. 13. *R*.

428. 'Is tossed off.' *VS*. xii. 9. Hor. I Od. xvii. 22. IV Od. xii. 14. *trahitur* and *lasciatur* are the same. *R*.

'A ravenous appetite.' *LU*. *rabies edendi*; Virg. *Æ*. ix. 63 sq. *R*.

429. 'After rinsing her stomach, the wine returns and falls in a cascade on the floor.' *PR*. *non minus pervigilant, non minus potant, et oleo et mero viros provocant; atque invititis ingesta visceribus per os reddunt et vinum omne vomitu remittuntur*; Sen. Helv. 9. G. Lucian. Tim. 45. *R*.

430. 'Rivers gush over the marble pavement of the saloon.' *LU*. xi. 173. *natabant pavimenta mero, madebant parietes*; Cic. Phil. ii. 41. *heres mero tinguet pavementum superbum pontificum potiore canis*; Hor. II Od. xiv. 26 sqq. *R*. see Häfiz in Sir W. Jones's Pers. Gram. p. 37.

431. *Pelvis*; iii. 277.

432. Serpents are said to be very fond of wine. Plin. vii. x. 72 s 93. xxii. 23. Arist. H. A. viii. 8. E, prov. III. x. 98. *LU*. *R*.

433. "The husband turns his head, Sick to the soul, from this disgusting scene, And struggles to suppress his rising spleen." G.

434. In this passage Messalina is glanced at, who, after the assassination of Nero her fifth husband, followed up the study of rhetoric so as to be able to declaim with great fluency: *VS*. but see note on 448.

*Αἱ δὲ οὖν γυναῖκες (καὶ γὰρ αὐτὴ καὶ τοὺς ὄπρ' αὐτῶν γυναῖκων σκοπεύζουσιν, ἐδ' ἰσχυρῶς αὐταῖς περιπαυδαρισμένους, μεθεὶ ὕδατος*

*λίης ἐπιόντας καὶ τῆ φασίῃ παρεταμίοντες) ἰσὺ γὰρ εἶ καὶ τοῦτα τῶν ἄλλων παλλωσιμαίων αὐταῖς δοκί. ἢ λίγηται, ὡς εἰσπαυδαρισμέναι εἰ εἰσι καὶ φιλόσοφοι, καὶ αὐτῶν ἔργματα οὐ πολὺ τῆς Σαφίῃ ἀσποδύοντα καὶ διὰ δὴ ταῦτα μεθεταῖος καὶ ἀδύται περιγίγνεται ἡτόρας καὶ γραμματικῶς καὶ φιλοσόφους. ἀπερῶνται δ' αὐτῶν σπυρία ἦτοι μετεῖδ' ποσμούμεναι καὶ τὰς κέρμας περιπαυδαρισμέναι, (483.) ἢ παρὰ τὸ δύναντο ἄλλοτε γὰρ οὐκ ἄγνοσι σχολῆν πολλὰς δὲ καὶ μετεῖδ' τοῦ φιλοσόφου εἰ δὲ δύναντο, ἢ ἄβρα περιπαυδαρισμένα ἄρχει παρὰ τοῦ μαχρῶ γραμματικῶν εἰ δὲ περι εὐφροσύνης ἐκίπναι λόγῳ ἰσχυρῶς περιμύοντες. ἰσὺ' ἢ ἐκίπναι ἀντιγράφουσα τῆ μαχρῆ ἰσχυρῶς ἀρχει ἐν ἀκρίσει' Luc. σ. τ. i. μισθ. σπ. 36. cf. 233 sqq. and Moliere in 'les Femmes savantes.' *R*.*

'To take their places at table.' *LU*. Pers. i. 30 sq. *PR*. At their entertainments, and especially between the courses, it was the fashion, in imitation of the Greeks, to discuss literary topics. 448 sqq. xi. 177 sqq. Petr. 55. 59. *R*. *WO*, on Plat. Symp. iv. 1.

435. 'Vindicates the poet for his having made Dido (called Elisiss) *Æ*. iv. 335. Ov. Her. vii. 193. *H*.) fall by her own hand.' Or 'justifies the queen for having destroyed herself, considering all the circumstances of the case.' August. Conf. i. 13 sq. Suet. Ner. 31. Auson. Epig. cxviii. *PR*. *HY*, Exc. I. on Virg. *Æ*. iv. *R*.

Claudian tells his royal patroness Serena, who was another of these blue-stocking dames, *Pietius labor et veterum tibi carmina vatium ludus erant: quos Smyrna dedit, quos Mantua, libros percurrunt, damnas Helenam nec parvis Elisiss; L. Ser. Reg. 146—148.*

436. *Committere*; 378. *R*. i. 163. *M*. "Adjusts her scales, And accurately weighs, which bard prevails." G. Among

- Atque alia parte in trutina suspendit Homerum.  
 Cedunt grammatici, vincuntur rhetores, omnis  
 Turba tacet; nec causicus nec præco loquatur,  
 440 Altera nec mulier: verborum tanta cadit vis,  
 Tot pariter pelves, tot tintinnabula dicas  
 Pulsari. Jam nemo tubas, nemo æra fatiget:  
 Una laboranti poterit succurrere lunæ.  
 Imponit finem sapiens et rebus honestis.  
 445 Nam quæ docta nimis cupit et facunda videri,  
 Crure tenus medio tunicas succingere debet,  
 Cædere Silvano porcum, quadrante lavari.

the ancient and modern critics, who have engaged in a similar task, may be mentioned, Prop. II. xxxiv. 61 sqq. Macr. S. i. 24. v sq. Plut. *de Hom.* and elsewhere; Quint. x. 1. Gell. iii. 11. ix. 9. xvii. 10. Scalig. Poet. v. 2. Ursin. and *HY.* in two preliminary Disquisitions. *PR. R.*

437. *Trutina* is, properly, 'the hole in which the tongue of the balance moves.' cf. vii. 113 sq. Pers. i. 6 sq. iv. 10. v. 100. (*K.*) Tib. IV. i. 40 sqq. (*HY.*) Hor. I S. iii. 72. II Ep. i. 39. Cic. de Or. ii. 38. *R.*

439. *Loquatur* 'can put in a word edgewise.'

440. 'No, nor even another woman!' this is the climax.

'Such is her volubility,' *torrens dicendi copia*; x. 9.

441. Understand *ut quot verba. LU.*

He alludes to the proverb *Διδασκῶν χαλασῶν*, E. I. i. 7. Call. H. in Del. 286. *SP.* Virg. *Æ.* iii. 466. *SV.* comparing the lady's tongue to the clapper: cf. Hor. II S. iii. 274. *ære rigens curvo patulum componor in orbem, mobilis est intus lingue crepitanis imago; non resonat positus, motus quoque sæpe resultat*; Sympos. *Ænig.* lxxix. cf. Xenarch. in Ath. xiii. 1. Of a like kind are the expressions *τυμπανα ελοquentiᾶς*; Quint. V. 12. 21. *τύμπανον φωνῆς*. Theodor. in Br. An. t. ii. p. 43. *ἄδρα κέφαλον*. Eur. Cy. 104. *R.* 'that rattle of a fellow.'

442. This custom originated from the notion that witches caused eclipses of the moon, by bringing its goddess down from her sphere by their incantations, in order that she might communicate magic potency to certain herbs. To prevent the spells of these sorceresses from being heard and taking effect, the superstitious

heathens used to make a great noise by the beating of brass, sounding of trumpets, whooping and hollowing, and the like. *COWLEY.* Plin. xi. 22. ii. 12 s. 9. *ære auxiliaria Lunæ*; Ov. M. iv. 334. *T.* Virg. E. viii. Sen. Med. 794. Hip. 787. Luc. vi. Apul. As. i. *PR.* Tac. An. i. 28. *LI.* Sil. viii. 500. Tib. I. viii. 21 sq. Ov. M. vii. 207. *R.* Claud. Ruf. i. 147. *K.*

443. 'Suffering an eclipse.' *VS.* [*Livy* xxvi, 5, marg. *ED.*]

444. 'The education of females ought not to be neglected, but still there is a medium in all things, and it will be wise not to make a woman so over-learned as to unfit her for the domestic duties which devolve on her sex.' cf. Hor. I S. i. 106 sq. ii. 111 sqq. *R.* The other interpretation, however good in itself, seems to require *sed* instead of *nam* in the next line: it is this; 'She becomes a philosopher; *VS.* and, hence, even lays down her theories on the chief good as the grand end (*εὖ εἶλεσθαι*) of all moral action.' *BRI. LU. G.* or 'gives the definitions and distinctions of right and wrong.' *M.*

445. 'Too great a scholar;' Tib. IV. vi. 2. *HY.*

446. 'To wear the short tunic of the men.' *VS.* The following directions are given for the dress of an orator: *tunicæ prioribus oris infra genua paulum, posterioribus ad medios poplites usque perveniant: nam infra mulierum est, supra centurionum. togæ pars anterior mediis cruribus optime terminatur, &c.* Quint. xi. ult. *PR.* Gell. vii. 12. Plaut. *Poen.* V. v. 24. *R.*

447. Men, only, sacrificed to Silvanus; *VS.* Cato *R. R.* women to Ceres,

Non habeat matrona, tibi quæ juncta recumbit,  
Dicendi genus aut curtum sermone rotato

- 450 Torqueat enthymema nec historias sciat omnes:  
Sed quædam ex libris et non intelligat. Odi  
Hanc ego, quæ repetit volvitque Palæmonis artem,  
Servata semper lege et ratione loquendi,  
Ignotosque mihi tænet antiquaria versus  
455 Nec curanda viris opicæ castigat amicæ  
Verba. Solæcismum liceat fecisse marito.

BRI. and Juno. FE. cf. Hor. II Ep. i. 143. R.

According to the ms. glossaries, ladies did not usually frequent the public baths; if they went there, they were admitted gratis, as they were then expected not to be niggardly of their favours. FE. cf. ii. 152. Vitruv. v. 10. R. Hor. I. iii. 37. BRI. nisi forte mulier potens quadrantaria illa permutatione familiaris facta erat balneari; Cic. for Cœl. PR.

448. Non sit doctissima conjux; Mart. II. xc. 9. LU. σοφὸν δὲ μισῶ μὴ γὰρ ἴν' ἡμοῖς δέμοις εἶη φρονοῦσα πλείων ἢ γυναῖκα χερόν τὸ γὰρ παροῦργον μᾶλλον ἰσχύει κύνεισιν ἢ τοῖς σοφώτεσι. Eur. Hip. 635 sqq. GR. The following stanza is much superior in just and liberal thinking, "Give me, next good, an understanding wife, By nature wise, not learned by much art; Some knowledge on her side, with all my life More scope of conversation impart; Besides, her inborn virtues fortify; They are most firmly good, who best know why;" Sir Thomas Overbury, The Wife. G. Here again our author has an eye to some literary lady of that age: R. (see note on 434.) very probably Sulpicia the female satirist, with whom the particulars closely agree. HN.

'Let her not use,' or 'let her not have at her fingers ends;' i. e. 'let her not be a rhetorician.'

'Joined in wedlock.'

449. 'A set style of diction.' PR. Or 'each kind of oratory,' viz. the demonstrative, deliberative, and judicial; or the Asiatic, Rhodian, Attic, and Laconic. R.

'And let her not be a logician.' PR. Curtum because 'curtailed of one premise.'

'In well-rounded period:' or sermo

rotatus may be that which Cicero calls *versum dicendi genus*; Part. 5. MU.

450. 'Let her hurl:' the metaphor is taken from a dart. FA. cf. vii. 193. eadem illa sententia, velut lacerto excussa, torquetur; Sen. Ep. Demosthenis vibrant fulmina; Cic. Or. 70. jaculari dicta et sententias; Petr. 109. and Quint. XI. iii. 120. Lucian Pisc. 6. R. MU. Pindar has a similar metaphor: πολλὰ μὲν δὲ ἀγκῶνος ὤκτι βίλη ἴδων ἰσὶ φαιέρας φρονῶντα συνεισίσιν. Ol. ii. 149 sqq. cf. Psalm lxiv. 3.

'Ενθύμημα. Arist. Rh. I. ii. 4. Cic. Top. 13 sq. Quint. V. x. 1. xiv. 24. VIII. v. 9. PR. R.

451. Neque ullum verbum faciat perplexabile, neque ulla lingua sciat loqui nisi Attica; Plaut. Asin. IV. i. 47. SCH.

452. M. or Q. Remmius Palæmon, an eminent grammarian in the reigns of Tiberius and Claudius, and Quintilian's preceptor; he was so conceited as to say that literature was born with him and would die with him. He also said that Virgil had predicted, in the third eclogue, that he should be the critic of all poets: Varro he used to call a learned pig. LU. He was, in fact, an arrogant, luxurious, and profligate pedant, rendered infamous by vice of every kind, and one, to whom no youth could with safety be trusted. G. Suet de Ill. Gr. 23. PR. viii. 215 sqq. R.

454. 'An antiquary.' Suet. Aug. 86. R.

455. 'Which men would never trouble their heads about.' FA.

Opicæ: see iii. 207. FA.

456. 'Let a husband, at any rate, commit a solecism without the certainty of being taking to task for it.' Solæ, a maritime town of Cilicia, to which Pompey transported a colony of pirates:

Nil non permittit muller sibi, turpe putat nil,  
Quum virides gemmas collo circumdedit et quum  
Auribus extentis magnos commisit elenchos.

460 Intolerabilius nihil est, quam femina dives.

Interea fœda aspectu ridendaque multo  
Pane tumet facies aut pinguia Poppæana  
Spirat et hinc miseri viscantur labra mariti:  
Ad mœchum veniet lota cute. Quando videri

465 Vult formosa domi? mœchis foliata parantur.

His emitur, quidquid graciles huc mittitis Indi.

these people corrupted the purity of the Greek dialect. *Solæcismus est cum pluribus verbis consequens verbum superiori non accommodatur*; Cic. to Her. iv. 12. Gell. v. 20. PR. Mart. XI. xx. LU. cf. Plin. xxix. l s 7. R. but cf. Her. iv. 117.

458. 'Green gems' i. e. 'emeralds or beryls.' v. 38. Tib. l. i. 51. Phœd. III. xviii. 7. R.

459. 'The ears being stretched downwards by the weight of the pearls.' FA. *gemmiferas detrahit aures lapis Eoa lectus in unda*; Sen. H. CE. 661. R.

These 'large pearl ear-rings' (cf. ii. 61.) were pear-shaped. Plin. ix. 35 s 56. PR. Isid. Or. xvi. 10. R. They consisted probably of a large drop formed of several pearls; for such pendants were worn and admired in Juvenal's time. *video uniones non singulos singulis auribus comparatos; (jam enim exercitatae aures oneri ferendo sunt); junguntur inter se, et insuper alii bini suppinguntur. non satis muliebris insania viros subjecerat, nisi bina ac terna patrimonia singulis auribus pependissent!* Sen. Ben. G. *margarita tribacca*; Petr. 55. BO.

460. See 30. 136 sqq. R. 224. FA.

461. Cf. Lucian Am. 38 sq. R. 'While she stays at home her skin is covered with poultices and plasters, that it may be kept fair and soft for going out.' SA. I remember to have heard, many years ago, of one Mrs. G., a widow lady, who (while in weeds) used to sleep with her arms in bread and milk poultices. She married for her second husband Sir Charles D., in whose family she had originally lived as cook. cf. Her. iv. 75.

'The pomatum brought into fashion by Poppæa,' the mistress, and afterwards the wife, of Nero; the emperor avenged

the cause of two husbands, whom she had abandoned, by a violent kick which occasioned her death. VS. G. Suet. 35. Tac. An. xiii. 45 sq. xiv. l. 60. xv. 23. xvi. 6. R.

462. See ii. 107. LU. In the following passage, Juvenal had Lucilius in view: *quum tecum est, quidvis satis est: visuri alieni sint homines, spiram, pallas, redimicula promit*; xv. LI. But the more immediate subject of his imitation seems to have been a passage of Tibullus: *tunc putas illam pro te disponere crines aut tenues denso pectere dente comas? ista hæc persuadet facies auroque lacertos vinciat et Tyrio prodeat apta sinu? non tibi sed juveni cuidam vult bella videri, deoveat pro quo remque domumque tuam*; l. ix. 67. G.

463. 'The husband's lips are glued with this viscous paste, if he attempts to kiss her.' FA.

464. 'She will not go to see her galling, till she has washed her skin from all these detestable cosmetics.' SA. LU. ii. 105. R.

465. 'Fragrant ointments, prepared from the leaves of spikenard and other costly ingredients.' VS. *Nardinum sive foliatum constat omphacio, balanino junco, nardo, amomo, myrrha, balsamo*; Plin. xiii. l. extr. LU. and 2. PR. and 3 extr. XII. 26 s 59. Mart. XI. xxviii. 9. XIV. cx. 2. cxlvi. l. Claud. Eut. i. 226. (GE. B.) Hor. II Od. vii 8. R. St Mark xiv. 3. St John xii. 3. M.

466. *Quidquid, i. e.* 'not only perfumes but jewels.' R. See Esther ii. 12. M.

'Slender,' from being 'unencumbered with fat.' LU. Herodotus iii. PR. cf. v. 53. R. Owing to this circumstance, Lascars are considered excellent subjects for anatomical demonstrations.

- Tandem aperit vultum et tectoria prima reponit :  
 Incipit agnosci, atque illo lacte fovetur,  
 Propter quod secum comites educit asellas,  
 470 Exsul Hyperboreum si dimittatur ad axem.  
 Sed quæ mutatis inducitur atque fovetur  
 Tot medicaminibus coctæque siliginis offas  
 Accipit et madidæ, facies dicitur an ulcus ?  
 Est pretium curæ, penitus cognoscere, toto  
 475 Quid faciant agitentque die. Si nocte maritus  
 Aversus jacuit ; periit libraria, ponunt  
 Cosmetæ tunicas, tarde venisse Liburnus  
 Dicitur et pœnas alieni pendere somni  
 Cogitur : hic frangit ferulas, rubet ille flagellis,  
 480 Hic scutica : sunt, quæ tortoribus annua præsent.  
 Verberat atque obiter faciem linit ; audit amicas

467. " For him, at length, she ventures to uncase, Scales the first layer of rough-cast from her face." *G. SA*, on Spartian. *formosam faciem nigro velamine celas: detego vel faciem, &c.* Mart. III. iii. l. 4. *R.*

*Reponit* 'removes.' *LU.*

468. *Agnosci* 'to look like herself.' *M.*

469. Poppæa, 462. Plin. xi. 14. *SA.* See note on ii. 107. *PR.* 'Ἡ δὲ Σαβίνη αὐτὴ εὐταὶ διακρινέσθηναι, ἄσπευ τὰς τιμῶναις τὰς ἀγούσας αὐτὴν ταχέως σκάρτια δωδιέσθαι, καὶ ἕως σιταπασίας ἀρτιότους καὶ ἡμίρας ἀμύλγισθαι, ἵ' ἐν τῇ γάλακτι αὐτῶν λούσθαι' Xiph. lxi. 28. *G.*

470. The exile is merely hypothetical.

'The Hyperborean clime:' Plin. iv. 12. Virg. *G.* iii. 196. (*HY.*) so called as being beyond the north wind. *SA.* To a person standing at the north pole, every wind would be southerly, as his face, his back, and both his hands would be turned due south. It was a delightful spot according to Pindar, *στυαῖς δ'αὖθις βορρῆα ψυχρὸν* Ol. iii. 56 sq.

471. *Mutatis* 'various.' *SA.* The fathers of the Church were very severe in their investives against these meretricious cosmetics. *HN.*

472. *Siliginis*; v. 70. *PR.*

*Offas* 'poultices;' Plin. xv. 7. *GR.*

473. " But tell me yet; this thing, thus daub'd and oil'd, Thus poulticed, plaister'd, baked by turns and boil'd,

Thus with pomatums, ointments, lacker'd o'er, Is it a face, Ursidius, or a sore?" *G.*

474. *Pretium curæ* is the same as *operæ pretium* 'worth while.' *VS.*

475. 'If her husband turns his back towards her, and goes to sleep.' *M. καθύπερθε ἀποστραφείς* Luc. D. Merc. *R.*

A similar description is given of Circe: Petr. 132. *R.*

476. *Periit* 'is half-killed.' *BRO.*

*Libraria* 'the housekeeper,' *M.* 'the woman who weighed out the wool, or flax, for the maids to spin.' *VS.*

477. 'The lady's maids strip to be flogged.' *BRO.* cf. 490 sqq. *PR.* Pers. iii. l. 35. Ov. Am. I. vi. 19. *R.*

'The Liburnian;' iii. 240. *PR.*

478. 'He is punished, because the husband slept.' *LU.*

The phrase *pendere pœnas* is derived from the custom of paying a certain weight of money as a mulct. Festus.

479. *Frangit* i. e. 'has them broken about his back.' viii. 247. *R.*

*Ferulas*; i. 15. *PR.* These were the mildest instruments of punishment, and the *flagella* the most severe; Hor. I S. iii. 119 sq. *M.*

480. 'Some pay so much a year to the beadle for flogging their servants when required.' Festus.

481. *Verberat—cœdit—et cœdit*; iii. 37. 116. 186. *R.*

*Obiter*; iii. 241. *PR.*

'Enamels her face.' *G.*

Aut latum pictæ vestis considerat aurum,  
Et cædit; longi relegit transversa diurni,  
Et cædit; donec lassis cædentibus EXI

485 Intonet horrendum, jam cognitione peracta.

Præfectura domus Sicula non mitior aula.  
Nam si constituit solitoque decentius optat  
Ornari et properat jamque expectatur in hortis  
Aut apud Isiacæ potius sacraria lensæ;

490 Disponit crinem laceratis ipsa capillis

Nuda humero Pæcas infelix nudisque mamillis.

'Chats with her friends.' Festus.

482. Plin. viii. 48. PR. cf. x. 27. Ov. Her. ix. 127. (H.) R.

483. 'Reads over the items in a long memorandum book,' in which were entered her daily accounts. GR. Gell. v. 18. Lucian quoted at 434 sqq. C. Nep. xxv. 13. R.

485. 'Thunders out.' *imitari verborum fulminæ*; Cic. LU.

*Horrendum* is put adverbially: 517. Virg. Æ. xii. 700. R.

*Jam cognitione peracta*: either 'having finished looking over her memoranda,' BRI. or 'having gone through the trial and punishment of her slaves.' LU.

486. 'The government of the family is more tyrannical than any of the courts of Sicily:' SG. alluding to Phalaris tyrant of Agrigentum, and Dionysius and Agathocles tyrants of Syracuse. Pers. iii. 39. Cic. T. Q. v. 57. Just. xx sqq. VS. PR. Hor. l Ep. ii. 58 sq. M.

487. 'She has made an assignation.' LU. iii. 12. M.

488. 'And is in a hurry, as her gallant must be now waiting for her.' M.

'In the gardens of Lucullus,' which were a favourite promenades and rendez-vous. M.

489. 'The sacred precincts of the temples of Isis' were prostituted to the same purpose: therefore the priestess is here called 'the procuress.' VS. Plut. Is. et Os. Joseph. A. J. xviii. 4. 10. A. PR. The women resorted to these temples under the pretext of observing religious vigils. BO. ix. 22 sqq. Ov. A. A. i. 77 sqq. iii. 635 sqq. Mart. XI. xlviii. 4. *Isis* herself might be called *Isiaco lensæ*

by periphrasis: *multas illa facit, quod fuit ipsa Jovi*; Ov. 78. R. M.

490. Cf. Ov. M. iii. 155 sqq. Juvenal gives to the waiting-maid the name of one of chaste Dian's nymphs, *ib.* 72. who attended on the person of the goddess, and assisted at her toilet in the grotto of the vale Gargaphie. This is very humorous, if we consider the character of the lady here spoken of; she is attended at the toilet by her filles de chambre, who have each, like those nymphs, a several office in adorning her person; while all these pains, to make herself look more handsome than usual, were because she was going to meet a gallant. The sad condition of poor *Pæcas* bespeaks the violence which she suffered, from her cruel mistress, on every the least offence. However, this circumstance of her torn and dishevelled locks seems a farther parody of the account which Ovid gives of one of the attendants, who dressed the goddess's hair: *doctior illis Ismenis Crocals, sparsos per colla capillos colligit in nodum, quamvis erat ipsa solutis*; *ib.* 168—170. VS. FA. M. See also Lucian. Am. 39 sq. Sen. Br. Vit. 12. Claud. N. Hon. et Mar. 99 sqq. Call. H. in Pall. 22. (SP.) R. The dishabille of this girl might also be owing to her being obliged to run and dress her impatient mistress, without having time to arrange her own hair or dress. DX. ACH. A rhyme occurs in this and the following line; it is not a solitary instance, see Ovid quoted in the note on iii. 19.

491. *Pæcas* from  $\psi\epsilon\kappa\acute{\alpha}\zeta\upsilon\varsigma$  'to bedew' VS. with fragrant essences: BO. as *Placusa* in Martial (see next note) from  $\omega\lambda\epsilon\kappa\upsilon\upsilon\varsigma$ . R.



- "Altior hic quare cincinnus?" Taurea punit  
 Continuo flexi crimen facinusque capilli.  
 Quid Pœcas admisit? Quænam est hic culpa puellæ,  
 495 Si tibi displicuit nasus tuus? Altera lævum  
 Extendit pectitque comas et volvit in orbem.  
 Est in consilio matrona admotaque lanis  
 Emerita quæ cessat acu: sententia prima  
 Hujus erit; post hanc ætate atque arte minores  
 500 Censebunt, tamquam famæ discrimen agatur  
 Aut animæ: tanta est quærendi cura decoris.  
 Tot premit ordinibus, tot adhuc compagibus altum  
 Ædificat caput. Andromachen a fronte videbis:  
 Post minor est: credas aliam. Cedo, si breve parvi  
 505 Sortita est lateris spatium breviorque videtur

492. *Unus de toto peccaverat orbe comarum annulus, incerta non bene fixus acu, hoc facinus, Lalage speculo, quo viderat, ulta est, et cecidit sectis icta Plecusa comis. desine jam, Lalage, tristes ornare capillos, tangat et insanum nulla puella caput;* Mart. II. lxxvi. 1.—6. *PR.*

*Taurea* 'the thong of bull's hide.' *PR.*

495. *Lævum* 'on the left;' Virg. *Æ.* ii. 693. ix. 631. *R.* V. Flac. i. 156. *HK.*

497. 'An elderly dame is sitting in council,' *dum de singulis capillis in consilium itur;* Sen. Br. Vit. 12. cf. iv. 72 sqq. *GR.*

*Admota lanis, i. e. libraria;* 476. *R.*

498. *Emerita* is a metaphor from a soldier who has earned his discharge, by having served the time for which he enlisted. *BRI.*

'From the crispin-pin;' *FA.* or 'from the needle,' owing to the failure of her eyesight. *LU.*

*Sententia—censebunt* is a metaphor taken from the proceedings of the Senate. *SCII.*

502. "So high they build her head, such tiers on tiers With weary hands they pile." *G.* In women this toque was called *πίρυμβος*, in men *περίβυλος*, in boys *ἐπίεπιος*: Schol. on Thuc. *BO.* xiii. 165. *celsa: procul aspice frontis honores suggestumque comæ;* Stat. I S. i. 113 sq. *turritaque premens frontem matrona corona;* Luc. ii. 358. *alienis capillis turritum*

*verticem struere;* Hieron. to Demetr. cxxx. 7. *turritum tortis caput accumulare in altum crinibus;* Prud. *Psych.* 183. Manil. v. 147. *R.* Tertull. *de Cult. Fem.* and M. Capell. *de Nupt.* iv. *HN.* Juvenal's meaning is well illustrated by the coins of Trajan and Hadrian, and hence this satire would seem to have been written during one of those reigns. *ACH.* Such, for instance, is the head-dress of Trajan's wife Plotina, of his sister Marciana, of his niece Matidia, of Hadrian's wife Sabina, and of his daughter Matidia. This preposterous fashion did not continue at court above forty years, being exploded by Annia Galeria Faustina, the wife of Antoninus Pius. *VA. J. SA.*

503. *Andromache;* Eurip. *And. R. omnibus Andromache visa est spatiosior æquo: unus, qui medicam diceret, Hector erat:* Ov. *A. A.* ii. 645 sq. *M.* In another place Ovid calls her *longissima;* *A. A.* iii. 777. *LU.*

'Andromache before; a dwarf behind.' *G. si solum spectes hominis caput, Hectora credas; si stantem videas, Astyanacta putes:* Mart. XIV. cxxii. *R.*

504—508. 'What, if Nature has given her but a short allowance of waist, and if, without her high-heeled shoes, she is no taller than a Lilliputian miss, so that she must spring lightly on tiptoe in order to catch her sweetheart's kiss?' cf. xiii. 210. But the sense is obscure. *R.*

505. *Spatium;* cf. *spatiosior* in the note on 503.

Virgine Pygmæa, nullis adjuta cothurnis,  
Et levis erecta consurgit ad oscula planta?

Nulla viri cura interea, nec mentio fiet  
Damnorum: vivit tamquam vicina marito.

510 Hoc solo propior, quod amicos conjugis odit  
Et servos, gravis est rationibus. Ecce furentis  
Bellonæ matrisque Deum chorus intrat et ingens  
Semivir, obsceno facies reverenda minori,  
Mollia qui rupta secuit genitalia testa

515 Jam pridem, cui rauca cohors, cui tympana cedunt  
Plebeia et Phrygia vestitur bucca tiara.

506. 'Pygmy,' *πυγμαίος*, 'half-a-yard high.' SC. xiii. 167 sqq. Plin. vii. 2. Gell. ix. 4. Ath. ix. 11. PR.

'Buskins' were boots with high cork-heels which tragedians wore; SC. (as comedians wore the sock:) hence *cothurnus* is sometimes put for 'tragedy' or 'a tragic style.' 634. vii. 72. xv. 29. R.

509. See 141. R. *ἀβρίγ γυρίων*. Longus iii. p. 77, 20. p. 92, 67. BOL.

510. 'The only difference is this, that she hates her husband's friends and servants, and plagues him with her bills; which his neighbour does not.' VS. LU.

511. The transition is very abrupt: and we now come to the most curious part of the Satire, and one which the author has laboured with uncommon care; nor is there any portion of his works in which his genius is more conspicuous. G.

512. The frantic votaries of *Cybele* have been already spoken of; ii. 111. LU. iv. 123 sqq. Lactant. i. 21. Those of *Bellona*, sister of Mars and goddess of war, were not more sane. They ran up and down, lancing their arms with sharp knives, (like the priests of Baal, 1 Kgs. xviii. 28.) on the 23d or 24th of March, which was her festival, and, in allusion to those sanguinary rites, was called The day of blood. PR. MG. cf. Tib. I. vi. 43 sqq. HY. *nec turba cessat entheanta Bellonæ*; Mart. XII. lvii. 11.

'Enters the house:' the sudden transition seems as though the poet had caught the contagion of their enthusiasm, and started off from his former subject unintentionally. R. See note on Her. i. 55. and 174.

513. 'The lusty eunuch' who officiated as their high priest. PR. 374. *ibunt*

*semimares et tympana tudent*; Ov. F. iv. 183. R. *grandes Galli*; Pers. v. 186. G.

'A personage to be revered by his obscene inferior.' *femineæ voces et mota insania vino obscœniquè greges et inania tympana*; Ov. M. iii. 536 sq. *viri molles, obscœni, et semiviri*; Liv. xxxiii. 28. R. cf. ii. 9.

514. 'Who has emasculated himself with a broken shell.' cf. ii. 116. xvi. 6. *testa*; Plin. xxxv. 12 s. 46. xi. 49. *ferro*; Lactant. v. 9. *saxo acuto*; Ov. F. iv. 237 sqq. *acuto silice*; Cat. lxiii. 5. R.

515. 'Hoarse' either from continual singing and shouting, see note on i. 2. viii. 59. or from having a cracked voice. Maer. vii. 10. FA. R.

'Drums' for 'drummers,' LU. by metonymy. PR.

516. 'His cheek is covered with the lappets of a Phrygian turban.' VS. GR. *Tiara, verbum Græcum est, usu versum in Latinum; de quo et Virgilius "sacerque tiaras" (Æ. vii. 247.) genus pileoli, quo Persarum et Chaldæorum gens utitur; Hieron. on Dan. iii. quartum vestimenti genus est rotundum pileolum, quale pictum in Ulysæo conspicimus, quasi spheræ mediâ sit divisa, et pars una ponatur in capite. hoc Græci *πίλεον*, nonnulli galerum vocant. non habet acumen in summo, nec totum usque ad comam caput tegit, sed tertiam partem à fronte inopertam relinquit, atque ita in occipitio vitta constrictum est, ut non facile labatur ex capite. est autem byssinum et sic fabrè opertum linteolo, ut nulla acús vestigia extrinsecus appareant; Id. de Vest. Sac. PR. viii. 259. x. 265. *Paria, cum semiviro comitatu, Mæonia mentum mitra crinemque madentem subnixus*; Virg. Æ. iv. 215 sqq.*

Grande sonat metuique jubet Septembris et Austri  
 Adventum, nisi se centum lustraverit ovis  
 Et xerampelinas veteres donaverit ipsi,  
 520 Ut, quidquid subiti et magni discriminis instat,  
 In tunicas eat et totum semel expiet annum.  
 Hibernum fracta glacie descendet in amnem,  
 Ter matutino Tiberi mergetur et ipsis  
 Vorticibus timidum caput abluet: inde Superbi

*juvat indulgere choreis, et habent redimicula mitræ, Id. ix. 615 sq. (HY.) V. Flac. vi. 700. (BU.) Claud. Ruf. i. 198. (GE.) R. See note on πυρβασίας Her. v. 49.*

517. *Grande sonat; cf. 485. ἰ δὲ μάγος δῶρα κραιμίνη ἴχων οὐκ ἴσ' ἡραιμία τῆ φωνῆ, σαμμίγυθις δὲ, ὡς οἷός τι ἦν, ἀνακράγων. Δαίμονός τι ἰμοῦ πάντας ἰσιβοῶτο καὶ Παιῆς καὶ Ἐρινύας. Luc. Νικημο. 9. The Archigallus, consulted by the superstitious woman, now delivers an oracle, big with menaced evils from the gods to guilty sinners, and urges her to propitiate the wrath of heaven by offerings and penances and expiatory rites. In like manner the priestess of Bellona utters her predictions in Tib. I. vi. 51 sqq. see also the oracles delivered in Arist. Eq. 1010 sqq. *Quum sistrum aliquis concutiens ex imperio mentitur, quum aliquis secandi lacertos suos artifex brachia atque humeros suspensa manu cruenat, quum aliqua genibus per viam repens ululat (525) laurumque linteatus senex et medio lucernam die præferens conclamat, iratum aliquem daorum; concurritis et auditis et divinum esse eum, invicem mutuum alentes stuporem, affirmatis; Sen. de V. B. 27. R.**

'He predicts that danger is to be apprehended from the sultry and damp blasts of autumn.' *BRO.* iv. 56 sqq. *M.* It needed no very sapient conjuror to anticipate such perils; but he exaggerated them, no doubt, with all his art. *R.*

518. 'Eggs' were commonly used in expiations, especially in those connected with the worship of Isis. *BRO.* cf. v. 85. *Ov. A. A. ii. 330. Hor. Ep. v. 19 sqq. Pers. v. 185. (K.) R. τὰ ἐν τῶν καθύπερθεσιν ὀὰ* were on no account to be eaten, but to be thrown away out of doors. *GR.* The priests undertook to see that this was done, and were indebted for many a good omelet to this superstitious notion. *ACH.*

519. *Xerampelinas* 'dresses' so called from being 'of the colour of a faded leaf.' *VS.* ξερὰς 'sere' and ἀραιὸς 'a vine-leaf.' *PK.* ἰν ταῖς ἱερταῖς καὶ τοῖς ἱερτικαῖς. καὶ παρὶντων κερύβων. ἰνδύοντο χερώνας καὶ χλαμύδας κραιμίνης. ἀπὸ χερσοῦ καὶ κερύβωνος, καὶ ἄλλως τοὺς κολοτυλίης ἰν δὲ ταῖς παλαιαῖς συνήθεις ξερμπελίνας τὸ χροῖμα δὲ ἰσάλλου ἀτραβατιῶδὸς ἀπὸ τοῦ χροῖματος τὸ γὰρ μίλαν. ἀστρον κολοτυνὴ ἢ ἴσσι μετὰ τραβαῖας εὐσταῖας ἰσάσας χερύβωνας τραβαῖας δὲ λόγονται αἱ κολοτυλίης χλαμύδεις. *Suid. R.*

*Veteres* 'cast-off,' modestly insinuating that they were of no further use to the lady.

'She gave him,' in order to be suspended in the temple; *PR.* or for him and the other priests to wear. *M.* The *Galli* in ancient sculptures are always represented in the female dress: and they used to wear sad-coloured raiment, and Pliny interprets the colour *xerampelinus* to be *pullus*. *VO.*

520 and 521. *Cf. Herod. ii. 39.*

522. This kind of penance was one in which much faith was put: *Pers. ii. 16 sq. LU. Hor. II S. iii. 290 sqq. PR.*

523. Ὁ μάγος μετὰ τὴν ἱερτὴν εὐχὴν ἔν μου κερὴς τὸ κερύβωνος ἀστροῦστος, κερὴ μίνας ὑπὸ τῶν Τίγρητα σωματῶν ἀγαγὼν ἰσάσθη εἰς με καὶ ἀπὸ ταῖς. *Luc. Νικ. 7.* 'Thrice:' the number three and three times three were thought much of in all magical and superstitious rites: *Pers. Ov. M. vii. 261. Virg. E. viii. 73 sqq. Æ. vi. 229. R.* The manner in which toasts are received at our public dinners is one vestige of this very prevalent notion. See also *Shaksp. Macbeth.*

*Mans;* *Hor. and Pers. Prop. III. x. 13. R.*

524. *Vortex* is the ancient form of *vertex*, *i. e. comorta in se aqua, vel quidquid aliud similiter vertitur; Quint.*

525 Totum regis agrum nuda ac tremebunda cruentis  
Erepet genibus. Si candida jusserit Io,

VIII. ii. 7. *R.* In this and many other words the fuller and more ancient sound was softened down: and Ovid was the author who took the lead in this refinement of the language. *WEI.*

'Timid,' either from nature, *M.* or timore decorum; *Hor.* II S. iii. 295. *PR.*

'Ablutions' were performed to pacify the celestials: 'respersions' to deprecate the wrath of the infernal deities. *MAR. PR.*

When the kings were expelled, the land, between the city and the Tiber, belonging to Tarquin 'the Proud,' was consecrated by Brutus to Mars, and thenceforth called *Campus Martius*. *VS.* Liv. ii. 5. *PR.*

525. This superstitious rite is mentioned, *Tib.* I. ii. 85. *R.* Sen. quoted at 517; *PR.* John Mabilius, in his *Travels* in Italy, mentions having often seen women crawling on their knees not only to 'the Holy Stairs,' to which they seldom go up in any other way, but even, from the neighbouring houses, to St Mary the Greater, and to the Basilica which is called 'the Altar of Heaven;' p. 50. *VL.* See also *Ov. F.* vi. 397—412. *CAS.*

526. *Candida*; *Ov.* 743. *R.*

'If the priest asserts that Isis so commanded in his visions of the past night.' cf. 530 sq. *R.*

*Io*, the daughter of Inachus, was beloved by Jupiter; who endeavoured to conceal her, under the form of a 'white' heifer, from Juno's jealousy. That goddess, however, contrived to obtain possession of her rival, and committed her to the custody of Argus, with whose hundred eyes, after he was slain by Mercury, the queen of heaven adorned her peacock's tail. The Argive princess, after many wanderings, reached Egypt; she was there restored to her human form, and was subsequently deified under the name of Isis. *VS.* *Ov. M.* i. 588—760. *LU.* *Plut.* on *Isis* and *Osiris*. *Diod.* i. 2. *PR.*

The absurd and contemptible ceremonies of the priests of Isis are described with admirable spirit and humour. It is not easy to say by what criterion the Romans judged of the admissibility of foreign divinities into their temples. Cybele, with all her train of wild and furious enthusiasts, found an easy admittance; while Isis and Osiris, deities not more

detestable, were long opposed, and still longer regarded with distrust and aversion. Of a truth, however, this was confined to the men; the women seem to have found something peculiarly fascinating in the worship of Isis, and to have been, from the first, her warmest devotees. Either because the envy of the priests of Cybele, and other exotic divinities, was excited by this marked predilection, or because the attendance on the rites of Isis was made (as it certainly was in aftertimes) a cloak for intrigue; in the consulship of Piso and Gabinius, a furious persecution was raised against her; and she was banished, with all her ridiculous mummery, from the territories of the republic. Some years afterwards, however, her worship was re-established, when Tiberius, on account of an impious farce which was played in one of her temples (*Joseph. A. J.* xviii.), rased it to the ground, hanged or crucified the priests, and flung the statue of the goddess into the Tiber. Again the temple was rebuilt, again destroyed by a decree of the senate, and again, and again, reconstructed, till the vigilance of the government was finally remitted, or its obstinacy overcome. It was then, that these fanes rose on all sides, and became (what too many of the Roman temples were) the favourite spots for forming assignations. Whenever Juvenal has occasion to mention these Egyptian divinities, he does it with a contemptuous sneer; but in this he is not singular, since almost every ancient writer on the subject does the same. Lucan conveys a bitter reproach to his countrymen for their partiality to them, in a pathetic and beautiful apostrophe to Egypt, on the murder of Pompey: *nos in templo tuam Romana accepimus Isin, semideosque canes et sinistra jubentia luctus et quem tu plangens hominem testaris Osirin: tu nostros, Ægypte, tensis in pulvere manes: tu quoque &c.* viii. 831 sqq. But it would be endless to quote all the indignant ridicule that has been poured on these brutal superstitions. With all this, however, they continued in full vigour from our author's time to that of Commodus, who, as Lampridius says, enrolled himself among the priests of Isis, and condescended to carry her son (the dog-headed

Ibit ad Ægypti finem calidaque petitas  
 A Meroe portabit aquas, ut spargat in ædem  
 Isidis, antiquo quæ proxima surgit ovili.

530 Credit enim ipsius dominæ se voce moneri.

En animam et mentem, cum qua Dî nocte loquantur !  
 Ergo hic præcipuum summumque meretur honorem,  
 Qui grege linigero circumdatus et grege calvo  
 Plangentis populi currit derisor Anubis.

Anubis) upon his shoulders. Constantine abolished them, with the other heathen rites: they were again revived, and for the last time, by that frivolous pedant Julian (so liberally dubbed a philosopher by our Christian historians) who laboured to enforce the observance of them in some of his epistles. But however severe the satirists may have been on these follies, they fall infinitely short of the prophets. See Isaiah xliv. 14 sqq. xlv. 6 sq. These passages prove the great antiquity of such idolatrous and mendicant processions. In conclusion it may be observed, that they are sneered at by Menander with an arch and elegant simplicity, only to be found in the writers of his school: οὐδὲν μὲν ἔχοντο περιπατῶν ἔξω τῆς μετὰ γενεῆς οὐδ' ἰς οἰκίας παραυτοῦ ἐπὶ τοῦ ἀνδίου· εἰς δὲ τῶν οἴκων μίνας εὐχόμενα τοῖς θεομίμοις. Aurig. G. cf. Cic. Div. i. 58. Suet. Dom. 1. R.

527. 'She will go on a pilgrimage afoot to the further end of Egypt, to fetch the waters of the Nile: as though the priests used none but the genuine waters of the Nile to sprinkle in that fane.' GR. Virg. Æ. iv. 512. cf. Her. i. 188. R.

Calida 'scorched beneath a vertical sun.' BRO. xv. 28. Thus Nilus tepens; x. 149. Prop. II. xxxiii. 3. tepidus; Luc. iii. 199. Claud. B. G. 476. R.

528. Meroe, in Ethiopia, is the largest island formed by the Nile, with a city of the same name, which was the capital of a kingdom. Strab. i. 75. Herod. ii. 29. Diod. i. p. 38. Ptol. iv. 8. Plin. ii. 75. v. 9. vi. 29. 35. Heliod. x. Though insulated during the rainy season, it is at other times only a peninsula; its modern name is 'Atbar,' and it comprises the greatest part of the kingdom of Sennaar and the smaller portion of Abyssinia. HEE. R. PR.

'To sprinkle.' Thus we read of water being fetched from the neighbouring sea,

with which *templum et simulacrum deæ (Junonis) prospersum est*; Tac. An. xv. 44. R.

529. 'The ancient sheepfold; 'the spot where Romulus and his shepherds penned their flocks;' or 'the palace of Romulus.' VS. Some take it to mean the boarded partitions within which the people were shut when they went to vote. *septa*; Mart. II. xiv. 5. lvii. 2. X. lxxx. 4. FA. Liv. xxvi. 22. PR. Luc. ii. 197. These were afterwards built of fine marble with elegant porticoes. A. Others again suppose that the sheepfold of the Tarquins stood there. BRI. R.

'Rises' is more expressive than 'is.' vii. 183. R. Ov. M. ii. 264. BU. Liv. xxv. 21. DR. see note on *xivus* Her. vii. 18.

530. 'She is so credulous as to believe that the goddess herself speaks by the mouth of her priest.' VS.

The gods and goddesses were styled *domini* and *dominæ*; *divinus* and *divina* in Greek. GR. Ov. A. A. i. 148. Virg. Æ. iii. 113. 438. Prop. III. iii. 31. R. see note on Her. i. 212.

Monere 'to reveal their will.' R. cf. Ov. M. xiii. 216. H. Tib. I. vi. 50. BK. V. Flac. i. 29. 231. Ov. M. ii. 639. BU.

531. *Anima, qua vivimus; mens, qua cogitamus*; Lactant. M.

532. The preceding line is parenthetical: ergo refers to 530.

533. The inferior priests were all clad in linen, in imitation of Isis, who appears to have been a queen of Egypt, and to have first taught her subjects the use of linen. *linigero fugiunt calvi sistrataque turba*; Mart. XII. xxix. 19. R. Tib. I. iii. 30. BK. Ov. A. A. i. 77. H.

Those who were going to celebrate the rites of Isis had their heads shaved. J. Lampr. Comm. 9. CAS. FE.

534. *Bos in Ægypto numinis vice colitur: Apim vocant. non est fas eum certos vita excedere annos; mersumque in sacer-*

- 535 Ille petit veniam, quoties non abstinet uxor  
 Concubitu sacris observandisque diebus,  
 Magnaque debetur violato pœna cadurco,  
 Et movisse caput visa est argentea serpens :  
 Illius lacrumæ meditataque murmura præstant,  
 540 Ut veniam culpæ non abnuat, ansere magno  
 Scilicet et tenui popano corruptus, Osiris.

*datum fonte enecant quæsituri luctu aliam, quem substituant; et donec inveniant, moerent; de rasâ etiam capitibus, &c. insignis ei, in dextro latere candicans macula, cornibus lunæ crescens incipientis; et nodus sub linguâ quem cantharum appellant; Plin. viii. 46. Diod. ii. 4 sqq. Cic. N. D. 83. Macr. i. 22. Ammian. xxii. PR.*

*Anubis*, the son of Osiris or Typhon, was the constant companion of Osiris and Isis (the sun and moon); he is represented as a man with a dog's head, from which he is called *canis*; xv. 8. *latrans Anubis*; Prop. III. xi. 41. *latrator*; Virg. Æ. viii. 698. PR. Cf. Diod. i. 18. 87. Herod. ii. 66 sq. 'The chief-priest who personates Anubis laughs in his sleeve at the credulous folly of the people bewailing their lost god.' viii. 29. In the expression *currit derisor*, there may be an allusion to the appearance of a dog 'lolling out his tongue and grinning when fatigued with running.' Pers. i. 60. CAS. HN. R. LU.

535. These gloomy and fantastic processions in quest of Osiris continued for several days; during which the female votaries of Isis, in sympathy for her loss, abstained from intercourse with their husbands. G. SA. This abstinence was generally for a period of nine days. Prop. II. xxxiii. 1 sqq. IV. v. 34. Tib. I. iii. 23 sqq. Ov. Am. III. x. 1. The priest intercedes with his god for the offender. LU.

537. 'For having profaned the snowy sheeting;' vii. 221. *cadurcis destituta fasciis, nuda*; Sulp. VS. Tib. IV. ii. 1. BK. *nullum est candidius linum lanævæ similis, sicut in culcitis præcipuam gloriam obtinent Cadurci*; Plin. xix. 1. a people of Aquitain in Gaul, now 'le Quercy,' with a town, of which the ancient name was *Cadureum*, the modern 'Calors.' PK. R.

538. 'To have shaken in his anger.'

ii. 130. FA. Hor. I S. v. 58. Virg. Æ. vii. 292. *πυθέας νάειν* Hom. Od. E 285. R.

The serpent is the asp (Hor. I Od. xxxvii. 26 sq.) wreathed round the head of the deity, as the symbol of eternity. Ælian. GR. Diod. i. Macr. i. 20. Ov. Am. II. xiii. 13. M. ix. 693. (H.) V. Flac. iv. 418. (BU.) R. "I recollect that when I was in Italy, a bust of Isis was found, thus incircled; and was then thought, by the literati, to give light to this very passage." G.

539. 'Of that priest.' VS.

*Meditata* 'studied.'

'Mumbled prayers,' x. 289 sq. *haud cuivis promptum est murmur que humilesque susurros tollere de templis, et aperto vivere voto*; Pers. ii. 6 sq. &c. GR. Soph. El. 638 sqq. *ὁ μάγος τῶν ἱερῶν ὑπεροθεύσας* Luc. Nix. 7. Hor. I Ep. xvi. 59 sqq. The precept of Pythagoras was *μυστὰ φωνῆς ἀύχισο*: because the person, who is *vera simplicitate bonus, recti custos, mirator honesti*, is one—*nihil arcano qui roget ore deos*; Mart. I. xl. 4—6. *tunc scito, te esse omnibus cupiditatibus solutum, quum eo perveneris, ut nihil deum roges, nisi quod rogare possis palam. nunc enim quanta dementia est hominum? turpissima vota diis insurrant: si quis admoverit aurem, conticescent et, quod scire hominem nolunt, dev narrant*; Sen. (from Athenodorus) Ep. 10. Tib. II. i. 83 sqq. R. K.

540. 'The goose' is not mentioned at random: that bird was usually sacrificed to Isis, and in Egypt constituted the chief food of her priests. The Romans were at first a little scandalized at this treatment of the ancient guardian of their capitol, but use soon reconciled them to it. G. Herod. ii. 45. GR. ib. 37.

541. 'The thin cake,' *λαγρόν* Philostr. V. Ap. v. 9. Ov. F. i. 453 sq. (H. BU.) Philip. Ep. x. in Br. An. t. ii. p. 214. BO, p. 217. R.

It is *Osiris*, and not *Isis*, who is of-

Quum dedit ille locum; cophino fœnoque relicto  
 Arcanam Judæa tremens mendicat in aurem,  
 Interpres legum Solymarum et magna sacerdos  
 545 Arboris ac summi fida internuntia cœli.  
 Implet et illa manum, sed parcius: ære minuto  
 Qualiaccumque voles Judæi somnia vendunt.  
 Spondet amatorem tenerum vel divitis orbi  
 Testamentum ingens, calidæ pulmone columbæ  
 550 Tractato, Armenius vel Commagenus haruspex;  
 Pectora pullorum rimatur et exta catelli,

fended. The goddess understood her trade too well, to be offended seriously with a peccadillo of this kind; but then it was necessary that her husband should be represented as extremely delicate on the subject; otherwise, no goose for the priest. *G. Macr.* i. 20 sq. *PR.* viii. 29. *R.*

542. Cf. iii. 14 sqq. *PA.* Domitian laid a heavy poll-tax on this people; and, that they might not evade it, they were enjoined not to appear abroad without the basket and hay, the badges of their condition. To avoid being detected and insulted by the rabble when they entered the city, these poor persecuted wretches laid aside their degrading accompaniments. This accounts for the epithet *tremens*, which Juvenal applies to the female fortune-teller; who, if she had been discovered, would, in spite of her lofty pretensions, have been severely punished for contempt of the imperial regulations. *G. Mart.* VII. lv. *SCH.* *Suet.* Dom. 12. *Joseph.* B. J. vii. 7. *PR.*

543. *Tremens* may also mean 'shivering,' as beggars do, to excite compassion. v. 11. *GR.* a *matre doctus rogare Judæus*; *Mart.* XII. lvii. 13.

544. 'Expounder of the laws of Jerusalem.' *BRI.* *Plin.* v. 14. *PR.*

By the words 'high-priestess of the tree' is probably meant 'of the Egerian grove,' the degradation of which is so indignantly deplored in the third Satire. Like the Norwood of our metropolis, it might be frequented by such of the vulgar as were anxious to enquire their fortunes. In that case some favourite tree might be the place of rendezvous, and this Betty Squires its most infallible oracle. *G. Sen.* *Med.* 349. *FA.*

545. *Nil præter nubes et cœli numen adorant*; xiv. 97. *R.*

'The trustworthy agent by whom the will of heaven is revealed.' Augurs and birds are called *Jovis interpres et interpretes*; *Cic. Phil.* xiii. 5. *Div.* ii. 34. *R.*

546. The Jews appear then to have held the same place in society, as Gipsies at the present day. *GR.*

547. See *Ezek.* xiii. "Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it: albeit I have not spoken?" v. 7. "Will ye pollute me for handfuls of barley and for pieces of bread?" *ibid.* 19. &c. *M. Pers.* ii. 57. *K.*

548. *Spondet*, 'solemnly engages,' is a stronger word than *promittit*; iii. 43. *Cic.* for *Mur.* 41. *extr.* *Sen.* *Ep.* 19. *Ov.* *Her.* xvi. 114. *V. Flac.* vi. 117. (*BU.*) *de infante Scribonius mathematicus præclara spondit*; *Suet.* *Tib.* 14. *Id.* *Oth.* 4. *R.*

549. 'The lungs,' the liver, and the heart were the parts chiefly examined in divinations. *Luc.* i. 621 sqq. *Cic. de Har.* *Resp.* 9. *Dio* 39. 58. *R.*

'Doves' were sacrificed to Venus, and from the preceding line this appears to have been a love affair. *SCH.*

550. *Commagens* was a part of Syria between Mount Amanus and the Euphrates. *R.*

*Haruspex*; ii. 121. *PR.*

551. *Pectoribus inhians spirantia consulit exta*; *Virg. Æ.* iv. 64. *VS.* The mention of these smaller animals is to throw ridicule on the pretensions of such fortune-tellers. *R.*

*Catelli*; see *Paus.* VI. ii. 2. *PA.*

Interdum et pueri : faciet, quod deferat ipse.

Chaldæis sed major erit fiducia : quidquid

Dixerit astrologus, credent a fonte relatum

555 Hammonis ; quoniam Delphis oracula cessant

Et genus humanum damnat caligo futuri.

552. 'Of a child.' cf. Psalm cvi. 37 sq. *Plut. de Herod. Mal.* (near the beginning); *Macr.* iii. 7. *PR.* *Ammian.* XXIX. ii. 17. *Eus. H. E.* viii. 14. *Cassiod. H. Tr.* vi. 48. *Theodoret.* iii. 21. *LN. R.*

*Egnatius* (iii. 116) is here again alluded to, who after instigating the daughter of *Soranus* to magical arts, denounced her to the emperor *Nero*; by whose order, she suffered at the same time with her father. *VS.* This anecdote may be genuine, though *Tacitus* does not mention it; *An.* xvi. 32. *G.*

*Deferat*; 220. *R.* i. 33. iv. 48. *M.*

553. *Chaldæa* and its capital *Babylon* were famous for the astrological skill of the inhabitants. In that city there was the temple of *Belus* said to be the inventor of the science. *Plin.* vi. 26. *Cic. Div.* i. 2. 92. *Gell.* i. 9. xiv. 1. *Diod.* ii. 3. iii. 8. xvii. 11 sq. See *K.* and *CAS.* on *Pers.* v. 46 sqq. These 'Chaldæans' among other names were called 'astrologers' 554. and 'mathematicians:' 562. Among the benign stars they reckoned *Venus*; 570. among those of malignant aspect were *Saturn*, 569 sq. and *Mars*, x. 313 sq. *Ov. Am.* I. viii. 29. From casting a person's nativity, 579. or observing his horoscope, *Suet. Aug.* 94 *extr.* they predicted future events, and the hour and day at which any affair of importance ought to be transacted, 575 sqq. For this purpose they used books, 578. or tables, 556. and diaries, 574. which contained the positions &c. of the stars at any given time, iii. 43 sqq. The calculations which were requisite in judicial astrology were called *sumeri Thrasylli*; 576. *Babylonii sumeri*; *Hor.* I *Od.* xi. 2. *Chaldaicæ rationes*; *Cic. Div.* ii. 47. 42 sqq. cf. vii. 194 sqq. ix. 33. xiv. 248 sqq. xvi. 4. *Manil.* iii. 160 sqq. iv. 122 sqq. 294 sqq. *Ov.* Ib. 209 sqq. *Macr.* *Plin.* ii. 8 sqq. vii. 49. *Prop.* IV. i. *Hor.* II *Od.* xvii. 17—24. (*MI. JN.*) *Tac. An.* iv. 58. (*ER.*) *Ammian.* XXVIII. iv. 24. (*LN.*) *R. PR.*

554. Cf. viii. 125. *R.*

555. It is fabled that *Bacchus* being

distressed for water, in his *Libyan* expedition, a ram suddenly appeared from the sand and led him to 'a fountain.' *Bacchus* regarded this ram as *Jupiter*, and, accordingly, built a magnificent temple to *Jupiter Hammon* on the spot where the water was found: the name of *Hammon* being derived from *ἄμμος* 'sand,' and ram's horns being attributed to the deity. *Hygin. P. Astr.* ii. 20. This temple is environed by a thick forest, the only one in those parts, *Luc.* ix. 522—527. *Curt.* IV. vii. 16. and by several springs, among others 'the celebrated fountain of the sun' (which is here put for the oracle itself): *Herod.* ii. 42. iv. 181. *Diod.* i. 13. xvii. 50. *Plin.* ii. 103. v. 5. vi. 29. *Curt.* IV. vii. 22. *Lucr.* vi. 848 sqq. *Ov. M.* xv. 309 sqq. *Sil.* iii. 669 sqq. *R. FA. PR.* "The fount that play'd In times of old through *Ammon's* shade, Though icy cold by day it ran, Yet still, like souls of mirth, began To burn when night was near;" *Moore, Irish Melodies.*

'The oracle of *Apollo* at *Delphi*' is said to have 'ceased' at the birth of *Christ*: *Me puer Hebræus divos Deus ipse gubernans cedere sede jubet, &c.* cf. *Plut. de Or. Def. PR.* *Eus. Pr. Ev.* v. p. 205 sqq. *Cic. Div.* ii. 57. *Strab.* xvii. p. 553. *Luc.* v. 112 sqq. *CAS. Antib. Ex.* i. 12. It is mentioned, however, as having given responses in the reigns of *Nero* and *Julian*; *Suet. Ner.* 40. *Themist. Or.* xix. *Theodor. H. E.* iii. 21. *R.* and again at the birth of *Honorius* (unless it be merely the poet's fiction); *et dudum taciti rupere silentia Delphi*; *Claud.* IV *Cons. Hon.* 144. If the oracle of *Jupiter Hammon* did survive the rest, it was probably because, as *Voltaire* says of *El Dorado*, few or none could go to seek it. *G.*

556. 'Punishes,' *PR.* or 'renders them miserable,' leads them headlong on their ruin,' cf. *Virg. Æ.* xii. 727. *HK.* iii. 116. or 'torments:' *prudens futuri temporis exitum caliginosa nocte premit deus ridetque si mortalis ultra fas trepidat*; *Hor.* IV *Od.* xxix. 29 sqq. *R.*



- Præcipuus tamen est horum, qui sæpius exsul,  
 Cujus amicitia conducendaque tabella  
 Magnus civis obit et formidatus Othoni.
- 560 Inde fides arti, sonuit si dextera ferro  
 Lævaque, si longo castrorum in carcere mansit.  
 Nemo mathematicus genium indemnatus habebit :  
 Sed qui pæne perit, cui vix in Cyclada mitti  
 Contigit et parva tandem caruisse Seripho.
- 565 Consulit ictericæ lento de funere matris,  
 Ante tamen de te, Tanaquil tua : quando sororem

557. Understand *fuit*. *BRI*.

This astrologer was Seleucus, Suet. Oth. 4—6. *PR.* or Ptolemæus ; Tac. H. i. 22. Plut. which were, probably, but different names of the same person. *BU. ER.* The professors of astrology were alternately banished and recalled, persecuted and cherished, as the events they predicted were prosperous or adverse to the fortunate candidates for power. That they were the occasion of frequent commotions among this ambitious and credulous people, cannot be doubted ; and Tacitus says of them with equal truth and spirit, *hoc genus hominum potentibus infidum, sperantibus fallax, quod in civitate nostra et vetabitur semper, et retinebitur* ; H. i. 22. ii. 62. A. ii. 32. xii. 52. Suet. Tib. 36. Vit. 14. R. G.

558. Ptolemy accompanied Otho into Spain and there predicted that he would survive Nero. From his success in this instance (says Tacitus) he took courage and ventured to predict his elevation to the empire. Otho believed it (or rather affected to believe it), and from that moment he determined to work the destruction of Galba. In the dreadful scenes which followed, Ptolemy was a principal actor. *G. LU.* The effect of such predictions on an ambitious spirit is finely exemplified in the tragedy of Macbeth. " 'Tis strange : And oftentimes, to win us to our harm, The instruments of darkness tell us truths, Win us with honest trifles, to betray us In deepest consequence ;" I. iii.

*Conducenda* 'dearly purchased,' *LU.* 'venal' 'mercenary.' 586.

559. 'The great citizen' was Galba. Suet. 19. *PR.* cf. i. 53. R. ii. 104 sq.

506. 'Has clanked with chains.' *VS.*

iii. 309 sq. Those, whose predictions concerned the life of princes or other matters of state were often thrown into prison and not released unless their words were verified by future events. *LI. Suet.* Tib. 14. *PR.* 1 Kings xxii. 7—28.

561. In stationary camps (answering to our barracks) there was a black-hole in which malefactors were confined ; and when the troops changed their quarters, the prisoners were moved in chains. Tac. A. i. 21. iii. 22. R.

562. *Quos gentilitio vocabulo Chaldaeos dicere oportet, mathematicos vulgus appellat* ; Gell. i. 9. *PR.*

'Genius,' *VS.* (in which case *habebit* means 'will be thought to have ;') *LU.* or 'good luck ;' cf. Mart. VI. ix. 10. VII. lxxvii. 4. Hor. II Ep. ii. 186 sqq. and v. 22. R.

*Indemnatus* "Who has not narrowly escaped the rope." *G.*

563. "Who has—Begg'd hard for exile, and by special grace, Obtain'd confinement in some desert place." *G.*

'One of the Cyclades.' i. 73. R. See note on Her. v. 30.

564. 'To have been liberated.' *PR.*

*Seriphus* one of this group, now called 'Serfino,' is a barren rock about twelve miles in circumference. x. 170. Ov. M. vii. 464. Plin. iv. 12 s. 22. viii. 58. Strab. x. p. 487. *PR. R.*

565. "In doubt How long her jaundiced mother will hold out." *G. Iarigos morbus regius.* Plin. xx. 9. xxx. 11. xxxvi. 31. xxxvii. 10. cf. iii. 43. *PR. R.*

566. 'Thy future spouse : ' *Tanaquil tua nesciat illud* ; Auson. Epist. xxiii. 31. *Tanaquil*, the wife of Tarquin the elder, was a marvellous adept in the art of divination. *VS. accepisse id augurium læta dicitur Tanaquil, perita (ut vulgo Etrusci)*

Efferat et patruos; an sit victurus adulter  
Post ipsam? Quid enim majus dare numina possunt?

Hæc tamen ignorat, quid sidus triste minetur

- 570 Saturni, quo læta Venus se proferat astro,  
Qui mensis damnis, quæ dentur tempora lucro.  
Illius occursus etiam vitare memento,  
In cujus manibus, ceu pinguia sucina, tritas  
Cernis ephemeridas; quæ nullum consulit et jam
- 575 Consulitur; quæ, castra viro patriamve petente,  
Non ibit pariter numeris revocata Thrasylli.  
Ad primum lapidem vectari quum placet, hora  
Sumitur ex libro: si prurit frictus ocelli  
Angulus, inspecta genesi collyria poscit.

celestium prodigiorum mulier; Liv. i. 34. PR. Ib. 39. 41.

567. Efferat; i. 72. R.

569. 'Even she is less hateful who gains her knowledge of the stars at second hand, than a wife who is herself a proficient in the celestial lore.' VS.

570. See note on 553. R. vii. 194. grave Saturni sidus in omne caput; Prop. IV. i. 84. BRI. Pers. v. 60. Hor. II Od. xvii. 22. M. frigida Saturni stelle; Virg. G. i. 336. VS. Cic. N. D. PR.

'In conjunction with what heavenly body.' This was the moon, according to Cicero, Pliny, and Macrobius. PR. "In what sign bright Venus ought to rise To shed her mildest influence from the skies." G.

Veneris salubre sidus; Luc. VS.

Se proferat: Suet. Ner. 6. extr. R.

571. Dentur lucro 'are lucky.' Hor. I Od. ix. 14. R.

572. 'Avoid her as a thing of ill omen.' SCH.

573. 'Whose well-thumbed manual of astrology' (note on 553.) 'becomes as yellow, shining, and transparent, as rich amber.' VS. LÜ. Plin. xxxvii. 2 sq. PR. v. 24. 38. ix. 50. Ov. M. ii. 364 sq. Mart. IV. ix. The ladies used to hold or rub the amber in their hands for the sake of its scent; Dioscor. i. 93. redolent quod sucina trita; Mart. III. lxx. 4 sq. fragravit ore quod succinorum rapta de manu gleba; V. lxxvii. 9. 11. spirant sucina virginea quod vegetata manu; XI. viii. 1. 6. The epithet 'fat' may also refer to its nature: a naturam succini admoto igne tentes, in

modum tædæ accenditur alitque flammam pinguem et olentem: mox ut in picem resinamve lentescit; Tac. G. 45. R.

575. The superstition of being guided in every thing by astrological calculations appears to have struck its roots inconceivably deep. Nearly three centuries after Juvenal's time, we find the Romans characterized by the same folly, and almost in the same words: multi apud eos negantes esse superas potestates in celo, nec in publico prodeunt nec prandent nec lavari arbitrantur se cautius posse, antequam ephemeride scrupulose sciscitata dilicerint ubi sit signum Mercurii; &c. Ammian. XXVIII. iv. 24. Here we have Pope's "—godless regent trembling at a star;" Mor. Ess. i. 90. Such are the monstrous inconsistencies of atheism! G. R.

576. Thrasyllus was an eminent astrologer at the court of Tiberius. Suet. Aug. 98. Tib. 14 sq. 62. Cal. 19. Tac. A. vi. 20. 22. Dio. lv. 11. VS. PR. R.

577. 'If she wishes to go out for a little airing in her chair or carriage.' VS. The miles were marked by mile-stones, inscribed with the number, and were reckoned from a golden column which stood in the forum. These mile-stones were first put up by C. Gracchus. SCH. Plut. Grac. PR.

578. The ancients considered the itching of any part to be a prognostication of something about to happen. J. E., Pr. iv. 7. Plaut. Mil. II. iv. 44. Bac. V. ii. 75. Amph. I. i. 139. Ps. I. i. 105. JS. Isid. Or. viii. 19. R.

579. See note on 553. R.

Hic oculis ego nigra meis collyria

- 580 *Ægra licet jaceat, capiendo nulla videtur  
Aptior hora cibo, nisi quam dederit Petosiris.  
Si mediocris erit; spatium lustrabit utrimque  
Metarum et sortes ducet frontemque manumque  
Præbebit vati crebrum poppysma roganti.*
- 585 *Divitibus responsa dabunt Phryx augur et Indus  
Conductus, dabit astrorum mundique peritus  
Atque aliquis senior, qui publica fulgura condit.  
Plebeium in circo positum est et in aggere fatum.  
Quæ nullis longum ostendit cervicibus aurum,*

*lippus illiners*; Hor. I S. v. 30 sq. PR. Plin. xxi. 20 s 81 sq. (HA.) R.

581. ' Shall have pointed out.' VS.

*Petosiris* was a famous astrologer and physician, according to Pliny, ii. 23. vii. 49. (HA.) and Suidas, (KU.) LU. Ath. iii. 81. SA. R. He seems, like our learned Moore, to have allotted particular diseases and particular stages of life to the government of particular planets. " SIR To. Were we not born under Taurus? SIR AN. Taurus? that's sides and heart. SIR To. No, Sir, it is legs and thighs;" Shaksp. Twelfth-Night, I. iii. G.

582. The circus was the resort of itinerant fortune-tellers. Acron. LU. Hence it is called *fallax circus*; Hor. I S. vi. 113. T. cf. Suet. Cæs. 39. Claud. 21. PR. Cic. Div. i. 58. R.

583. The *Circus Maximus* was divided along the middle by ' the chine' *spina*; at each extremity of this stood three ' pillars' *metæ*, round which the chariots had to turn on the near side. FE. LU. Ov. Am. III. xv. 2. M. iii. 145. R.

' Will draw lots;' *hoc genus divinationis vita jam communis exploit: quis enim magistratus aut quis vir illustrior utitur sortibus?* Cic. Div. ii. 41. Numerius Suffetius is said to have invented this mode of divination. cf. Suet. Tib. 14. Ner. 21. A. T. PR. Quint. XII. x. 74. (GE. BU.) Tib. I. iii. 11 sq. (HY.) R.

Others told fortunes by physiognomy and chiromancy. LU.

584. *Poppysma* ' a smack with the lips;' VS. or ' a wanton palming and patting of the hand.' M. *palpare*; i. 35. *σπασσίζω* ' to coax;' Timocl. in Ath. ix. 18. Perhaps *per* may be understood here; and *roganti* may mean ' begging' in a neuter sense: cf. iv. 118. R. Plin. xxviii. 2. (T.) Or we may read *sonanti*

in a transitive sense. vii. 108. Tib. I. iii. 60. II. i. 32. Virg. E. v. 64. cf. Theocr. v. 89. MNS.

585. Phrygians, Pisidians, Cilicians, and Arabians paid great attention to augury. Cic. Div. i. 41. *extr.* LU.

India, among the Romans, was a word of great latitude, including Persia, Arabia, Æthiopia, and part of Egypt. Virg. G. ii. 116. iv. 293. (HY. BU.) The *Magi* of Persia were augurs as well as philosophers. Cic. l. c. R.

586. *Conductus*; R. 558.

*Mundi* ' of heaven.' Sil. iii. 611. Tib. III. iv. 18. R.

587. Cf. Luc. i. 584 sqq. 606 sqq. VS. Plin. ii. 52. 54. M. Whenever a place was struck by lightning, a priest was always called in to purify it. This was done by collecting every thing that had been scorched, and burying it on the spot, with due solemnity. A two-year-old sheep was then sacrificed, and the ground (*bidental*) slightly fenced round; after which all was supposed to be well. Pers. ii. 26 sq. iv. 49. (K. CAS.) LU. G. Sen. N. Q. ii. Acron on Hor. A. P. 471. Festus. Plut. Q. Conv. iv. 2. Artemid. ii. 8. Sen. Clem. i. 8. (LI.) PTR, Arch. iv. 1. R.

*Senior ἀρεβόριος*. SCH.

588. *Non vicanos haruspices, non de circo astrologos*; Enn. FA. PA. cf. iii. 65. 223. PR.

*Agger*; viii. 43. R. The mound thrown up by Tarquin the proud, on the east of the city. BRI.

589. ' Who displays no long golden pendants above her neck and shoulders:' by hypallage, as ii. 90. M. cf. 457 sqq. R. The poet might intend to point out the general extravagance of the Roman women, in thus characterising the extre-

- 590 *Consulit ante phalas delphinorumque columnas,  
An saga vendenti nubat caupone relicto.*  
Hæ tamen et partus subeunt discrimen et omnes  
Nutricis tolerant fortuna urgente labores;  
Sed jacet aurato vix ulla puerpera lecto.
- 595 *Tantum artes hujus, tantum medicamina possunt,  
Quæ steriles facit atque homines in ventre necandos  
Conducit. Gaude, infelix, atque ipse bibendum  
Porrige, quidquid erit: nam si distendere vellet  
Et vexare uterum pueris salientibus, esses*
- 600 *Æthiopsis fortasse pater; mox decolor heres*

mity of indigence amongst them by the want of a gold chain. *G.*

590. The *phalæ* were seven moveable wooden towers, or obelisks, called from their oval form, *ova*; they were placed along the spine, and one was taken down at the end of each course. *κάν τῶν σφαιροειδῶν σφαλλήριον τοῦ ἀνδράποδος περιὸν τῶν δακτύλων ἀρσῆμι δέων* (Agrippa), *τοῦς ἐν δελφίνας καὶ τὰ ἀειδιῆ δημιουργήματα κατιστέχοντο, ἵνα δ' αὐτῶν αἱ περιόδοι τῶν σφαιροειδῶν ἀναδυσκίονται*. Dio *lix. c. xtr.* Liv. xii. 27. Varr. *R. It. l. ii.* II. *SA. PA. PAN. tabulata phalæque*; *Enn. PR.*

The dolphins' on the columns were perhaps owing to the Circensian games being originally consecrated to the Equestrian Neptune or Consus. *R. in circo Flaminio erant Neptunus ipse et Thetis et Nereides supra delphinos sedentes*; *Plin. xxxvi. 5.* These were of marble. *PR.* There were four parties in the Circus, the Blue, the Green, xi. 196. the White, and the Red, vii. 114. (to which were added by Domitian, the Golden, and the Purple. *Suet. 7. Xiph.*) Of these the Blue and the Green were the principal ones: for to them the others were respectively attached. The egg was the badge of the Green faction or that of the land, the Dolphin of the Blues or the sea party. The symbols were so managed as to show which of the two parties was winning. The Romans being generally but little connected with maritime affairs, the Green was the popular colour: xi. 196. though the other was sometimes the favourite with the Emperor. In silver coins of Roman families, under chariots of two or four horses, we sometimes find

a trident, sometimes an ear of corn: it is not improbable that these may be emblems of the two leading parties above mentioned, and denote the victorious colour. *FE.*

591. 'Whether she shall jilt the eating-house keeper and wed the army-tailor.' *LU.*

592. "The great danger (or pain and peril) of childbirth;" Book of Common Prayer.

593. They could afford neither to put their children out to nurse, nor to keep a nursemaid or nursery governess. *VS.*

594. A woman is called *puerpera*, when 'confinèd with her first child.' *VS.*

595. *Hujus* 'of the old woman, who is applied to in such cases.' *LU.*

*Medicamina*; *Plin. xx. 21. xxvii. 5. 9. R. cf. ii. 32.*

596. 'Men yet unborn.'

597. *Conducit*; 'undertakes for a certain price.' The same verb is used with the following expressions: *redemptor columnam faciendam*; *Cic. Div. ii. 21. medicus ægrum sanandum*; *Plin. xxix. 1. pistor panem molendum*; *Pompon. in Non. Another form of the phrase is this, Simonides, victori laudem ut scriberet, certo conduxit pretio*; *Phædr. IV. xxiv. 4 sqq. (BU.) R.*

'Grieve not.' The 'woe-begone' husband is here addressed. *LU.*

598. *Distendere (uterum)* 'to conceive.' *LU.*

599. 'To bear lively boys.'

600. 'Of a blackamoor;' *M.* owing to your wife's adultery with a black slave. v. 53. *LU.* Mart. VI. xxxix. *R.* *Fortasse* 'as likely as not.'

*Pater i. e.* in the eyes of the law.

'A sooty heir.' *G.*

Impleret tabulas, numquam tibi mane videndus.

Transeo suppositos et gaudia vota que sæpe  
Ad spurcos decepta lacus atque inde petitos  
Pontifices, Salios, Scaurorum nomina falso

- 605 Corpore laturos. Stat Fortuna improba noctu,  
Arridens nudis infantibus. Hos fovet omnes  
Involvitque sinu: domibus tunc porrigit altis  
Secretumque sibi mimum parat. Hos amat, his se  
Ingerit utque suos ridens producit alumnos.

- 610 Hic magicos affert cantus, hic Thessala vendit

601. Cf. i. 63. 68. M. ii. 58. 'and that at your wife's bidding.' cf. 218. R. 'One that you would be very sorry to see of a morning.' v. 54. LU. The ancients thought the first thing they saw in the morning gave a lucky or unlucky turn to the affairs of the whole day. AS. *omina principii inesse solent: ad prima m vocem &c.* Ov. F. i. 178 sq. Cic. Div. i. 45 sqq. Plin. xxviii. 2. See also 572. Among others of these ill-omened sights, apes were held in great dread. Luc. *Ἄποψ.* 17. Id. Am. 39. R.

602. *Complures alios, doctus ego quos et amicos prudens prætereo;* Hor. I S. x. 87 sq. SCH. cf. x. 273. R.

'The joys and vows' of the imaginary fathers. PR.

603. "The beggars' bantlings, spawn'd in open air, And left by some pond side, to perish there." G.

*Decepta* 'elicited by fraud.'

Infants used to be exposed at Rome by the Milk Pillar in the Herb-market: this was near Velabrum, the low ground between the Capitoline, Aventine, and Palatine hills, which was often flooded by the Tiber; Liv. i. 38 *extr.* Ov. F. vi. 401 sqq. Tib. II. v. 33. (HY.) thereby forming 'dirty pools.' PA. LU. PR. R. Out of these foundlings, noble matrons used to select the future heirs of great families. LU.

604. *Salii*: see note on ii. 126. PR.

Something of this kind had perhaps recently occurred in the family of the Scauri. ACH. ii. 35. PR. If so, there is a concealed sting in the equivoque *ficti* in (ii. 34.) the preceding line.

*Falso* 'supposititious.' LU.

605. 'Fortune' still retains among us her ancient attributes, and is spoken of at this hour, much as she was two thousand years ago. G. [Livy xxx, 30, 2. ED.]

*Improba* 'unlucky' i. e. 'delighting in sportive mischief.' G. *cæca, volubilis, vaga, inconstans, incerta, vana*; Plin. ii. R. *Fortuna sævo læta negotio, et ludum insolentem ludere pertinax, transmutat incertos honores, nunc mihi, nunc alii benigna. laudo manentem: si celeres qualis pennas, resigno quæ dedit, et mea virtute me involvo*; Hor. IV Od. xxix. 49 sqq. M.

606. *Nudis*; cf. iv. 49. LU.

'Cherishes' with maternal care. LU.

607. *Involvit*; cf. Hor. quoted above.

'Lofty mansions' are generally occupied by 'great families.' cf. 385. R.

608. "A secret farce:" G. for these foundlings will be personating characters foreign to their nature. LU. iii. 39 sq. PR.

'She forces herself upon them;' (in which sense the French verb *s'ingérer* is used. M.) Cic. Verr. iii. 28. Claud. B. G. 193. It is opposed to *subtrahere se*; Plin. Pan. 86, 2. (SZ.) R.

609. 'Smiling on them,' or 'laughing in her sleeve.' FA.

'Advances them.' PR. Cic. Dom. 9. but cf. xiv. 228. R.

'As her own foster-children.' M. A foundling was called *Fortuna filius*; Hor. II S. vi. 49. LU.

610. 'Magic incantations.' Plin. xxiv. 17. xxv. 9. xxvi. 4. xxviii. 2 sqq. xxx. 1 sqq. PR. cf. 133 sqq. M. Tib. I. ii. 41 sqq. viii. 17 sqq. Virg. E. viii. 69 sqq. HY. Hor. I Od. xxvii. 20 sq. *φασγάνους γυνή τὸν ἄνδρα ἱμάνων*. Arist. Th. 568. R.

Thessaly abounded in herbs used for these purposes. Apul. Flor. i. LU. *Ego pol illum ulciscar hodie, Thessalum venificum, qui perversè perturbavit familiæ mentem meæ*; Plaut. Amph. IV. iii. 10. *portenta Thessala*; Hor. II Ep. ii. 209. PR.

- Philtræ, quibus valeat mentem vexare mariti  
 Et solea pulsare nates. Quod desipis, inde est ;  
 Inde animi caligo et magna oblivio rerum,  
 Quas modo gessisti. Tamen hoc tolerabile, si non  
 615 Et furere incipias, ut avunculus ille Neronis,  
 Cui totam tremuli frontem Cæsonia pulli  
 Infudit. Quæ non faciet, quod Principis uxor?  
 Ardebant cuncta et fracta compage ruebant,  
 Non aliter, quam si fecisset Juno maritum  
 620 Insanum. Minus ergo nocens erit Agrippinæ  
 Boletus: siquidem unius præcordia pressit

611. 'Love-potions: *philtræ nocent inimis vimque furoris habent*; Ov. A. A. ii. 106. PR.

'To disturb.' 599. *Agrippina veneni genus exquisitum optabat, quo mens Claudii turbaretur, mors differretur*; Tac. An. xii. 66. PR.

612. 'The slipper' was a common domestic instrument of punishment for little boys. Pers. v. 169. *mittigari tibi videam sandalio caput*; Ter. Eun. V. SCH. cf. vii. 192. *συνδάλλω γὰρ χροσῆν ἰς τὰς πτυχὰς, ἵσται γὰρ σαβίλα, παύσθαι ἔχω* Luc. Philops. *ἦδη δὲ καὶ ἐληγὰς ἀπὸ τοῦ ἰσταναι ἰς τὰς πτυχὰς τῆς συνδάλλω* Luc. D. Ven. and Lun. R.

*Inde* 'owing to these philtres.' SCH.

613. Suet. Claud. 38—40. PR.

614. After this line are found, in some copies, the following: *semper aquam portas rimosa ad dolia: semper istud onus mbeas ipsis manantibus urnis, quod rabidum nostro Phalarim de regis dedisti*. VS.

615. C. Caligula, the brother of Agrippina, and, consequently, 'Nero's maternal uncle'; Suet. Cal. 7. PR. *credebatur potionatus a Cæsonia uxore, amatorio quidem medicamento, sed quod in furorem verterit*; Ib. 50. LU. Joseph. Ant. xix. The effects of this monster's madness are described, 618—625. R. An uncle by the father's side is *patruus*.

616. 'Shivering with the cold when just born.' LU.

'The whole forehead' is here put, hyperbolically, for *Hippomanes*; R. 'mother's love'; D. a black fleshy excrescence, about the size of a lent-fig, on the forehead of a new-dropt foal; which the mother, immediately after she has

foaled, licks off and swallows: if it be taken away before she does this, she shows an utter aversion to her offspring: and will never give it suck. Wierius *de Mag. Infam. G.* See note on 133. PR.

*Cæsonia*, the wife of Caligula, had few personal attractions, and is said to have used philtres to excite her husband's love. Suet. Cal. 25. 33. 50. PR. Plin. vii. 5. Dio lix. 12. 23. R.

617. *Majus infundum tibi fastidienti poculum*; Hor. Ep. v. 77 sq. 'Presented for him to drink,' SA. or 'threw into the bowl.'

'If a princess would act thus, what can we expect from a common woman?' VS. viii. 198. R.

618. 'All the world was in flames.' The metaphor refers to the lightnings of Jove. LU.

'The whole edifice of civilized society was enveloped in flames, and sunk in ruins with all its joints dissevered.' PR.

619. 'As the universe at large would suffer, if Juno were to drive her lord and master mad.' VS. There is no allusion here to the final dissolution of this material world; R. *quum compage soluta secula tot mundi suprema coegerit hora*; &c. Luc. i. 72 sqq. HN. With this compare the fine passage of Shakspeare, beginning "And like the baseless fabric of this vision;" Temp. IV. i.

620. 'If the enormity of actions is to be estimated by their pernicious effects, the crime of Agrippina was one of far less atrocity.' R.

'Agrippina's mushroom'; xiv. 8.. cf. v. 147 sq. Tac. An. xii. fin. PR.

621. 'Stopped the breath.'

- Ille senis tremulumque caput descendere jussit  
 In cœlum et longam manantia labra salivam.  
 Hæc poscit ferrum atque ignes, hæc potio torquet :  
 625 Hæc lacerat mixtos Equitum cum sanguine Patres.  
 Tanti partus equæ ! quanti una venefica constat ?  
 Oderunt natos de pellice ; nemo repugnet,  
 Nemo vetet : jam jam privignum occidere fas est.  
 Vos ego, pupilli, moneo, quibus amplior est res,  
 630 Custodite animas et nulli credite mensæ.  
 Livida materno fervent adipata veneno.  
 Mordeat ante aliquis, quidquid porrexerit illa,

622. Claudius was in his sixty-fourth year. Suet. 45. CAS.

Juvenal's description of this senile driveller is fully confirmed by Suetonius ; *risus indecens, ira turpior, spumante rictu, humentibus naribus, plectra linguæ titubantia, caputque cum semper, tum in quantulocumque actu vel maxime tremulum* ; 30. Dio lix. LU.

'To descend to heaven.' To make this poor creature some amends for poisoning him, they made him a god ; and the facetious Nero, who profited by his apotheosis, used ever after to call mushroom-rooms "*βρομα τῶν*." Suet. Ner. 33. Seneca, in his jeu d'esprit on the Emperor's death, called the canonization *ἀποκαλονήθωσις* 'the mushroomification' and represents Claudius offering himself as a candidate for a godship ; but being accused by Augustus, and forthwith unanimously condemned by the celestial electors, he is turned out neck and crop by Mercury, into the infernal regions. Seneca has the very same expression : *postea quam Claudius in cælum descendit* ; so also *nondum stelligerum senior demissus in ærem* ; Stat. Silv. Gallio likewise is celebrated for a joke on the subject, which is far from a bad one. Alluding to the hooks with which criminals were dragged from the place of execution to the Tiber, and of which by far too many instances occurred under Claudius, he observed that he was hooked to heaven. *Κλαύδιος ἐγκλίσηται ἐς τὸν οὐρανὸν ἐπιειχθῆναι*. Dio. J. BR. PR. R. G.

623. *Manare* and the like verbs are followed by an accusative or ablative case indifferently ; in many instances the latter may be owing to transcribers using the phrase which was more familiar to

their own ears ; see xv. 136. R. *lacrimas marmora manant* ; Ov. M. vi. 312. H. The objection to the other reading (*longa saliva*) from the number of *ἀμασσίδισσα* is not decisive : cf. iii. 66. vii. 28. &c. In English we either insert or omit the preposition WITH after many of these verbs : "A violet dropping dew ;" Byron, Hebr. Mel. [Livy xxii. 1, q. ED.]

624. 'This potion of Cæsonia excites a frantic call for fire and sword and tortures.' BR. LU. Suet. Cal. 32. R.

625. The 'promiscuous' cruelties of Caligula are recorded, Suet. 26—28. 30. *lacerat* may either refer to the particular instance in c. 28. PR. or be a general expression. Dio lix. 1—26. R. iv. 37.

626. 'If such be the baleful effects of a single philtre,' 616. 'how infinite is the mischief that one sorceress occasions by the continual exercise of her unhallowed art !' SCH. *constare* 'to cost.' R.

627. 'This is all natural enough. Juno did so before them.' LU. 272. PR.

628. Agrippina set the example by poisoning her 'step-son' Germanicus, in order to raise her own son Nero to the imperial throne. VS. But see Tac. A. xiii. 17. PR. cf. 133 sq. M.

629. *Pupilli* 'fatherless children, under ward.' LU.

*Amplior res* is opposed to *rebus angustis* ; SCH. Hor. II Od. x. 21.

630. *Nulli* 'not even that of your own mother.' VS.

631. *Livida* from the effects of the poison upon its victims : PR. thus *aconita lurida* ; Ov. M. i. 147. *pallida* ; Luc. iv. 322 sq. *vina pallida* ; Prop. IV. vii. 36. (BK.) R. see note on i. 72.

'The larded meats or made dishes.' 632. *Mordeat ante* and *prægustet* by

Quæ peperit : timidus prægustet pocula pappas.  
 Fingimus hæc, altum Satira sumente cothurnum  
 635 Scilicet, et finem egressi legemque priorum  
 Grande Sophocleo carmen bacchamur hiatu,  
 Montibus ignotum Rutulis cœloque Latino.  
 Nos utinam vani ! sed clamat Pontia, " Feci,

way of precaution, *PR. ut custodirent animas*; 630.

The custom of having meats and drinks tasted beforehand by an attendant was originally Persian, and was probably introduced into Rome by Augustus; *Tac. A. xii. 66. LI. (Ath. iv. 21. ἰδιώτης Suid. Xen. Cyr. i. 3. R.)* with other oriental fashions: *Hor. l. xxxviii.*

633. 'The step-mother who has children of her own.' *HG.*

*Timidus* 'in fear of his life.' *LU.* *Pappas* is properly the child's word for 'father:' and is here applied to the pedagogue, who had the care of the boy. *PA.* It is natural that an orphan, having no father of his own, should apply this term of endearment to the person who lived with him as his guardian, *discipuli custos*; *vii. 218. R.*

634. He anticipates an objection which might be started: *VS.* "I pass the bound Of Satire and encroach on tragic ground!" *G.*

'The high buskin:' see note on 506. *R. sola Sophocleo tua carmina digna cothurnis*; *Virg. E. viii. 10. PR.*

635. 'The end we proposed to ourselves,' *quidquid a gunt homines*; *i. 85.*

'Our predecessors,' viz. Lucilius, Horace, Persius, *PR.* who confined themselves to real life. *R.*

636. 'We rave as though inspired, (*Stat. I S. ii. 258.*) in the deep-mouthed tones of the Athenian bard, (*Mart. III. xx. 7.*) a theme of terrific grandeur.' *FA. LU. PR. R.*

The tragic masks were made of hollow wood 'with a wide mouth,' which gave a depth to the voice of the actors: but *grande* and *hiatu* may both allude to the pompous diction of tragedy; as *χαίρων* and *ἀδωνείων* *πύλας ἀσχηρόντων*. *Call. H. Apol. 24. Luc. Nigr. t. i. p. 60. carmen hiare*; *Prop. II. xxxi. 6. (BK.) Pers. v. 3. (K.) Prud. c. Sym. ii. 646. R. cf. iii. 175.*

637. 'The Rutulians' were an ancient people of Latium, and the subjects of

*Turnus. BRI. cf. iii. 84 sq. xii. 103. 105. R.*

638. *Vani, i. e. mendaces et infidi et levia inaniaque pro gravibus et veris astutissime componentes*; *Gell. xviii. 4. R.*

The story of *Pontia* was well known at Rome. Indeed, it so happens, that there were two monsters of this name, and that the history of either would have answered our author's purpose. (1) The first was the daughter of Publius Petronius and the wife of Vectius Bolanus, a man of high rank and estimation, who gave her twin-children poison, in the time of Nero. Her attempt failed, for the *Protrepticon* of Statius, written in the beginning of Domitian's reign, is addressed to one of them, who was still a mere youth. It would seem from this poem that the mother was put to death by the latter emperor: *exegit penas, hominum cui cura suorum, quo Pietas auctore redit terrasque revisit, quem timet omne nefas*; *V. S. ii. 90 sq.* (2) The other *Pontia*, to whom Juvenal more particularly alludes, was the wife of Drymis; whose family took care to perpetuate her crime by the following inscription on her tomb: *PONTIA TITI PONTII FILIA HEIC SITA SVM QVAE DVOBVS NATIS A MEVENENO CONSVMPPTIS AVARITIAE OPVS MISERE MIHI MORTEM CONSCIVI. TV QVISQVVS ES QVI HAC TRANSIS SI PIVS ES QVAESO A ME OCVLLOS AVERTE.* It is not unprofitable to remark, that this wretched woman was driven to escape by self-murder from the reproaches of her own conscience. To one of these females, Martial addressed the following witty epigram: *cum mittis turdumve mihi quadramve placentæ sive femur leporis sive quid his simile; buccellas misisse tuas te, Pontia, dicis: has ego nec mittam, Pontia, sed nec edam*; *VI. lxxv. G. PA. VS. HO. Id. II. xxxiv. 6. PR.*

*Feci* is the word used by a culprit in pleading guilty; as *fecisse videtur* are the words of the prætor in finding a person guilty. *Mart. IX. xvi. 2. R.*



- Confiteor, puerisque meis aconita paravi,  
 640 Quæ deprensa patent : facinus tamen ipsa peregi.”  
 Tune duos una sævissima vipera cœna?  
 Tune duos? “ Septem, si septem forte fuissent.”  
 Credamus tragicis, quidquid de Colchide torva  
 Dicitur et Procne : nil contra conor. et illæ  
 645 Grandia monstra suis audebant temporibus ; sed  
 Non propter numos. Minor admiratio summis  
 Debetur monstris, quoties facit ira nocentem  
 Hunc sexum et rabie jecur incendente feruntur  
 Præcipites ; ut saxa jugis abrupta, quibus mons  
 650 Subtrahitur, clivoque latus pendente recedit.  
 Illam ego non tulerim, quæ computat et scelus ingens  
 Sana facit. Spectant subeuntem fata mariti  
 Alcestim et, similis si permutatio detur,

639. *Aconita* ; see note on i. 158.  
 PR.

640. ‘ Therefore it is bootless to deny the fact.’ With *quæ* understand *parricidia LU. or facinora. R.*

641. The female viper is said to destroy the male, and to be destroyed by her own young. Plin. viii. SCH. Id. x. 62. Arist. H. A. v. ult. PR. “ Did you say all? what, all? oh, hell-kite! all? At one fell swoop?” Shakspeare. Macb. IV. iii.

642. *Tune duos?* One of the lawyers in the trial of the Regicides, after assailing the prisoner at the bar with a volley of invectives, adds bitterly “ For I t h o u t h e e, t h o u t r a i t o r ! ”

Cf. Senec. 952 sqq. R.

643. *Tragicis* ; Sophocles, Euripides, and Seneca. PR. Apollod. I. ix. 28. III. xiv. 8. Virg. E. vi. 79. HY.

‘ Medea,’ the daughter of Æetes king of Colchis and the wife of Jason, destroyed her children when her husband forsook her for Glaucus. Just. xlii. Diodor. v. 3. Eur. and Sen. Med. Ov. M. vii. 1 sqq. PR. R.

644. Procne, the daughter of Pandion king of Athens, and wife of Tereus king of Thrace, slew Itys her son and served him up to his father’s table, in revenge for the violence offered by Tereus to her sister Philomela. LU. Ov. Met. vi. 424 sqq. PR. R.

‘ I have nothing to say against the credibility of those stories, after what we have witnessed in our own days.’

645. *Grandia monstra*, and *summa monstra*, 646 sq. see note on 286. R.

646. ‘ Not for filthy lucre,’ and, consequently, in cold blood.

647. *Aut amat aut odit femina, nil est tertium* ; P. Syrus. LU. See note on 135. M. *notum, furens quid femina possit* ; Virg. Æ. v. 6. Cic. Off. i. 8 *extr.* Sen. Med. 579 sqq. Hor. I Od. xvi. 5 sqq. R.

648. *Jecur* ; see note on i. 45. R.

649. *Furor iraque mentem præcipitant* ; Virg. Æ. ii. 316.

650. Cf. Hom. Il. N 137 sqq. Virg. Æ. xii. 684—689. (HY.) R. note on iii. 258.

651. ‘ Who calculates.’ *permultum interest utrum perturbatione aliqua animi, quæ plerumque brevis est et ad tempus ; an consulto et cogitato fiat injuria : leviora enim sunt ea quæ repentino aliquo metu accidunt, quam ea quæ meditata et preparata inferuntur* ; Cic. Off. i. 27? PR. *nemo ad humanum sanguinem propter ipsum venit aut admodum pauci : plures computant, quam oderunt : nudum latro transmittit* ; Sen. Ep. 14. R.

652. ‘ In her right mind :’ see note on ii. 18. R.

653. When the oracle declared, that Admetus king of Thessaly would not recover from a dangerous illness, unless some one were found who would volunteer to die in his stead ; no one else came forward, and therefore his wife Alcestis, daughter of Pelias king of Thessaly, de-

Morte yiri cupiant animam servare catellæ.

- 655 Occurrent multæ tibi Belides atque Eriphylæ  
 Mane : Clytæmnestram nullus non vicus habebit.  
 Hoc tantum refert, quod Tyndaris illa bipennem  
 Insulsam et fatuam dextra lævaque tenebat.  
 At nunc res agitur tenui pulmone rubetæ ;  
 660 Sed tamen et ferro, si prægustabit Atrides  
 Pontica ter victi cautus medicamina regis.

voted her own life for the preservation of her husband. Diod. v. SCH. Apoll. I. ix. 15. R. Plat. D. de Am. Eurip. Alc. Cic. T. Q. v. 78. PR. cf. Hor. III Od. ix. 11 sq. 15 sq.

654. ' If they had a like option, they would sacrifice their husbands to save their lap-dogs.' LU.

655. Danaus and Ægyptus, the two sons of Belus, had each of them fifty children ; those of Danaus were all daughters and those of Ægyptus sons. These cousins were all married in one day ; and the Danaides, that same night, slew their husbands (excepting Hypermnestra who spared Lynceus) and were condemned, after death, to draw water from the infernal streams in perforated buckets. Ov. M. iv. 461 sq. LU. PR. Hor. III Od. xi. 22 sqq. (MI.) M. Hyg. f. 170. Ov. Her. xiv. Apoll. II. i. 4. and Tib. I. iii. 79. (HY.) R.

Eriphyle, the daughter of Talau and sister of Adrastus, was the wife of Amphiarus ; who, aware (from his skill in prophecy) that he should fall if he went to the Theban war, concealed himself. Eriphyle, however, discovered her husband to Polynices for the bribe of a gold necklace : and, in the war of the Epigoni, she in like manner (for the sake of a handsome robe) betrayed her son Alcmaeon to Thersander. *concidit auguris Argivi domus, ob lucrum demersa exitio* ; Hor. III Od. xvi. 11 sqq. (MI.) PR. LU. Ath. vi. 4. Apoll. III. vi. 2. vii. 2. 5. (HY.) R.

656. *Occurrent mane* ; see v. 54. notes on vi. 572. and 601. R.

*Clytæmnestra*, the daughter of Tyndarus and Leda, was living in adultery with Ægisthus, when the expedition re-

turned from Troy. At the instigation of her paramour she slew her husband Agamemnon in the bath-room with an axe. VS. PR.

657. *Securi divisit medium fortissima Tyndaridarum* ; Hor. I S. i. 99 sq. M. " But here the difference lies ; those bungling wives With a blunt axe hack'd out their husband's lives : While now, the deed is done with dextrous art, And a drugg'd bowl performs the axe's part. Yet if the husband, prescient of his fate, Have fortified his breast with mithridate, She baffles him e'en there, and has recourse To the old weapon, for a last resource." G.

658. The epithets belong as much to the agent as to the instrument. R.

659. ' The business is settled.' FA.

' A toad ;' see note on i. 70. PR.

660. ' Not but what a Roman Tyndaris could handle a sword upon a pinch.' FA.

' Her Atrides,' i. e. ' her lord and master.' FA.

661. ' So wary as to fortify himself against the effects of poison with the antidote of Mithridates,' king of Pontus ; who was vanquished the first time by the good fortune of Sylla, the second time by the valour of Lucullus, the third time by the greatness of Pompey. Plin. xxiii. 24. FA. VS. Cic. pro L. Man. PR.

Pontus was famous for its poisonous drugs : Virg. E. viii. 95. PR.

' Drugs,' Plin. xxiii. 7—9. xxv. 2. xxix. 1. Gell. xvii. 16. Mart. V. lxxvii. PR. cf. xiv. 252 sqq. App. B. Mith. 109 sqq. Dio xxxvii. 10 sqq. Seren. Samm. 60. 62. Cels. v. 23. Galen de Antid. ii. 1 sq. R.

(read attentively)

## SATIRE VII.

### ARGUMENT.

This Satire was probably written in the early part of Domitian's reign. It contains an animated account of the general discouragement under which literature laboured at Rome. Men of learning had, in fact, none but the Emperor, to whom they could look for patronage. 1—37.

Beginning with Poetry, 30 sqq. it proceeds with great regularity through the various departments of History, 98 sqq. Law, 106 sqq. Oratory, Rhetoric, 150 sqq. and Grammar: 215 sqq. interspersing many curious anecdotes, and enlivening each different head with such satirical, humorous, and sentimental remarks, as naturally flow from the subject. *G.*

As for Poetry; many of the rich nobles were poetasters themselves, and rewarded a poem with a song: 38 sq. the utmost stretch of their munificence was to lend a tumble-down out-house, for the Poet to fit up for his own recitation. 39—49. But poetry and poverty can never flourish in the same soil. 50—97.

As for Law; the only artifice by which Lawyers could get into practice, was by pretending to be above the want of it; even though such trickery often ruined them outright. 106—149.

But none were more to be pitied than the poor drudges who had to keep school. 150 sqq. They, after wasting their time upon dunces, 159 sqq. and suffering the pranks of incorrigible boys, 213 sq. got nothing but blame that their pupils did not prove paragons of genius and gentility. 158 sq. The education of children seemed the only point in which parents were niggardly: 178—188. and even the little which they spent on this, they would not part with, till wrested from them by legal process. 228 sq. And the Grammarian, unless he were a thorough proficient in philology, history, mythology, &c. &c. would never have a single day-scholar, 229—243. *R.*

Et spes et ratio studiorum in Cæsare tantum: *in Luc*  
 Solus enim tristes hac tempestate Camenas  
 Respexit, quum jam celebres notique poetæ  
 Balneolum Gabiis, Romæ conducere furnos  
 5 Tentarent, nec fœdum alii nec turpe putarent  
 Præcones fieri, quum, desertis Aganippes

1. 'Whatever hopes of reward or motives for study literary men may have, are entirely owing to Cæsar.' Which of the Cæsars is here meant, is a matter of controversy: (1) Nero. (2) Titus. (3) Trajan; who built the Ulpian library: Plin. Pan. 47. *BRI. GR. R.* (4) Hadrian: Spartian, 3. 16. *R.* (5) Nerva: Mart. VIII. lxx. IX. xxvii. XII. vi. but he, though a poet himself, was little disposed to patronise poetry in others. (6) Domitian; *VS. LU. SA. GRÆ.* who, whatever vices he had, was a patron of the Muses, *FA.* especially in the commencement of his reign. Suet. 9. *quo nec præsentius aliquid nec studiis magis propitium numen est*; Quint. Pr. IV. *PR.* Quintilian, Martial, Statius, Flaccus, and other learned men, tasted of his bounty, *M.* and sang his praises with more gratitude, perhaps, than truth. This dutiful prince had once an idea of contesting the empire with his father: finding the armies, however, averse to his designs, he retired from all public business, and with a specious appearance of content, lived in a kind of solitude: pretending that poetry, and literary pursuits in general, were his only passion. This mask he continued to wear during the reign of Titus; and whether it was that habit begot a kind of nature, or that he thought it dangerous to lay aside the hypocrite too soon, he did certainly patronise the arts at his accession. That he afterwards changed his sentiments, and fell suddenly upon men of letters, is equally certain: but this may be readily accounted for, from his disposition, which was at once crafty and violent; as represented by Xiphilin, lxxvii. *init.* According to the custom of the emperors in selecting some favourite deity for their worship, Domitian made choice of Minerva. His attachment to this goddess is frequently noticed by Juvenal's contemporaries. Thus Martial, in that detestable medley of flattery and im-

piety, IX. iv. *Pallada prætere: res agit illa tuas*; 10. Suet. 15. Mas-singer in his Roman Actor has several ingenious and truly classical allusions to the reliance which the tyrant fondly placed on the partiality of this deity. A Pallas very generally accompanies Domitian on the reverse of his coins: Beger. Numism. xxxii. 4. And we learn from a passage of Philostrates, that the emperor publicly declared himself to be the son of Pallas, and required accordingly that divine honours should be paid to him. Vit. Apoll. vii. 24. Plin. Pan. xxxiii. 4. This satire would appear to have been written in the early part of Domitian's reign; and Juvenal, by giving the emperor "one honest line" of praise, probably meant to stimulate him to extend his patronage. He did not think very ill of him at the time, while he augured happily for the future. And, indeed, the bitter mortification he felt at finding his predictions falsified, and his 'sole patron of literature' changed, in a few years, into a ferocious and bloody persecutor of all the arts, might have exasperated his resentment, and generated that intense hatred with which he pursues his memory. *G. CAR.* L. ix. p. 215-217.

3. *Respexit*; Virg. E. i. 28. 30. *PR.*

4. 'A small bagnio.' *M.* The diminutive is used in aggravation. *R.*

'At Gabii' of all places in the world! See iii. 192. and vi. 56. *PR.*

*Conducere*, iii. 38 &c.

'Public ovens,' *VS.* so as not to starve either with hunger or with cold. *LU.* *qui frigus collegit, furnos et balnea laudat*; Hor. I Ep. xi. 12 sq. *GR.*

5. *Tentarent*; any thing, in short, to turn an honest penny. See the account of Cleanthes, note on ii. 7. and D. Laert. vii. *PR.*

6. The occupation of a public crier, though ungentle, was lucrative: *artes discere vult pecuniosas? præconem facias vel architectum*; Mart. V. lvi. 8.

Vallibus, esuriens migraret in atria Clio.

Nam, si Pieria quadrans tibi nullus in umbra

Ostendatur, ames nomen victumque Machærae

10 Et vendas potius, commissa quod auctio vendit

Stantibus, cœnophorum, tripodas, armaria, cistas,

Alcyonem Paccî, Thebas et Terea Fausti.

Hoc satius, quam si dicas sub iudice "Vidi,"

Quod non vidisti. Faciant equites Asiani

15 Quamquam et Cappadoces faciant equitesque Bithyni,

II. *LU.* VI. viii. 5. *Theoph.* Ch. vi. (*CAS.*) *R.* iii. 157. *M.*

*Aganippe* a fountain of Helicon in Bœotia sacred to the Muses; or that from which the river Permessus takes its rise. *Call.* t. i. p. 560. *VS.* *Virg.* E. x. 11 sq. (*SV.*) *Paus.* Bœot. xxix. *Prop.* II. x. 25 sq. *R.*

7. *Atria* (1) 'The Licinian Courts' and others near the forum were the places in which auctions were held: *T. ab atrii Liciniis atque a præconum consensu*; *Cic.* for *Quint.* 12. 25. *ut in atriiis auctionariis potius quam in triviis et compositis auctionentur*; *Id.* i. in *Rull.* 7. *PR.* or (2) 'The antechambers of the great.' *BA.* cf. 91. i. 95 sq. *Hor.* I *Ep.* v. 31. *Mart.* I. lxxi. 12 &c. III. xxxviii. 11 sq. *R.* See also v. 37.

*Clio* (from *κλέος* 'renown'), 'the epic muse,' is here put for 'the poor poet.' *LU.*

8. *Pieria*; iv. 36. *PR.* cf. 6. 58 sqq. *Hor.* II *Od.* i. 39. III *Od.* iv. 40. *R.*

*Quadrans*; i. 121. vi. 447. *PR.* see note on i. 40. which will show why it was called *teruncius*. *R.*

9. *Machæra* is generally supposed to have been a famous crier of that time. *LU.*

10. *Commissa* (1) 'by commission' from the magistrate or from the owners of the property: (cf. ix. 93—96. *M.*) Or (2) in which the bidders are 'pitted against each other.' *BR.* cf. i. 163. note. *M.*

*Auctio* so called from the price being augmented by each bidding. *BR.*

11. *Cœnophorum*; vi. 426. *R.*

*Tripodas*, 'tables, seats, vases, or cauldrons' supported by three feet. See note on *Her.* viii. 82.

12. *Alcyone*, *Thebæ*, and *Tereus* are the names of three miserable poems, probably tragedies; *VS.* which were sold among other lumber. *M.* cf. i. 2 sqq. 52 sqq.

The story of *Alcyone* and *Ceyx* her

husband, who were both transformed into birds, occurs in *Ov.* *M.* xi. 270 sqq. 544 sqq. *LU.* *Apoll.* I. vii. 4. 9. III. x. 1. (*HY.*) *R.*

Of *Paccius* nothing further is known. The variety of reading in these lines is of little consequence. For, luckily, the works of these poets did not long survive (it may be, preceded) them; or, to borrow the felicitous expression of a lady lamenting the premature fate of her infant, "Their babes, which ne'er received the gift of breath, Did pass before them through the gates of death!" *G.*

The family of the *Labdacidæ*, who reigned at 'Thebes,' afforded inexhaustible themes for tragedy. *LU.*

*Tereus*; vi. 644, note. *PR.*

*Faustus* may be the same person as *Martial* ridicules; X1. lxiv. *R.*

13. 'It is better thus to get an honest livelihood, than by perjury to amass an equestrian fortune, as rascally foreigners do.' *PR.*

*Sub iudice*; iv. 12. xvi. 29. *R.*

14. 'Now knights, once slaves.' *LU.* *Pers.* v. 79. *PR.* *Petron.* 29. 63. *R.* Or 'needy foreigners, who flock to Rome, in order to make their fortunes by their wits, and wear gold rings in order to pass for knights.' *ACH.*

'Asiatic:' cf. iii. 58—122. *Mart.* X. lxxvi. *R.*

15. *Cappadocia* was a country of Asia Minor, between Galatia and Armenia. *PR.* *στρία κάππαδοκία Κεφνίς, Κεφνίδων, Κίλινης*. *Suid.* *LU.* *Minoris Asiæ populis nulla fides est adhibenda*;

*Cic.* for *Flac.* cf. *Titus* i. 12. *M.* This people (according to the Scholiast on *Pers.* vi. 77.) were from their infancy habituated to the torture, so as to be well trained for false witness. *R.*

*Bithynia*, another country of Asia Minor, between Phrygia and the Bœporus. *PR.*

Altera quos nudo traducit Gallia talo. J. III

Nemo tamen studiis indignum ferre laborem  
Cogetur posthac, nectit quicumque canoris  
Eloquium vocale modis laurumque momordit.

20 Hoc agite, O juvenes: circumspicit et stimulat vos  
Materiamque sibi Ducis indulgentia quærit.

Si qua aliunde putas rerum expectanda tuarum  
Præsidia atque ideo crocæe membrana tabellæ  
Impletur; lignorum aliquid posce ocuis et, quæ

25 Componis, dona Veneris, Thelesine, marito  
Aut claude et positos tinea pertunde libellos.

16. 'The other Gaul' i. e. *Galatia* or *Gallagracia*; *VS.* Flor. ii. 11. *LU.*

'Barefooted'; cf. i. 111. *PR.* Claud. xviii. 35 sqq. and Pers. vi. 77. *K.* Or 'so poor that they had not a shoe to their feet.' *M.*

'Transplants,' *M.* 'transports,' *LU.*

18. 19. A periphrasis for 'a good poet.' *VS.* *numerus nectere verba*; *Ov.* *Pont.* IV. ii. 30. *Quint.* VIII. iii. 16. *R.*

19. Bards were called *λαφροφάγος* *Lycoph.* (*ME.*) *Sophocl.* from their 'chewing the bay,' by which they fancied themselves to become inspired. *GR.* *FA.* *Hor.* III *Od.* xxx. 16. (*BY.*) *Call.* H. *Del.* 94. (*SP.*) *Tib.* II. v. 65. *Theoph.* *Ch.* xvi. 1. (*CAS.*) *R.*

20. *Hoc agite!* 48. This expression is familiar in Terence; *Eun.* I. ii. 19. 50. II. iii. 55. *And.* I. ii. 15. II. v. 5. III. v. 8. &c. *M.* *R.* It calls the attention of those addressed to the matter in hand; it was the form used in solemn rites, *GY.* and uttered by the crier when a magistrate was sacrificing or taking auspices. *GR.* *BR.* Like the admonition of the bedel to the candidates, in the ceremonial of conferring ordinary Degrees at Oxford, "You will all attend, Gentlemen!"

21. *Dux* is used as synonymous with *Imperator*; ii. 104. iv. 145. *R.* see note on *επιπροσώπος*; *Her.* v. 38.

22. 'From any other quarter than from *Cæsar*.' *VS.*

23. (1) 'The skins' on which they wrote were white within, and 'yellow' on the back where the hairs of the animal grew: *liber et bicolor positus membrana capillis*; Pers. iii. 10. (*CAS.*) *SCH.* (2) When the book was made up

into a volume, a small piece of 'coloured parchment, was pasted on the outside, which served not only as a cover, but as a label to the work when it was placed in the bookcase. *Cat.* p. m. 52 sqq. (*VO.*) *Tib.* III. i. 9 sqq. (*HY.*)

*PTR.* (*RA.*) (3) They also used to rub the skins, when filled, with oil of cedar or citron to preserve them from moths and worms. (*RA.*) *Plin.* xiii. 13. (*HA.*) *Ov.* *Tr.* I. i. 5. (*H.*) *R.* (4) Many of their books were made up into leaves and pages, like ours, and put into cedar boards: see 100. 'A book bound in yellow Morocco.' *ACH.* cf. i. 5 sq.

24. *Ocuis*; *οὐκ ἂν φθάνοις αἰετῶν* see note on *Her.* vii. 162.

25. 'The husband of Venus,' [*ἰ ἀνὴρ ἰ σὺς Κωθῆγος*; *Anacr.* xlv. 1.] for 'Vulcan,' and that for 'the fire.' *LU.* *quo ambulas tu, qui Vulcanum in cornu conclusum geris?* 'Where are you going with your horn lantern?' *Plaut.* *Amph.* I. i. *PR.* *puella Veneri vovit, poetæ scripta tardi pedī deo daturam, infelicibus ustulanda lignis*; *Cat.* xxxvi. 1 &c. *illa velim rapida Vulcanus carmina flamma torreat*; *Tib.* I. ix. 49 sq. *R.* Thus *Ceres* is used for 'corn,' *Bacchus* for 'wine,' *Neptune* for 'the sea,' *Jupiter* for 'the air,' *Mars* for 'war,' &c. cf. also *Hor.* I *Od.* xxv. 19 sq. xxvi. 2 sq. [*Her.* vii. 141 n. 100. *ED.*]

*Thelesinus* may be the poet to whom this satire is addressed: *LU.* perhaps the same person as mentioned *Mart.* III. xl. VI. l. XII. xxv. *R.*

26. 'Perforate with the worm,' i. e. 'leave them for the book-worm to devour.' *SCH.* *Mart.* XI. i. 14. XIV. xxxvii. 2. *Hor.* II *S.* iii. 119. I *Ep.* xx. 12. *Ov.* *Pont.* I. i. 72. *R.*

Frangere miser calamos vigilataque proelia dele,  
 Qui facis in parva sublimia carmina cella,  
 Ut dignus venias hederis et imagine macra.

30 Spes nulla ulterior: didicit jam dives avarus

Tantum admirari, tantum laudare disertos,  
 Ut pueri Junonis avem. Sed defluit ætas

Et pelagi patiens et cassidis atque ligonis.

Tædia tunc subeunt animos, tunc seque suamque

35 Terpsichoren odit facunda et nuda senectus.

27. *Frangere levis calamos et scinde, Thalia, libellos*; Mart. IX. lxxiv. 9. *PR.* *frange, puer, calamos et inanes desere Musas*; Calp. iv. 23. *R.*

*Vigilata* 'which have cost you many a sleepless night.' *M. Ov. F. iv. 109. (H.)* *Virg. G. i. 313. (BU.)* *Stat. Th. xii. 811. (B.)* thus, *multo labore sudatum thoraca*; *Sil. iv. 434. R.*

Either (1) 'destroy' with the flames, or (2) 'obliterate' with the blunt upper end of the style, while they are still on the waxen tablet and not yet transferred to the parchment, or (3) 'erase' with pumice-stone, after they have been copied out fairly: the parchments were then called *καλιμύνηται*. *PTR. (RA.)* *Cic. ad Div. iv. 47. vii. 18. Mart. XIV. vii. Cat. xxii. 5. R.*

28. "Who rack your brains in garrets, cocklofts, for heroic strains." *G. Mart. III. xlviii. 1. VII. xix. 21.* See note on iii. 199. *R. quos fama vigilare juvat*; *Ov. A. A. iii. 413.*

29. *Venias*; *Ov. Her. iv. 113. F. v. 648. (H.)* *Prop. I. v. 32. (VU. PAS.)* *Virg. Æ. v. 344. vii. 470. and Tib. I. ii. 76. (HY.) R.* See note on ii. 83.

Poets were crowned not only with bay, but with 'ivy.' *Virg. E. vii. 25. PR. doctarum hederæ præmia frontium*; *Hor. I Od. i. 29.* because the Muses were the companions not only of Apollo, but of Bacchus. *R. cf. Mart. VIII. lxxxii. Ov. A. A. quoted in the note on 105.*

Private libraries were adorned with the statues of men of learning and genius: notes on ii. 4 sqq. *R.* and the busts of eminent writers were often placed, together with their works, in the temple of the Palatine Apollo. *PR. στίβανον μὲν Ἰχθὺν αὐτῶν, δὲ δὲ ἀποκαλῶν.* *Arist. Eq. 532.* This passage gave Jonson a transient fit of enthusiasm: "I that spend half my nights, and half my days, Here

in a cell, to get a dark pale face, To come forth worth the ivy or the bays, And in this age can hope no other grace— Leave me! there's something come into my thought, That must and shall be sung high and aloof, Safe from the wolf's black jaw, and the dull ass's hoof!" *G.*

A 'meagre' recompense for all the pains it costs to obtain it; and as 'lank and lean' as its half-starved prototype. *SCA. cf. Pers. pr. 5. (K.) PR.* An equivoque.

31. "To praise and only praise." This is prettily imitated by Spenser: "So prayssen babes the peacock's spotted traine, And wondrous at bright Argus' blazing eye: But who rewards him ere the more forthy? Or feedes him once the fuller by a graine?" *Shop. Cal. Ægl. x. 31 sq.* And Randolph, who had Spenser as well as Juvenal in his mind: "The plowman is rewarded; only we That sing, are paid with our own melody: Rich churles have learnt to praise us, and admire, But have not learnt to think us worth the hire. So when great Juno's beauteous bird displaies Her starry tail, the boyes do run and gaze At her proud train;" *Poems p. 78. G.*

32. 'The bird of Juno.' vi. 526, note. *Argi centum oculos nox occupat una: excipit hos volucrisque sua Saturnia pennis collocat et gemmis caudam stellantibus implet*; *Ov. M. i. 721 sqq.* So far are boys from giving any thing to the peacock, that they rather would rob him of his fine feathers. *PR.*

'Is gliding away, insensibly but entirely.' *Hor. I Ep. i. 42.*

33. *Patiens rei* means 'able to bear the fatigue attendant on a thing.' *Hor. I Od. viii. 4. MI.*

'A sea-faring, a military, or an agricultural life.' *R. cf. St Luke xvi. 3.*

35. *Terpsichore* (*τέρψις* and *χόρος*);

Accipe nunc artes, ne quid tibi conferat iste,  
 Quem colis, et Musarum et Apollinis æde relicta.  
 Ipse facit versus atque uni cedit Homero  
 Propter mille annos, aut, si dulcedine famæ

his lyric muse.' *PR. M. Nuda senectus*; *av.* 49. 81. *Ov. Her.* ix. 154. *R. Bassus* (40. 80.) is probably here alluded to, as *Quintilian* observes that he had a fervid genius, the warmth of which was not chilled by age: *x. l. PR.* "Passa la gioventude, e l'ore andate; La vecchiazza, mendica di sostanza, Bestemmia poi della perdute etate;" *S. Rosa Sat.* ii. *G.*

36. "Hear now what sneaking ways your patrons find to save their darling gold." The Bufo of Pope is shadowed out in part from this animated passage: "Till grown more frugal in his riper days, He paid some bards with port, and some with praise; To some a dry rehearsal was assign'd, And others, harder still! he paid in kind." There is a very good story told by *Macrobius*, which will not be much out of the way here. A Greek poet had presented Augustus Cæsar with many little compliments, in hopes of some trifling remuneration. The emperor, who found them worth nothing, took no notice of the poor man, but as he persisted in offering him his adulatory verses, composed himself an epigram in praise of the poet; and when he next waited on him with his customary panegyric, presented his own to him with amazing gravity. The man took and read it with apparent satisfaction; then putting his hand into his pocket, he deliberately drew out two farthings and gave them to the Emperor, saying, *οὐ κατὰ τὴν εὐχὴν, ἀ σέβασται, εἰ γὰρ οὐκ ἔχον, γλίσσια δὲ καὶ δίλωρ* "This is not equal to the demands of your situation, Sir; but 'tis all I have: if I had more I would give it you." Augustus, who was not an ill-natured man, could not resist this; he burst into a fit of laughter, and, as *Macrobius* says, made the poet a handsome present. ii. 4. In allusion to this passage the Italians relate that *Pius* the third, on being presented with a panegyric in verse, by one who expected a pecuniary return, gave him the following distich: "*Dicite pro numeris numeris sperare, poeta, mutare est animus carmina, non emere.*" To which the other instantly replied: "*Si tibi pro numeris*

*numeros Fortuna dedisset, non esset capiti tanta corona tua.*" It must be confessed that the Pope and his friend make but a sorry figure by the side of Augustus and his Greek poet; who surpass them as much in genuine humour, as in urbanity and good breeding. *G.* 'The temple of the Muses' (or rather of *Hercules Musagetes*) was dedicated by *Fulvius Nobilior* and restored by *Marcus Philippus*; that of *Apollo* was built by Augustus in the *Palatium*. These edifices were used both as libraries and as rooms where men of letters might assemble for the purpose of conversation or recitation. *Plin.* xxxv. 10. and *Suet.* Aug. 29. (*BU. ER.*) *Pers.* pr. 7. (*K.*) *Hor.* I S. x. 38. and II Ep. iii. 387. (*WIE.*) ii. 92 sqq. (*BY.*) I Ep. iii. 17. *BRI. LU. PR. M. R. Callistratum Demosthenes, Academia cum Platone relicta, sectatus est*; *Ammian.* xxx. 4. is imitated from this passage. *HR.* see note on 7.

*Ædes* 'the temple;' *ædes*, 40. 'a private house:' note on iii. 31. *R.*

38. 'Yields' in his own conceit. *M.* This whole passage ridicules the absurd itch for writing which pervaded all classes. cf. i. 1 sqq. *R.*

'Homer;' vi. 436. *PR.*

39. He judges of wit, as of wine, by its age: as though *Homer* had little else, save his antiquity, to recommend him. cf. *Hor.* II Ep. i. 18 sqq. *LU.* An opinion which *Horace* justly explodes. *R.*

'A thousand years' in round numbers. cf. *Vell.* P. i. 5. and *SA*, p. 866. *R.* *Homer* lived about 160 years before the building of *Rome*; *VS.* and in *A. U.* 840 (= 1000 years) *Juvenal* would be between forty and fifty.

'If you are particularly anxious to recite your poems, and will be contented with empty fame, without any more substantial marks of approbation, he will accommodate you with a large empty room, painted with damp, and tapestried with cobwebs.' *Plin.* H. N. xi. 24 s 28. *Hom.* Od. II 35. (*CK.*) *Prop.* III. iv. 33. (*BK.*) *Anth.* Lat. t. ii. p. 564. (*BU.*) *Tib.* I. x. 49. (*HY.*) *Cat.* xiii. 8. and *lxviii.* 49. (*DE.*) *Anth.* Gr. i. 1. p. 282.



- 40 Succensus recites, maculosas commodat aedes.  
 Hæc longe ferrata domus servire jubetur,  
 In qua sollicitas imitatur janua portas.  
 Scit dare libertos extrema in parte sedentes  
 Ordinis et magnas comitum disponere voces.
- 45 Nemo dabit regum, quanti subsellia constant  
 Et quæ conducto pendent anabathra tigillo  
 Quæque reportandis posita est orchestra cathedris.  
 Nos tamen hoc agimus tenuique in pulvere sulcos  
 Ducimus et litus sterili versamus aratro.
- 50 Nam si discedas, laqueo tenet ambitiosi  
 Consuetudo mali: tenet insanabile multos  
 Scribendi cacoethes et ægro in corde senescit.

(JA.) Diatr. on Eur. fr. p. 169. (VK.)  
 HR.

40. *Recites*: on this custom see Pers. i. 15 sqq. PR. notes on i. 1. 12 sq. R. Of Saleius Bassus the poet (v. 80.), Tacitus (if he be the author) says: *quum toto anno, per omnes dies, magna noctium parte, unum librum extudit et elucubravit, rogare ultro et ambire cogitur, ut sint, qui dignentur audire; et ne id quidem gratis: nam et domum mutuatur, et auditorium exstruit, et subsellia conducit, et libellos dispergit; et ut beatissimus recitationum ejus eventus prosequatur, omnis illa laus intra unum aut alterum diem, velut in herba vel flore præcepta, ad nullam certam et solidam pervenit frugem, nec aut amicitiam inde refert, aut clientelam, aut mansurum in animo cujusquam beneficium, sed clamorem vagum et voces inanes et gaudium volucre;* D. de Or. 9. R.

41. 'A house that has been long untenanted.' R.

'To be at your service.' R.

42. 'Whose portals, bolted and barred, resemble the gates of a besieged town.' LU.

43. 'He packs his freedmen in the back rows, that they may give the cue, unobserved, to frequent plaudits.' R.

44. 'His clients (i. 46. iii. 47. 284. vii. 142.) he distributes over the benches, that their loud cheers of admiration may come from all parts of the room, as often as the leader of their bands gives the preconcerted signal.' Plin. Ep. ii. 14. R.

45. *Regum*; i. 136. R.

On these occasions three kinds of seats were used: (1) *subsellia* 'the benches in the body of the room;' (2) *anabathra* 'the rising seats ranged against the walls of the apartment;' (3) *cathedrae* 'chairs, for the better sort of company, in front of the benches, and immediately before the stage from which the reciter spoke.' LI.

46. *Pendent* 'rise above the floor.' cf. xi. 107. Sil. ii. 128. vi. 645. R.

47. The chairs, being merely hired for the occasion, were 'to be carried back' and paid for, as soon as done with. LU. PR.

*Orchestra*; iii. 178. PR.

48. 'We are busily intent upon our unprofitable task.' SCH. cf. 20. M. i. 17 sq. R.

'To sow seeds on the sands' and 'to plow the seashore' were proverbs to express 'labour in vain.' E. *quid aræmæ semina mandas? non profecturis litore bubus aras;* Ov. Her. v. 115 sq. SCH. cf. i. 157, note. M.

49. 'Sterile,' i. e. without the prospect of any return for our trouble. 203. xii. 97. Mart. I. lxxvii. 14. X. xviii. 3. R.

*Vertere* 'to turn,' *versare* 'to keep turning.'

50. 'If you try to draw off.' PR.

'Holds enchained.' cf. xiii. 239 sqq. R.

'Vain-glorious;' *ambitiosa paupertas*; iii. 182. Liv. xlv. 36, 8. (GRO.), Quint. I ii. 22. (SPA.) R.

51. 'Custom,' which is second nature. *seu stupor huic studio, sive est insanis nomen;* Ov. I Tr. xi. 11. PO.

52. 'The insatiate itch of scribbling'



Corpus eget: satur est, quum dicit Horatius **EVOR!**  
 Quis locus ingenio, nisi quum se carmine solo  
 Vexant et dominis <sup>circillo</sup> Cirrhæ Nysæque feruntur <sup>div-nysæus</sup>  
 65 Pectora nostra, duas non admittentia curas? <sup>in artibus</sup>  
 Magnæ mentis opus nec de lodice paranda  
 Adtonitæ, currus et equos faciesque Deorum  
 Adspicere et qualis Rutulum confundat Erinnyis.

*Inops*; note on iii. 164.

62. If Horace (see II S. ii. 49—54.) ever felt what it was to want, it was but for a short time. He was in affluent circumstances before the battle of Philippi, and three years after it, he was taken into the favour of Mæcenas; and his best poems were written subsequently to this period. His Odes were mostly composed later than his Satires. *M. R.*

*Evæ*; Hor. II Od. xix. 5. 7. *BRI. sctæ* (from *ev* and *æ*); Virg. *Æ.* vii. 389. *Ov. M.* iv. 522. cf. *Eur. Ph.* 660. *B.* 141. (*BAR.*) *Arist. Th.* 999. (*BOU.*) *Sidon. Ep.* viii. 9. *R.*

63. Spenser had this passage in his thoughts, when he wrote the following noble lines: "The vaunted verse a vacant head demaundes; Ne wont with crabbed care the Muses dwell; Unwisely weaves, that takes two webbes in hand. Who ever casts to compass wightie prise, And thinks to throwe out thundring words of threat, Let powre in lavish cups, and thristie bittes of meate, For Bacchus fruite is friend to Phœbus wise; And, when with wine the brains begins to sweat, The numbers flowe as fast as spring doth rise. Thou kenst not, Percie, how the rime should rage; O if my temples were distain'd with wine, And girt in girlonds of wilde yvie twine, How I could reare the Muse on stately stage, And teach her tread aloft in buskin fine, With quaint Bellona in her equipage!" *Shep. Cal. Ægl.* x. 100 sqq. *G.*

64. Apollo and Bacchus were 'the lords' of Cirrha and Nysa: *VS.* of which the former was the sea-port of Delphi near the base of Parnassus, *LU.* *Mart.* I. lxxvii. the latter some mountain or city of the East; but there were no less than eleven places of this name: *Apoll.* III. iv. 3. and *Virg. Æ.* vi. 806. (*HY.*) *R.* *Strab.* xv. *Diod.* iv. 5. v. 1. *Mart.* IV. xlv. *PR.* from some one of which the god was called Dionysus. *M.* note on *Her.* iv. 87.

*Feruntur*; vi. 315, note.

65. 'Two cares,' poetry and the providing of necessaries. *LU.*

66. *Lodice*; vi. 195. *R.*

67. 'Over anxious' *LU.* 'distracted' *M.* 'bewildered' 'nervous.'

In this and the following lines Juvenal alludes to various passages in Virgil, (to whom he was evidently very partial,) but chiefly to these two: (1) *Divum inclementia, divum has evortit opes sternitque a culmine Trojam. adspice: &c. jam summas arces Trilonia, respice, Patlas insedit, nimbo effulgens et Gorgone sæva. ipse pater Danais animos virosque secundas sufficit; ipse deos in Dardana suscitât arma. apparent dira facies inimicaque Trojæ numina magna Deum; Æn.* ii. 602—623. (2) *luctificam Allecto direram ab sede sororum infernisque ciet tenebris; &c. Allecto exarsit in iras. at juveni oranti subitus tremor occupat artus; deriguit ocelli; tet Erinnyis sibilat hydriis, tantaque se facies aperit: &c. olli somnum ingens rumpit pavor, coæque et artus perfundit toto proruptus corpore sudor; Æn.* vii. 323—571. *PR.* These are good specimens of the sublime, especially the first; yet might not our author have found, in the compass of Latin poetry, something more to his purpose? From *Ennius*, Horace has a quotation of much force and sublimity: and *Lucretius* (who had also his Mæcenas) would have furnished examples of greater fire and animation. But *Lucretius* was doomed to misfortune: his contemporaries neither saw his beauties nor his defects; and succeeding writers, if they did not entirely neglect his poetry, plundered him, and were silent. His philosophy ruined his poetry in the eyes of Rome. *G.* cf. *Virg. Æ.* xii. 326 sq. *M.*

68. 'The Rutulian.' vi. 637. *PR.* i. 162.

The Furies were three in number, *Allecto*, *Tisiphone*, and *Megera*. *LU.*

Nam si Virgilio puer et tolerabile désset

- 70 Hospitium, caderent omnes a crinibus hydri:  
 Surda nihil gerneret grave buccina. Poscimus, ut sit  
 Non minor antiquo Rubrenus Lappa cothurno,  
 Cujus et alveolos et lænam pignerat Atreus.  
 Non habet infelix Numitor, quod mittat amico:  
 75 Quintillæ quod donet, habet; nec defuit illi,  
 Unde emeret multa pascendum carne leonem  
 Jam domitum: constat leviori belua sumtu  
 Nimirum et capiunt plus intestina poetæ.  
 Contentus fama jaceat Lucanus in hortis  
 80 Marmoreis: at Serrano tenuique Saleio

69. 'Had not Virgil been in easy circumstances, the energy of his genius would have flagged.' *LU.* Virgil (if we can credit Donatus) possessed (*propertius* ms.) about a million and a half sterling, owing to the munificence of his friends, and had a town house in *Esquilie* near the gardens of *Mæcenas*, though he spent most of his time in retirement at his Campanian villa (*Gell.* vii. 20.) and in Sicily. *R.*

71. *Surda*, by *cataphresis*, signifies 'mute' as well as 'deaf.' *LU.* xiii. 194. *M.* *Sil.* vi. 75. *surdis* has the same variety of meaning. *H.* note on *Her.* i. 34.

*Gerneret*; ii. 90. *LU.*

*Buccina*; *Virg.* *Æ.* 511—522. *PR.*

'Yet, forsooth, we are so unreasonable as to expect.' *R.*

72. *Rubrenus Lappa* was an ingenious, but needy, tragic poet. *VS.*

*Cothurno*; vi. 506. 634. *Æschylus*, *Sophocles*, and *Euripides* were wealthy and influential men in their day. *LU.* cf. *Pind.* *OL.* iii. 9 sq.

73. *Alveolos*; v. 88. *T.* *PR.*

*Lænam*; iii. 283. v. 131. *PR.*

*Pignerat* 'occasions the pawning of.' 135. 92. iii. 116. *T.*

*Atreus* is the name of a tragedy of his: thus *Agave*, *Pelopea*, *Philomela*, 87. 92. *Telephus*, *Orestes*, and *Tereus*, i. 5 sq. vii. 12. *R.* *Atreus*, the son of *Pelops* and *Hippodamia*, and king of *Mycenæ*, slew the children of *Thyestes* who were born in adultery of his queen, and served them up to their own father. *Sen.* *Thy.* *PR.*

74. 'The high-born and wealthy pa-

trician.' *SCH.* viii. 93. *R.* *infelix* is used ironically: his meanness was his misfortune. *VS.*

75. *Quintilla* his mistress. *VS.* *pauper amicitia cum sis, Lupe, non es amica*; *Mart.* IX. iii. 1. *R.*

76. This was a fancy among the Romans. *Lamprid.* *Heliog.* 21. *Plin.* viii. 8 sq. 16 sq. 52. *Gell.* v. 14. *Mart.* *Sp.* x. 11. lxxv. &c. *PR.* I. cv. *Capit.* *Gord.* 33. *R.*

77. *Hanno* the Carthaginian, according to *Pliny*, was the first who 'tamed' a lion. *T.*

78. *Nimirum*; ii. 104. note. *R.*

*Capiunt*; *Ov.* A. A. iii. 757. (*H.*) *R.*

79. 'It is true that a wealthy person may write for fame, and fame only.' *LU.* cf. 81. *quid petitur sacris, nisi tantum fama, poetis? hoc votum nostri summa laboris habet*; *Ov.* A. A. iii. 403 sq.

*M. Annæus Lucanus*, a very rich Roman knight, of *Cordova* in Spain, the son of *L. Ann. Mella* and nephew of *Seneca* the tragedian, and an intimate friend of *Saleius Bassus* and *Persius*. According to *Quintilian*, he was an orator rather than a poet: x. 1. He was at first a favourite with *Nero*, but was put to death by that tyrant in the flower of his age. *Tac.* xv. *PR.* *Id.* xvi. 17. *R.*

*Hortis*; cf. *Ov.* *Tr.* I. xi. 37. *ACH.* *Plin.* xix. 4 *pr.* *Cic.* *Off.* iii. 14. *R.* i. 75. note.

80. *Serranus* (cf. *Virg.* *Æ.* vi. 845. (*H.*) *Cic.* *Rosc.* Am. 18. *Plin.* xviii. 3. *Val.* *Max.* IV. iv. 5.) was a family name of the *Atilian* clan. *Plin.* iii. 14. *Sil.* vi. 62. (*DR.*) *PER.* An. *Hist.* i. p. 24. 33.

Gloria quantalibet quid erit, si gloria tantum est?  
 Curritur ad vocem jucundam et carmen amicæ  
 Thebaidos, lætam fecit quum Staius urbem  
 Promisitque diem. Tanta dulcedine captos  
 85 Afficit ille animos tantaque libidine vulgi  
 Auditur; sed, quum fregit subsellia versu,  
 Esurit, intactam Paridi nisi vendat Agaven.  
 Ille et militiæ multis largitur honorem,  
 Semestri vatum digitos circumligat auro.)

Nothing further is known of this poet except that he was over head and ears in debt to a money-lender. Mart. IV. xxxvii. 3. R.

*Basius Salsius* was another of our author's contemporaries, who was 'poor in purse,' but rich in merit and poetical talents, *LU. absolutissimus poeta*, according to Tacitus, D. Or. 5. 9. see notes on 35. and 40. who also mentions that he once received a present of five hundred sesterces from Vespasian, (a prodigious effort of generosity in that frugal prince,) and this was sufficient perhaps to make Domitian neglect him; for he was not over-fond of imitating his father. G. PR. Mart. III. xlvi. lviii. V. xxiv. liv. VII. xcv. VIII. x. R.

83. The subject of 'the Thebaid' is the war between Polynices and Eteocles; Ponticus also wrote an epic poem on the same story (Prop. i. 7.); and it afforded a theme for tragedy to Æschylus, Seneca, PR. and Euripides.

P. *Papinius Staius* was a native of Naples. He was taken into favour by Domitian, and repaid the emperor's patronage by gross flattery. He spent twelve years on his 'Thebaid,' and died, soon after commencing the Achilleid, A. D. 96. PR. Suet. Dom. 4. (CAS.) Stat. S. III. i. 61 sqq. v. 28 sqq. IV. ii. 62 sqq. v. 1 sqq. V. iii. 215 sqq. 229 sqq. Th. xii. 812 sqq. (B.) R.

84. Notice was given, by bills, of 'the day of recitation.' R.

86. 'He has broken the benches,' either (1) 'by the crowds who flocked to hear his verses:' Suet. Claud. 41. or (2) 'by the vehemence of his recitation:' i. 12, note. or (3) 'by the plaudits of the auditors.' *cognoscentium quoque fregere subsellia*; Martian. Capell. *hunc olim perorantem, et rhetoricæ sedilia plausibili*

*orationes frangentem*; Sidon. Ep. v. FA. CAS. R.

87. 'Never seen or heard by any one.' PA. BR. i. 1, note. *hi tragicos meminere modos: his fabula Terentius, his necdum commissa choro, cantatur Agave*; Claud. Eutr. ii. 363 sq. R.

Paris; vi. 87, note. PR.

Authors 'sold' their plays to prætors, ædiles, or others who exhibited public games. Ter. Hec. pr. I. vii. II. xlix. Ov. Tr. ii. 507 sqq. R.

A poem (most probably, a tragedy) on the story of *Agave*, daughter of Cadmus and Harmonia, mother of Pentheus by Echion, king of Thebes. Her son was transformed into a boar, and torn to pieces by his mother and aunt, in their Bacchanalian revels. Hygin. 184. PA. BR. Pers. i. 100 sqq. PR. Hor. II S. iii. 303. Ov. M. iii. 501 sqq. M. cf. 73. Stat. Th. iii. 190. iv. 565. xi. 318. R.

88. 'This actor too has the disposal of many a commission in the army.' PR. cf. 92. R.

89. In other words, 'makes them military tribunes for six months.' *χρῆσι-φορεῦσι γὰρ τῶν στρατιωτικῶν ἢ χιλίαρχοι. τῶν ἰλαστῶν ὀδοφορέων*. App. R. Pun. 104. cf. i. 28, note. These were divided into *lati clavii* (who were styled 'illustrious knights'; *egregii*; x. 95, note. iv. 32, note;) and *angusti clavii*, (the former of senatorial, the latter of equestrian families; Suet. Aug. 38. Oth. 10. Tac. A. ii. 59. xi. 4.) the purple border which they wore being either broad or narrow accordingly. LI. SA. This border seems to have answered the purpose of gold lace in our days. 'The boatswains and boatswains' mates at Greenwich Hospital are distinguished by the broad or narrow gold lace on their coats and hats; if the com-

- 90 Quod non dant proceres, dabit histrio. Tu Camerinos  
 Et Bareas, tu nobilium magna atria curas?  
 Præfectos Pelopea facit, Philomela tribunos.  
 Haud tamen invidias vati, quem pulpita pascunt.  
 Quis tibi Mæcenas? quis nunc erit aut Proculcius  
 95 Aut Fabius? quis Cotta iterum? quis Lentulus alter?

parison be not derogatory to the *semestres militiæ*, as the author of Juvenal's life calls them.

I wish there were any authority for supposing 'the six-months' or half-month's gold' to be so called from its conferring a permanent appointment, but with only half the annual stipend: so that the permission to wear it would give an honorary or brevet rank, (a real command, I am convinced, it never could,) which gave the possessor a claim to something like half-pay, without requiring actual service; or, at any rate, to certain privileges and immunities. [Livy v. 4. ED.] This favour (whatever the precise nature of it might be) was bestowed by generals and prefects. Thus Pliny entreats Sossius, one of Trajan's lieutenants, to confer this honour on the nephew of his friend C. Nepos: *C. Calvisium Nepotem valde diligo: hunc rogo semestri tribunatu splendidioram et sibi et avunculo suo facias*; Ep. i. 4. and in another place, he transfers a tribuneship which he had obtained for Sostonius, at the historian's own request, to one of his relations: iii. 8. G.

90. *Histrio* is a Tuscan word. Liv. vii. 2. V. Max. ii. 4. PR.

The *Camerini* viii. 38. R. were a family of the Sulpician clan. PR. P. *Salp. Camerinus* was one of the triumvirs sent to Athens for Solon's laws.

91. The *Bareas* were of the Marcian clan. Tac. A. xii. 53. R. iii. 116. PR.

*Atria*; note on 7. R.

92. *Pelopea* was the daughter of *Thyestes*; *Ægisthus* was the offspring of their incestuous intercourse. LU. 73, note. PR. or *Πελόπεια*, the daughter of *Pelias*: Apollod. I. ix. 10. (HY.) R.

*Facit* 'gets the authors made.' cf. iii. 116, note.

*Philomela*; vi. 644, note. LU.

It is said, that in consequence of this passage, Juvenal was banished from Rome; by whom, is a matter of dispute. Some say by Domitian, owing to a complaint by Paris. But why should he

complain at all? Was he ashamed of his influence at court? He was more likely to have gloried in it. Others say by Hadrian, when Juvenal was an old man of fourscore, merely because these lines were supposed to cast some reflection upon an actor who was a great favourite with the emperor. If so, this imperial patron of letters was guilty of a most arbitrary stretch of authority, and a most unprovoked piece of cruelty. G.

93. 'That lives by the stage.' *Æschylus et modicus intravit pulpita tignis*; Hor. A. P. 279. PR. iii. 174. M. cf. 87. xiv. 257. R.

94. *Mæcenas*, by his generosity to Virgil and Horace, transmitted his name to future ages as an appellative for all munificent patrons of literature. LU. PR. Spenser has an allusion to these lines: "But ah! Mæcenas is yclad in claye, And great Augustus long ygoe is dead, And all the worthies ligen wrapt in lead, That matter made for poets on to playe: For ever, who in derring-doe were dread, The loftie verse of hem was loved aye;" Shep. Cal. *Ægl.* x. 61 sqq. G.

*Proculcius* another bountiful knight of the Augustan age. Hor. II Od. ii. 6. (MI.) Tac. A. iv. 40. (LI.) Quint. vi. 3. (BU.) Plin. vii. 45. (HA.) R.

95. *Fabius Maximus* was a noble patron, to whom Ovid addressed several of his epistles from Pontus; PR. M. I. ii. v. ix. II. iii. III. iii. viii. (H.) Quint. vi. 3. R.

*Aurelius Cotta*, as well as *Fabius*, joined to great liberality the rarer quality of fidelity in distress: G. Ov. Pont. II. viii. III. ii. v. PR. *te tamen in turba non ausim, Cotta, silere, Pieridum lumen præsidiumque fori*; Id. IV. xvi. 40 sq. (H.) R.

*P. Lentulus Sptnther*, who was mainly instrumental to the recall of Cicero, and to whom the orator writes thus: *magna est hominum opinio de te, magna commendatio liberalitatis*; Ep. Fam. i. 7. Cic. ad Div. i. 1 sqq. M. R.

It may be wondered that Juvenal

Tunc par ingenio pretium: tunc utile multis,  
 Pallere et vinum toto nescire Decembri.

- Vester porro labor fecundior, historiarum  
 Scriptores: petit hic plus temporis atque olei plus;  
 100 Namque oblita modi millesima pagina surgit  
 Omnibus et multa crescit damnosa papyro.  
 Sic ingens rerum numerus jubet atque operum lex.  
 Quæ tamen inde seges? terræ quis fructus apertæ?  
 Quis dabit historico, quantum daret acta legenti?  
 105 Sed genus ignavum, quod lecto gaudet et umbra.

should never mention Pliny, who was certainly generous, and in some cases munificent. He had here an opportunity of doing so: but perhaps it struck him that there was more of vanity than of genuine kindness in the favours Pliny conferred. In one of his letters he mentions his kindness to Martial; but in a way that shows he was thinking more of himself than of the poet. The whole account is degrading. It was not thus that Lentulus and Cotta showed their love of genius. *G.*

96. *Fuit moris antiqui eos qui vel singulorum laudes vel urbium scriperant, aut honoribus aut pecunia ornare: nostris vero temporibus, ut alia speciosa et egregia, ita hoc imprimis exolevit: nam postquam destitimus laudanda facere, laudari quoque inceptum putamus; Plin. Ep. iii. ult. PR. cura ducum fuerunt olim regumque poetæ, præmiaque antiqui magna tulere chori: sanctaque majestas et erat venerabile nomen vitibus: et largæ sæpe dabantur opes; Ov. A. A. iii. 405 sqq.*

97. *Pallere; Pers. v. 62. PR. Id. i. 26. 124. Hor. I Ep. iii. 10. M. Paleness was a characteristic of students as well as of lovers: pallet; aut amat, aut studet; cf. Quint. VII. x. 14. I. ii. 18. Ov. A. A. i. 729 sq. SPA.*

'To be a stranger to wine,' lest it should impede one's studies: *quid? quod ne mente quidem recte uti possumus multo cibo et potione completi; Cic. T. Q. v.*

100. Horace, on the contrary, who was himself a bon vivant, prescribes wine for poets, on the authority of Cratinus, and instances Homer and Ennius as examples of its good effects: *I Ep. xix. 1 sqq. PR.*

'December' was the month of the Saturnalia, when it was the custom to

indulge more freely: *Macr. i. 7. 10. Sen. Ep. 18. 47. Ath. xiv. 10. Suet. Claud. 6. Cal. 17. PR. Lucian. Sat. R. age libertate Decembri utere; Hor. II S. vii. 4 sq. LU.*

99. 'Midnight oil' *G. i. 61. M.*

100 'Passing all bounds.' *M.*

*Cum bene surrexit versus novæ pagine primo; Ov. Am. I. i. 17. see note on 23. R.*

101. 'A ruinous undertaking, which never pays for the paper.' *LU.*

*In palmarum foliis primum scriptitatum: deinde quarundam arborum libris: postea publica monumenta plumbeis voluminibus, mox et privata linteis confici cepta, aut ceris: postea promiscue patuit usus rei qua constat immortalitas hominum: papyrus ergo nascitur in palustribus Ægypti: præparantur ex ea chartæ diviniæ acu in prætenues sed quam latissimas fibras; Plin. xiii. 12. and 11. PR.*

102. *Rerum 'of facts.' G.*

'The rules to be observed in composing history' are given by *Cic. de Or. ii. 15. PR.*

103. The metaphor is taken from agriculture: *aperta* 'broken up by the plough'; *T.* thus also *messum deprendere; 112. R. cf. Rom. vi. 21.*

104. 'To a notary public;' *ACH.* or it may be 'the reader, who was engaged to read aloud the exploits recorded in history, was much better paid than the author, who had been at all the pains of investigating and narrating the facts.' *R.*

105. 'But the excuse of these penurious nobles is, that historians are an indolent race of animals.' *R.* They formed much the same enlightened judgment as a man who complained to one of his old masters of the sad alteration that had

Dic igitur, quid causidicis civilia præsent  
 Officia et magno comites in fasce libelli?  
 Ipsi magna sonant, sed tunc, quum creditor audit,  
 Præcipue, vel si tetigit latus acrior illo,  
 10 Qui venit ad dubium grandi cum codice nomen.  
 Tunc immensa cavi spirant mendacia folles  
 Conspuiturque sinus. Veram deprendere messem  
 Si libet; hinc centum patrimonia causidicorum,

if you like  
 sell a true  
 of their jobs

taken place at Oxford since his younger days, when he was much in request among the junior members of the University in their fishing and shooting excursions; "There's a very idle set of gentlemen in College now. They never shoot. They never go on the water. They do nothing: nothing but read from morning till night." *Nunc hederæ sine honore jacent: operataque doctis cura vigil Musis nomen inertis habet*; Ov. A. A. iii. 411 sq.

The ancients had 'couches' made purposely for writing and studying: *quædam sunt quæ possis et in cisto scribere; quedam lectum et otium et secretum desiderant*; Sen. Ep. 72. *non quidquid demique lectis scribitur in citreis*; Pers. i. 52 sq. *FA. gratias ego sensituti, quid lectulo me affixit*; Sen. Ep. 67. i. e. not in his bedroom, but in his study. *LI. a vatibus contempto colitur lectus et umbra foro*; Ov. A. A. iii. 539. 542. Tr. I. xi. 37 sq. Plin. Ep. v. l. Suet. Aug. 78. (CAS.) cf. 28. 79. R.

*Lecto* may also be put for *somno*: for *scriptorum chorus omnis amat nemus et fugis urbes, vite cliens Bacchi somno gaudentis et umbra*; Hor. II Ep. ii. 77 sq. *vacui sub umbra lusimus tecum, herbis*; I Od. xxxii. 1 sqq. *FA. cf. 8. R.*

106. 'If their indolence be a bar to your bounty, let us shift our ground: no one will tax the lawyers with laziness.' R.

*Causidicus* is almost always used in a contemptuous sense. Ov. Am. I. xiii. 21. (BU.) *hic clamosi rabiosa fori iurgia vendens improbus iras et verba locat*; Sen. H. F. 172 sqq. R.

*Civilia officia* 'the services rendered to citizens.' PR.

107. 'A bundle.' *ἑρμαδι βιβλίων* Theoph. Ch. vi. *ἑρμαδι βιβλικῶν βιβλίων* Aristot. in Dionys. H. R.

*Libelli* 'briefs.' VS.

108. 'They talk big before a creditor; and are most substantial men according to the statement they give the banker who has advanced them money upon credit, when he ventures to press for the settlement of a long-standing account.' HK.

*Ipsi* understand *causidici. LU.*

*Magna* is used adverbially; *LU. verba* may be understood. *οἷος ἢ ἐν μύθῳ κενεργίας καὶ ἰχληρῶν εἶναι καὶ θεαῖον, οὐ τοῖς διακαιολογοῦσι μόνον, ἀλλὰ καὶ τοῖς εὐχομένους τοῦτο χρεῖσθαι* Luc. Tim. 11. These expressions are generally applied to bragging. V. Flacc. i. 262. (BU.) Prop. II. xv. 53. (VU.) R.

109. *Levum qui fodicet latus*; Hor. I Ep. vi. 51. *cutibito tangere*; Hor. II S. v. 42. Pers. iv. 34. R.

110. 'With a large account-book.' Cic. Verr. i. 36. (iii. 28. vii. 17.) for Rosc. Com. 1 sq. PR. R.

*Nomen* 'a debt.' SCH.

111. 'The hollow bellows of his cheeks and lungs.' VS. *at tu conclusas hircinis follibus auras usque laborantes dum ferrum molliat ignis, ut mavis, imitare*; Hor. I S. iv. 19 sqq. *tu neque anhelanti, coquitur dum massa camino, folle premis ventos*; Pers. v. 10 sq. PR. The lungs are compared to bellows by August. de Civ. D. xiv. 24. R.

112. He talks away till he foams at the mouth and besputters all his vest. *LU. FA.* It is one of the characteristics of *δυσχέρεια, ἀκαθάρσιον (τὸν εἶλον) ἀπὸ τοῦ στόματος*; Theoph. Ch. 19. *εἰλόχου οἱ προσημνοντες εἶλον ἐν τῷ προδιὰλίγησθαι* Hesych. Antimachus an Athenian was called *Ψακᾶς*, because *προσημνον τοὺς σπομιλοῦστας διαλιγμένους* Schol. on Arist. Ach. iv. 7. R. Hor. II S. v. 41.

'The actual harvest;' in answer to 103. PR.

113. *Hinc* 'in the one scale.' LU.



- Parte alia solum russati pone Lacernæ. *XI*. '06  
 115 Consedere duces: surgis tu pallidus Ajax  
 Dicturus dubia pro libertate, bubulco  
 Judice. Rumpē miser tensum jecur, ut tibi lasso  
 Figantur virides, scalarum gloria, palmæ.  
 Quod vocis pretium? Siccus petasunculus et vas  
 120 Pelamydum aut veteres, Afrorum epimenia, bulbi,

114. *Lacerna* was a favourite charioteer of Domitian's, *VS.* and one of the 'Red' party. cf. vi. 590. Petron. 25. (*H.*) Dio. lxi. 6. (*REI.*) *BO.* p. 448. He is called *russatus Lacerna*, as *Felix russatus auriga*; Plin. vii. 53. *prasinus Porphyrio*; Mart. XIII. lxxviii. 2. *auriga albatuſ Corax*; Plin. viii. 42 s. 65. *R.*

115. A parody on *consedere duces et, vulgi stans corona, surgit ad hos clypei dominus septemplex Ajax*; *Ov.* M. xiii. 1 sq. By *duces*, here, are meant 'the judges'; by *Ajax*, 'the barrister.' *RU. nabisææ δ' οὐρ' οὐ δ', δ' Διόγυς, λίγυ:* Luc. Pisc. 24. *R.*

'Sallow' from confinement at his desk, and not 'bronzed by the sun' like the weather-beaten chieftain.

*Ajax* king of Salamis was the son of Telamon and grandson of Æacus, and, consequently, the cousin-german of Achilles; upon whose death he claimed his armour as being the bravest of the Greeks. His disappointment, when the prize was awarded to Ulysses, produced insanity, and drove him to commit suicide. *Soph. Aj. PR.* and *Phil.* cf. x. 84. xiv. 286. *Hor.* II S. iii. 187 sqq. The name of *Ajax* became proverbial for a quarrelsome wrangling man. *Claud. Eut.* ii. 386. *Jud. Vesp.* 85. (*WE.*) *R.*

116. 'On behalf of a client, whose title to freedom is disputed:' as Cicero for *Archias. LU. FA.* The case of *Virginia* was another: *Liv.* iii. 44 sqq.

A neat-herd. There were, in all, thirty-five city and country tribes, from each of which were chosen three jurymen. These were called, in round numbers, *centumvirs*: *Ascon.* on *Cic. Verr.* ii. *FA. LU.* Owing to this arrangement it often happened that ignorant rustics had to decide upon knotty points. xvi. 13. *R.* cf. *Suet. Cæs.* 80. Aug. 35. *PR.*

117. Cf. i. 45, note. *M.* Some sup-

pose 'a blood-vessel in the lungs' to be meant; *LU. FA.* as the ancients, in general, were but indifferent anatomists. *πίδες οὐρ' ἀν' ἐκείνου θυροθύτου ἀκούσαι, ἢ καὶ οὐ κενρωγῶς διαφραγῆς.* Luc. *Episc.* 21. *R.* *Arist. R.* 953.

118. When advocates gained a cause, the triumph was notified by the entrance of their house being adorned with 'palm-branches.' These poor lawyers lived in garrets, and could therefore only decorate with evergreens 'the staircase' leading up to their chambers. *Suet. Dom.* 23. *CAS. BRO. sic fora mirentur, sic te Pallatia laudent, excolat et geminas plurima palma fores;* Mart. VII. xxviii. 5 sq. *PR.* cf. iii. 199, note. *palmæ forensis;* *Aus. Prof. Burd.* ii. 7. *R.*

119. 'Dried up (xi. 82.) from being so old.' *LU. Mart.* XIII. lv. *PR.* liv. IV. xlv. *Hor.* II S. v. 43 sqq. *Pers.* iii. 73 sqq. (*CAS.*) *R.*

120. Πηλαμύς *Hesych.* a little fish so called from its burying itself in the mud, or from being born there: *Festus. πηλαμύς.* *Arist.* vi. 16 sq. a lesser kind of tunny: *Ath.* iii. 85. 92. vii. 66. viii. 14 or 53. *Plin.* ix. 15 s. 18. xxxii. 11 s. 55. (*HA.*) *Strab.* VII. vi. 2. *Diosc.* ii. 200. *SP. de Pr. Num.* iii. 201. *Gell.* ii. 18. *PR. R.* which were salted and brought to Rome. *VS.* Like our grigs, which are found in the mud of the Thames, they were probably of little worth. *M.* "A jar of broken aprats." *G.*

"A rope of shrivell'd onions from the Nile." *G.* Africa produced a great variety of bulbous roots, among these *Pliny* mentions the *epimenidium*, xix. 5. *R.* of which the *epimenium* might be a coarser sort; cf. *Ath.* ii. 22 sq. (*CAS.*) or 'sent monthly' from Africa to Rome. *Martial* enumerates *bulbos* among the presents sent to lawyers; IV. xlv. 11. *LI. Theoph. H. P.* vii. 13. *PR.* 'The soldier's monthly allowance.' *SCH.* 'the African slave's monthly provender.' *ACH.*

- At vinum Tiberi devectum, quinque lagenæ.  
 Si quater egisti, si contigit aureus unus,  
 Inde cadunt partes ex fœdere pragmaticorum.  
 "Æmilio dabitur, quantum licet, et melius nos  
 125 Egimus: hujus enim stat currus æneus, alti  
 Quadrijuges in vestibulis, atque ipse feroci  
 Bellatore sedens curvatum hastile minatur  
 Eminus et statua meditatatur prælia lusca."  
 Sic Pedo conturbat, Matho deficit: exitus hic est

Whatever might have been the practice as to other slaves, it is not unlikely that the Africans had a certain ration of onions allowed them, according to the practice in their own country. cf. Herod. ii. 125. Numb. xi. 5.

121. 'Home-made wine, (VS.) and that of the worst sort, Veientan, (Hor. II S. iii. 143.) or Tuscan, (LU.) and not Campanian.' PR.

122. 'If you are so lucky as to touch gold for a fee, you cannot pocket any thing till you have satisfied the stipulated claims of the attorneys.' LU.

'The gold piece' varied in value; it was at this time worth twenty-five *denarii*. Plin. xxxiii. 3. xxxv. 10. (HA.) Lampr. Alex. 39. (CAS.) R. M. The highest fee, as settled by a law of Nero, was one hundred pieces of gold. Plin. Ep. v. 4. 21. Suet. 17. (ER.) Tac. A. xi. 7. Ulp. D. i. §. 12. The sum is here represented as absurdly small, for contrast's sake. GRO.

123. In Cicero's days these 'solicitors' were confined to Greece. Or. i. 45. 59. The Roman advocates were then in the habit (if ignorant of a point of law) of referring to learned men of rank, such as the *Scævola*, &c. Under the successors of Augustus, there was not the same encouragement for these great men to study that science; therefore the orators were obliged to adopt the Grecian method: *neque ego sum nostri moris ignarus, oblitusque eorum qui velut ad arculas sedent et tela agentibus subministrant; neque idem Græcos quoque nescio facitare, unde nomen his pragmaticorum datum est*; Quint. xii. 3. 9. G. PR. *Id.* iii. 6. R.

124. 'The only lawyers who are handsomely remunerated, are those, who either are rich or are believed to be so.' LU. R.

*Quantum licet.* A decree of the senate

was passed in the reign of Claudius (A. U. 800.), by which *pecuniis ob causas orandas cupiendis positus modus usque ad dena sestertia, quem egressi repetundarum tenerentur*; Tac. A. xi. 5 sqq. (LI.) See 122, note. R.

*Nos* 'we poor lawyers.' LU.

125. "There stand Before his gate, conspicuous from afar, Four stately steeds yoked to a brazen car." G. Indicative of the triumphs gained by his ancestors. LU. cf. viii. 3. PR.

126. This vagary of Æmilius (in choosing, though a man of peace, to be represented on a war-horse) seems to have taken mightily at Rome, most probably from its absurdity, and to have had a number of imitators. Martial, in an attack upon an unfortunate pedagogue for interrupting his sleep, (note on 222.) compares the noise of his school to that of the hammers and anvils of smiths forging war-horses for the lawyers: *tam grave percussis incudibus æra resultant, caudicum medio cum faber aptat equo*; IX. lxix. 5 sq. This trick succeeded but ill with Æmilius's imitators, cf. 129 sqq. as it seldom happens that any but the author of a joke profits by it. G. PR. see 143, note.

127. 'Aims the bending spear.' So exquisitely is the statue wrought that the spear seems to tremble as it is poised. PR.

128. *Meditatus prælia*; iv. 112. R.

'Wall-eyed:' because the pupil of the eye was not marked in statues. R.

129. Of Pedo the lawyer nothing is known. R.

*Conturbat* (i. e. *rationes*) is a legal term: FA. 'becomes insolvent,' T. 'gets more involved.' *fac me multis debere et in his Plancio: utrum igitur me conturbare oportet; an hoc nomen, quod*

- 130 Tongilli, magno cum rhinocerote lavari  
 Qui solet et vexat lutulenta balnea turba  
 Perque forum juvenes longo premit assere Medos  
 Emturus pueros, argentum, murrhina, villas.  
 Spondet enim Tyrio stlataria purpura filo.
- 135 Et tamen est illis hoc utile : purpura vendit  
 Causidicum, vendunt amethystina : convenit illis  
 Et strepitu et facie majoris vivere census.  
 Sed finem impensæ non servat prodiga Roma.  
 Fidimus eloquio ? Ciceroni nemo ducentos
- 140 Nunc dederit numos, nisi fulserit annulus ingens.  
 Respicit hæc primum, qui litigat, an tibi servi  
 Octo, decem comites, an post te sella, togati

*urget, nunc cum petitur dissolvere*; Cic. for Cn. Planc. *PR.* xiv. 94. Mart. IX. iv. 5. VII. xxvi. 10. X. xcvi. 9. Petr. 39. (*BU.*) Cic. Att. iv. 7. (*ER.*) *R.*

*Matho*; i. 32, note. *PR.* Hence it may be gathered that the first Satire was written many years after the present. *G.* *Deficit* 'fails': *T.* another legal term. *R.*

130. *Tongillus* perhaps *Tongilius*. Mart. II. xl. *R.*

'His oil-flask (iii. 263.) was formed of a large rhinoceros' horn.' *LU.* Plin. viii. 20. Diod. iv. 3. *PR.* The animal put for its horn; as *solido elephanto*, for 'solid ivory'; Virg. G. iii. 26. *M.* Of a horn flask Martial says; *gestavit modo fronte me juvenicus: verum rhinocerotam me putabis*; XIV. lii. cf. liii. *R.*

131. *Vexat*; i. 100. cf. vi. 419 sq. or i. 64. *R.*

132. 'The young men who are his bearers.' *PR.*

'He presses with the weight of himself and his litter.' *SCH.*

*Assere*; iii. 245. *PR.* Mart. IX. xxiii. 9. *R.*

The Medes were not subjugated by the Romans: but Media is sometimes taken in a wider sense, so as to include Assyria and other countries of Asia. There was also a Thracian people of this name. cf. ix. 142 sqq. *R.* [Livy xxviii, 5, marg. *ED.*]

133. 'To bid for,' though not to buy. *BRI.* ἀλαζών προσωσούμενος ἀνητιῶν Theoph. Ch. 23, *extr.* Martial has an excellent epigram on this subject: IX. lx. *CAS. G. R.*

*Argentum*; i. 76, note.

*Murrhina*; vi. 156, note. *BRI.*

134. *Spondet* 'is a surety for him,' 'gains him credit.' ii. 12. *R.*

*Tyria purpura filo*, a periphrasis. i. 27, note. Plin. ix. 36 sqq. *PR.* Virg. *Æ.* iv. 262. Hor. Ep. xii. 21. *M.*

*Stlataria* 'piratical'; from *stlata*, genus navigii latum magis quam altum; Festus: *πυρρῆσι τοῦ ἐνάφου ἰλδοῦ*. Gloss. *et melior navis, quam quæ stlataria portat*; Enn. Its meaning may be either (1) 'decoying,' *VS.* 'deceptive,' *LU. i. e.* (as we should say) 'sailing under false colours,' or (2) 'imported in a foreign bottom.' *PR.*

135. *Vendit* 'gets him off,' 'makes him fetch more money,' *FE.* 'puffs him off,' cf. 73. *R.*

136. 'Violet mantles' thrown over the toga. *FE.* cf. Mart. I. xcvi. II. lvii. 2. X. xlix. I. XIV. cliv. *R.* Plin. xxi. 8. xxxvii. 6. 9. *PR.*

137. *Quæ in publico species!* Tac. D. de Or. 6. *R.*

138. *Dicimus*: "Non ego ambitiosus sum, sed nemo Romæ aliter potest vivere; non ego sumtuosus sum, sed Urbs ipsa magnas impensas exigit;" Sen. Ep. 50. *PR.* cf. iii. 180 sqq. *R.* iii. 169, note.

139. 'Two hundred sestertii' are not quite thirty shillings. *M.* i. 92, note.

140. *Annulus*; i. 28 sq. *PR.*

141. 'Eight chairmen': i. 64, note. *PR.* Caligula had a litter borne by eight slaves. Suet. *M.*

142. *Comites*; cf. i. 96. 119. 132. *PR.* 46. *qui togatorum comitatus et agrassus!* Tac. D. de Or. 6. *εἰς φασίης παραπρήσιον*

- Ante pedes. Ideo conducta Paulus agebat  
 Sardonyche atque ideo pluris quam Cossus agebat,  
 145 Quam Basilus. Rara in tenui facundia panno.  
 Quando licet Basilo flentem producere matrem?  
 Quis bene dicentem Basillum ferat? Accipiat te  
 Gallia vel potius nutricula causidicorum  
 Africa, si placuit mercedem ponere linguæ.  
 150 Declamare doces? O ferrea pectora Vecti,  
 Quum perimit sævos classis numerosa tyrannos!  
 Nam quæcumque sedens modo legerat, hæc eadem stans  
 Proferet atque eadem cantabit versibus isdem.  
 Occidit miseros crambe repetita magistros.

Luc. Suet. Tib. 30. (CAS.) *rabulæ bene comitati per forum reducuntur*; Quint. xii. R.

'A chair, into which you may get when you please.' *LU.* i. 64. R.

*Togati*; iii. 127, note. *M.*

143. 'Before you.' *circumpedes sunt obsequia seruorum: antepedes amicorum*; Agroet. *de Orthogr.* p. 2274. *T. antambulones*; Mart. II. xviii. 5. III. vii. 2. xli. *PR.* X. lxxiv. 3. R.

He only 'hired the ring, being too poor to buy one.' *M.* cf. iii. 180 sqq. vi. 352 sqq. R. This hired ring seems to have answered even better than the war-horse of Æmilius; for Paulus, in process of time, obtained great practice, and, consequently, great riches. Martial had the misfortune to be under his patronage; which, like that of many other parvenus, was so burthensome, that the poet, in a fit of spleen, threatens to shake it off entirely: V. xxiii. This is one of the few occasions on which Martial speaks out; but he was not a man to carry his independent language into practice. *G.* Might not Æmilius and Paulus be one and the same person?

*Agebat*; 122. 125. R. 144.

144. 'A sardonyx;' Pers. i. 16. (CAS.) *PR.* vi. 382. Mart. II. xxix. 2. R.

145. *Basilus*; x. 222. R.

'Rare' in the vulgar opinion, not in reality. *sepe est etiam sub palliolo sordido sapientia*; Cæcil. Cic. T. Q. iii. 56. *PR.* cf. viii. 47 sqq. R.

146. Cf. Cic. Verr. 3. for Font. 17 &c. *PR.*

147. 'However well he may speak.' *LU.*

148. In Gaul and Africa eloquence was still encouraged by the multiplicity of law-suits. *SCH.* cf. i. 44. xv. 111. Quint. x. 1. 3. *PR.*

150. *Ferrea* 'quite steeled against the assaults of impatience or fatigue.' cf. i. 31, note. *M.* *O dura messorum ilia!* Hor. Ep. iii. 4.

*Vectius Valens*, an eminent professor of rhetoric: Plin. xxix. 1. *PR.*

151. "A school, Where boys, in long succession, rave and storm At tyranny, through many a crowded form." This unfortunate race, besides having their heads distracted with these everlasting declamations, were sometimes liable to lose them altogether. Domitian actually put one of them (named Maternus) to death for a rhetorical flourish about tyranny, which was produced in his school. Dio. G. cf. i. 15—17, notes. *M.* vii. 160—170. Tac. D. *de Or.* 35. Sen. Contr. vii. Quint. Decl. et Instit. II. x. 4. Petr. i. R. note on 204. *pueros magistrum in classes distribuebant et iis ordinem dicendi secundum vires ingenii dabant*; Quint. i. 2. *PR.*

152. 'What the class sit down and learn by reading over, that they stand up and repeat; the very same lines in the same tone and twang.' *ACH.* *cantilenam eandem canentes*; Ter. Phor. III. ii. 10. R. *si ἀνὸρ σπῆδ' εὖν ἀνῶν τοῖς ἀνῶν ἐδ' ἀνῶν*: an author quoted by *GR.*

154. There was a Greek proverb: *ἡς καράβη λάρατος*. *V.S.* 'warmed-up cabbage.' *M.*

- 155 Quis color et quod sit causæ genus atque ubi summa  
 Quæstio, quæ veniant diversæ forte sagittæ,  
 Nosse velint omnes, mercedem solvere nemo.  
 "Mercedem appellas? quid enim scio?" Culpa docentis  
 Scilicet arguitur, quod læva in parte mamillæ
- 160 Nil salit Arcadico juveni, cujus mihi sexta  
 Quaque die miserum dirus caput Hannibal implet;  
 Quidquid id est, de quo deliberat, an petat Urbem  
 A Cannis, an post nimbos et fulmina cautus  
 Circumagat madidas a tempestate cohortes.
- 165 "Quantum vis stipulare, et protenus accipe, quod do,  
 Ut toties illum pater audiat." Ast alii sex  
 Et plures uno conclamant ore Sophistæ

155. *Color*; vi. 280. *PR.* or 'the ornaments of diction.' *LU.* Cic. Or. III. 25. 52. *R.*

*Genus*: either deliberative, or demonstrative, or judicial. *LU.* Quint. iii. 4. *PR.* Cic. Inv. i. 5. 15. *R.*

'The upshot of the matter,' 'the main jet of the question,' *G.* 'that on which the case hinges.' *SCH.* Quint. iii. 5 sq. Cic. Inv. i. 6. 8 sqq. *R.*

156. 'The shafts and shots of the adversary.' *LU.* By the same metaphor we have *Martem forenssem*; *Ov.* Pont. IV. vi. 29. *peroraturus, stricturum se lucubrationis suæ telum, minabatur*; *Suet.* Cal. 53. See v. 173. *R.*

158. Those who have given the most trouble, are most likely to demur at paying.

159. *Cor animalibus ceteris in medio pectore est, homini tantum infra lævæ papillam*; *Plin.* XI. 37 s. 69. *PR.* Pers. ii. 53. *cor alius animus videtur; ex quo ex cordes, vecordes, concordæque dicuntur, et Nasica ille prudens Corculum, et egregis cordatus homo catus Ælius Sextus: Empedocles animum esse censet, cordi suffusum sanguinem: alii in cerebro dixerunt animi esse sedem et locum*; Cic. T. Q. i. 9. *R.*

160. 'There is no life or animation.' *cor tibi rite salit*; Pers. iii. 111. *Sen.* Thy. 756. *R.*

Arcadia was celebrated for its breed of asses; Pers. iii. 9. *PR.* *Varr.* R. R. II. i. 14. *Plin.* viii. 43 s. 68. *Plaut.* *Asin.* II. ii. 67. but not for the wits of its natives:

*Philostr.* iii. whence the proverb 'Ἀγαθὸν βλαδόνημα, 'an Arcadian sprig.' *BRÜ.* *SCO.* *R.*

161. 'Regularly once a week.' *Suet.* Tib. 32. (*CAS.*) *R.*

'Sent by the wrath of heaven (*dirus* i.e. *deorum ira*) to be the dread of Rome (*Hor.* III Od. vi. 36. IV Od. iv. 42. *R.*) and the scourge of schoolmasters.'

'Whose declamation in the person of *Hannibal*;' vi. 170. *PR.* x. 167. *R.*

162 sqq. According to *Maharbal's* advice. *Liv.* xxii. 51. xxvi. 7—11. *Polyb.* ix. 3 sqq. *Sil.* xii. 489—xiii. 93. *LU.* *PR.* *R.*

163. Cf. ii. 155. *PR.*

165. 'Stipulate for,' opposed to *spondobo.* *ER.*

The schoolmaster offers to place any stake in the hands of a third person, to be paid the parent conditionally: 'The father can have no conception of the task he has imposed on his son's preceptor. Let him just make the experiment. I am sure no sum of money would induce him to go on week after week hearing such a dull blockhead.' There were certain days, on which the parents came with their friends, to hear their sons recite speeches at school. Quint. ii. 7. x. 5. Pers. iii. 47. *PR.* *M.* *R.*

167. 'The whole pack are giving tongue at the same time;' either as barristers, or in running down the intolerable hardships of a sophist's life. *PR.*

*Sophistæ* 'professors of rhetoric and the belles lettres.' Cic. Acad. iv. 23. Fin. ii. 1. *R.*

- Et veras agitant lites, raptore relicto;  
 Fusa venena silent, malus ingratusque maritus,  
 170 Et quæ jam veteres sanant mortaria cæcos.  
 Ergo sibi dabit ipse rudem, si nostra movebunt  
 Consilia, et vitæ diversum iter ingredietur,  
 Ad pugnam qui rhetorica descendit ab umbra,  
 Summula ne pereat, qua vilis tessera venit  
 175 Frumenti: quippe hæc merces lautissima. *for which the rule is*  
 Chrysgonus quanti doceat vel Pollio quanti *Tenta, tricked is 2*  
 Lautorum pueros, artem scindens Theodori.  
 Balnea sexcentis et pluris porticus, in qua  
 Gestetur dominus, quoties pluit. Anne serenum

168. 'Abandoning fictitious disputations.' *LU*.

*Raptor*; e. g. Paris, who carried off Helen; Jason, who carried off Medea. *LU*. cf. Sen. Controv. Quint. Declam. *PR*.

169. 'Poison, such as that mixed by Medea for Creusa, the youthful bride of Jason, her faithless and ungrateful husband, (*LU*. Sen. Cont. ii. 5. *PR*.) is no longer heard of. *R*.

170. 'The drugs which promised to restore to all the faculties of youth the blind and aged Pelias.' *Ov*. *M*. vii. 297—349. *LU*. *Hygin*. 24. *Diodor*. IV. 51 sq. *R*.

171. Cf. vi. 113. *PR*. *Mart*. III. xxxvi. 10. *R*.

'The sophist indeed, if he followed my advice, would not rush into a Scylla (cf. 106—149.) to escape from a Charybdis; but would strike out into a quite different line of life.' *R*. cf. *tenta*, &c. 175 sqq.

173. Cf. Sen. Contr. iii. *pref*. *R*.

174. The poorer citizens were furnished monthly, on the nones, by the magistrates with a 'small tablet' of lead or wood; which, on being presented to the keepers of the public granaries, entitled the bearers to a certain quantity 'of corn,' either gratis, or upon some small payment: *Tac*. *A*. xv. 39. These tallies, as appears from the text, were transferable: those who were not in want of corn disposed of them for a 'trifling sum.' *LU*. *LI*. *Pers*. v. 73 sq. (*K*.) *PR*. cf. *Suet*. *Aug*. 42. *Cæs*. 41. (*CAS*.) *Dio* xliii. 21. lx. 10. Or *vilis frumenti* 'of damaged corn.' *K*. *R*.

175. 'For this is the utmost return they have to expect.' *R*. *lautissima*, with reference to *lautos* just below, may be a sneer at the paltry pittance which noble men devoted to the education of their sons: 'a right honourable remuneration truly!'

176. *Chrysgonus*, vi. 74. was a favourite singer, and *Pollio*, vi. 387. a favourite musician; both of them men of loose principles. *Theodorus* (according to *Hesychius*) was an infamous profligate. 'The wealthy nobles place their sons, at an enormous expense, under the tuition of this singing-master and this music-master, from whom they learn every thing that is bad.' *ACH*. See note on vi. 452. He says 'the Art' of *Theodorus*; because *Theodorus* of Gadara, an eminent rhetorician in the reign of *Tiberius*, (*Suet*. 57. *Quint*. iii. l. 11. i. 12. iv. 2. *Strab*. xiii. p. 625. xvi. p. 759. *Lucian* in *Macrob*.) wrote several works. *PR*. *R*.

177. *Scindens* 'dividing, explaining in detail.' *M*.

178. On the magnificence of the Roman 'baths,' see *Sen*. *Ep*. 51. 86. *Plin*. *Ep*. ii. 17. v. 6. *Vitr*. v. 10. *GR*.

*Sexcentis*; nearly £5000. i. 92, note.

*Porticus*; iv. 5 sqq. *GR*. "More for a spacious portico they pay, In which to amble on a showery day. Shall they, for brighter skies, at home remain? Or dash their pamper'd mules through mud and rain? No: let them ride beneath the stately roof, For there no mire can soil the shining hoof." *G*. *intra limen latus essedo curvus*; *Mart*. XII. lvii. 23.

- 180 *Exspectet spargatque luto jumenta recenti?*  
*Hic potius: namque hic mundæ nitet ungula mulæ.*  
*Parte alia longis Numidarum fulta columnis*  
*Surgat et argentem rapiat cœnatio solem.*  
*Quanticumque domus, veniet, qui fercula docte*
- 185 *Componat; veniet, qui pulmentaria condat.*  
*Hos inter sumtus sestertia Quintiliano,*  
*Ut multum, duo sufficient. Res nulla minoris*  
*Constabit patri, quam filius. "Unde igitur tot*  
*Quintilianus habet saltus?" Exempla novorum*
- 190 *Fatorum transi: felix et pulcer et acer;*  
*Felix et sapiens et nobilis et generosus*  
*Appositam nigræ lunam subtexit alutæ:*

182. *Columnas ultima recisas Africa;* Hor. II Od. xviii. 4 sqq. *LU.* Plin. xxxvi. 6. *PR.* *Id.* v. 3. Stat. S. I. v. 36. (B.) *R.* *Id.* quoted in the note on iii. 258.

183. The rich had different dining-parlours, according to the different seasons of the year. Varr. L. L. iv. cf. Suet. Aug. 72. Ner. 31. *CAS.* Col. i. 5 sq. Plin. Ep. I. xvii. 10 sqq. *R.* 'This saloon caught the cool sun;' i. e. either the winter's sun by a southern aspect, or the early summer's sun by an eastern one. *PR.*

184. "Cost these whatever sum, Cooks and confectioners are yet to come." *G.*

*Fercula;* i. 94. *docte componat;* cf. v. 120 sqq. *R.*

185. *Pulmentaria* 'victuals' in general: so called from *puls*, which the Romans long used instead of bread. Pers. vi. 40. Cic. T. Q. v. 90. *PR.* xiv. 171. Plin. xviii. 8. *R.*

186. Little more than £16 per annum, to the first-rate rhetorician. vi. 280. *R.* and 75. *G.*

187. 'At the outside.' The whole of this passage, from v. 178, seems an imitation of Crates the Theban: τίθι μαγαζίον μῆτις δίκα. ἰατρῶν δραχμῶν. πύλακι εὐλαστον δίκα, συμβούλῃ πασσίν. σέβησιν εὐλαστον. φιλοσόφῃ τριάβηλον. Eph. in his *Life* by Laert. *GH.*

188. *Filius* 'the education of a son.' Juvenal instances Quintilian as a rich man, while Pliny, in a letter which does equal honour to himself and his master, (for such Quintilian was,) talks of his

moderate fortune. vi. 32. This discrepancy may be accounted for by the different circumstances of the two writers. What appeared immense to Juvenal, might be far from seeming so to such a wealthy man as Pliny. It is satisfactory, however, to know, that this amiable and virtuous character experienced none of the neglect and poverty which overwhelmed so many of his brethren. *G. R.* He taught rhetoric for twenty years; he was also the first who opened a public school at Rome; and he had an annual salary from the treasury, of more than £800. cf. Mart. II. xc. Cassiodor. *LU. R. G.*

189. 'Instances of unprecedented good fortune.' *T.*

190. 'He is lucky; and luck is every thing: if a man has but luck, he has all goods, corporeal, intellectual, and external.' *LU.* cf. Hor. I Ep. i. 106 sqq. I S. iii. 121 sq. *R.*

192. Senators had black shoes of tanned leather; the form was somewhat like a short boot, reaching nearly to the middle of the leg, as they are sometimes seen in statues and bas-reliefs; with a crescent, or the letter C, in front of them; because the original number of senators was one hundred. *VS. FA. G. Plut. Q. R. PR.* This moon was a silver or ivory buckle worn above the instep: ἐν σύμβολον οὗς ἰβητικῆς ἀγορευόμενος ἐν δροσμάσιν τοῦτο δὲ ἴσως ἰασηθῆσιον ἰλιφάντιον μνησιδῆς: Philostr. V. Her. ii. 8. p. 55. (*OL.*) Marcellus derives the origin of this ornament from





- 200 Sidus et occulti miranda potentia fati?  
 Servis regna dabunt, captivis Fata triumphos.  
 Felix ille tamen corvo quoque rarior albo.  
 Pœnituit multos vanæ sterilisque cathedræ,  
 Sicut Thrasymachi probat exitus atque Secundi
- 205 Carrinatis: et hunc inopem vidistis, Athenæ,  
 Nil præter gelidas ausæ conferre cicutas.  
 Dî, majorum umbris tenuem et sine pondere terram  
 Spirantesque crocos et in urna perpetuum ver,

good king (201. VS.) of Rome: viii. 260. G. Liv. i. 39 sqq. Flor. i. 6. Eutr. PR.

200. *Nescia mens hominum futi sortisque futuræ*; Virg. *Æ.* x. 501. DO. cf. Cic. *de Fato.* PR.

201. *P. Ventidius ex Parthis, et per Parthos de Crassi manibus in hostili solo miserabiliter jacentibus, triumphum duxit; et qui captivus carcerem exhorruerat, victor Capitolium felicitate celebravit*; V. Max. vi. 9. PR.

202. *Ille i. e. Quintilian.* VS.

A proverb like that in vi. 165. DO. Hence the oracle to Phalanthus, ἔξω τῆς χώρας, ἴως κόρακις λευκοὶ γίνονται: Ath. viii. 16. R. White ravens are occasionally met with: Aristotle. One was sent to Alphonso king of Sicily by the king of England. Another was seen by RH. PR.

203. 'Of the profession of rhetoric.' *circum pulpita nostra et steriles cathedras basia sola crepant*; Mart. I. lxxvii. 13 sq. PR. note on 49. R.

204. Θεασίμαχος Καλλιπρόνος σοφιστὴς ἐν Βιβλίῳ, ὃς πρῶτος περιόδον καὶ πᾶλον κατέδειξε καὶ τὸν οὖν τῆς ῥητορικῆς τρέπον εἰσηγήσατο· μαθητὴς Πλάτωνος τοῦ φιλοσόφου καὶ Ἰσοκράτους τοῦ ῥήτορος· ἔγραψε συμβουλευτικῶς, τίχνην ῥητορικῆν, παίγνια, ἀφορμὰς ῥητορικὰς· Suid. cf. Cic. *Or.* iii. 12. 16. 32. Quint. III. i. 10. iii. 4. R. Thrasymachus shut up his school at Athens for want of encouragement, and afterwards hung himself. VS. FA. Plat. *de Rep.* Dionys. Hal. *fr. de Vet. Orat.* VI.

*Secundus Carrinas* was driven by poverty from Athens to Rome. On account of a rhetorical declamation against tyrants, (note on 151.) he was banished by Caligula. FA. Dio lix. 20. PR. Tac. A. xv. 45. (LI.) R.

205. 'You too, Athens,' i. e. Athens as well as Rome. *cicutas* will mean 'your hemlock, which you reserve as a reward for indigent genius.'

206. 'Cold.' (cf. note on i. 72.) *Cicuta quoque venenum est, publica Atheniensium pona invisæ, semen habet noxium, semini et foliis refrigeratoria vis: quos enecat, incipiunt algere ab extremis corporis, remedio est, priusquam perveniat ad vitalia, vini natura excafcatoria, sed in vino pota irremediabilis existimatur*; Plin. xv. 13 sqq. 4. Diosc. iv. 79. in Alex. 11. *Cicutam potam caligo mentisque alienatio et artuum gelatio insequitur*; Scrib. Larg. *de Comp. Med.* 179. Schol. on Pers. v. 145. (K.) R. Plat. Phæd. 66.

There is an allusion here to the condemnation of Socrates, who was adjudged to die by drinking hemlock. Pers. iv. 1 sq. PR.

207. *Date or dent* is understood, *sit tibi terra levis, mollique tegaris arena*; Mart. IX. xxx. 11. M. Hence the letters frequently placed on tombs S. T. T. L. "Light lie the earth on thee:" opposed to which are the maledictions, *sit tibi terra gravis! urgeat ossa lapis! duriter ossa cubent!* GR. FA. LU. R. *istam (Phædrum) terra defossam premat, gravisque tellus impio capiti incubet*; Sen. Hip. 1280. cf. Pers. i. 37 sqq. PR. And the well-known epigram on Sir John Vanbrugh, the architect of Blenheim; "Lie heavy on him, earth! for he Laid many a heavy load on thee."

208. The ancients used to strew fragrant nosegays, annually, on the tombs of their departed friends, and even believed that flowers grew spontaneously on the graves, so that the shades of the deceased enjoyed 'a perpetual spring.' Suet. Aug. 18. Ath. xv. p. 679. Anth. Lat. (BU.)

- Qui præceptorem sancti voluere parentis  
 210 Esse loco. Metuens virgæ jam grandis Achilles  
 Cantabat patriis in montibus: et cui non tunc  
 Eliceret risum citharædi cauda magistri?  
 Sed Rufum atque alios cædit sua quæque iuventus,  
 Rufum, qui toties Ciceronem Allobroga dixit.
- 215 Quis gremio Enceladi doctique Palæmonis affert,  
 Quantum grammaticus meruit labor? Et tamen ex hoc,  
 Quodcumque est, (minus est autem, quam rhetoris æra)  
 Discipuli custos præmordet Accenonoëtus

II. iv. 99. 186. 247. Anal. Br. t. ii. p. 25. t. iii. p. 303. This notion seems closely connected with the fabled metamorphoses of many heroes of antiquity into flowers. Pers. i. 35 sqq. Suet. Ner. 75. (CAS.) Prop. i. xvii. 22. (VU.) Perfumes and odoriferous flowers, 'crocus' (Plin. xxi. 6.) among the rest, were used at funerals and scattered either on the funeral pile or on the bones. Tib. III. ii. 23 sq. *J.A. Kl. de Fun. Rom.* iii. 5. iv. 3. *OU. GRU. K. R. PR.* iv. 109, note. see Shakspeare. *Cymb. IV. ii.* and the Dirge by Collins. A like custom still prevails in France.

209. Alexander, the pupil of Aristotle, is reported to have said: *præceptoribus plura, quam ipsis parentibus, debemus; quæ ab his vivendi, ab illis bene vivendi rationem adipiscamur.* cf. 238 sq. Sen. Ben. vi. 16, extr. Quint. ii. 2. 9 *pr. LU. PR.*

210. 'In awe of the rod,' v. 154. 'regarding his preceptor with respectful deference.' *LU. Philyrides puerum cithara perficit Achillen, atque animos placida contudit arte fevos: qui toties socios, toties exterruit hostes, creditur amicum pertinuisse senem: quas Hector ausurus erat, poscente magistro, verberibus jussus præbuit ille manus;* Ov. A. A. i. 11 sqq. *PR. Stat. Ach. i. 503 sqq. (B.) R.*

211. 'Learnt to sing and accompany his voice on the lyre.' *PR. nobilis grandi cecinit Centaurus alumno;* Hor. Ep. xiii. 11. *R.*

Mount Pelion in Thessaly; *LU.* the abode of the Centaurs. Apoll. II. v. 4.

212. Chiron, (iii. 206. *PR.*) one of the sons of Saturn and Philyra, being a centaur, had the body and tail of a horse. *LU.* He had many heroes for his pupils. Apoll. III. xiii. 6. (*HY.*) *R.*

213. *Satrius Rufus, cui fuit cum Cicerone æmulatio;* Plin. Ep. I. v. 11. *R.* or *Q. Curtius Rufus*, of whom nothing further is known than that he was an eminent rhetorician. *GR.* A very eloquent native of Gaul. *VS.*

*Olim populi prius honorem capiebat suffragio, quam magistri desinebat esse dicto obediens, &c. G.* but now *puer septuennis pædagogo tabula dirumpit caput;* Plaut. Bac. III. iii. 37. *M.*

214. This 'Rufus arraigned the purity of Tully's style,' *G.* charging him with provincialisms and barbarisms, such as were only current among the natives of Savoy and those parts. *satis constat nec Ciceroni quidem obrectatores defuisse, quibus inflatus et tumens, nec satis pressus, supra modum exsultans et superfluens videretur;* Tac. de Or. 18. 22. (*LI.*) Calvus called him *solutum et æmervm;* Brutus *elumbem et fractum.* For a defence of him see Gell. xvii. 1. Quint. XI. i. 3. XII. x. 1. Or an historical declamation may be alluded to, which went to prove that Cicero had, in the affair of Catiline, identified himself with the Allobroges rather than with his fellow-countrymen. Sall. B. C. *PR. R.*

215. 'To the lap,' see St Luke vi. 38. *M.*

Of *Enceladus* nothing further is known. *Palæmon;* vi. 452. *LU.* He was in the receipt of a good annual income; *G.* as his school brought him in forty sesteria and he had little less in private property: making together about £650 *per annum.* *R.*

216. *Grammaticus;* Petr. 55. Ath. xv. 1. Quint. i. 4. Gell. xiv. 5. *PR. Pallad.* Ep. 46 in Br. An. t. ii. p. 417. *R.*

218. 'The servant, who takes his little master to the day-school, must have

- Et, qui dispensat, franget sibi. Cede, Palæmon,  
 220 Et patere inde aliquid decrescere, non aliter, quam  
 Institor hibernæ tegetis niveique cadurci,  
 Dummodo non pereat, mediæ quod noctis ab hora  
 Sedisti, qua nemo faber, qua nemo sederet,  
 Qui docet obliquo lanam deducere ferro;  
 we + 225 Dummodo non pereat, totidem olfecisse lucernas,  
 Quot stabant pueri, quum totus decolor esset  
 Flaccus et hæreret nigro fuligo Maroni.  
 Rara tamen merces, quæ cognitione tribuni  
 Non egeat. Sed vos sævas imponite leges,  
 230 Ut præceptorum verborum regula constet,

the first nibble.' The metaphor is taken from a slice of bread sent, by the hands of a hungry messenger, to a third person. *M.*

219. 'The steward breaks a bit off, before it leaves his hands.' *M.*

"Courage, Palæmon, be not over nice, But suffer some abatement in your price; As those who deal in rugs, will ask you high, And sink by pence, and half-pence, till you buy." *G.* Neither the advice nor the simile could be very palatable to the arrogance and self-importance of the grammarian. *BRI.* It is said however that he was very attentive to the main chance; *cum officinas promercedium vestium exerceret*; &c. *Suet.* *Ill. Gr.* 23. *R.*

220. *Inde i. e. ex hoc*; 216.

221. 'The salesman' or 'factor,' who sold upon commission, and sometimes travelled about with goods for the manufacturer. cf. *Hor.* *III Od.* vi. 30. *JN. Prop.* *IV. ii.* 38. (*BK.*) *R. Mart.* *XII. lvii.* 14. [*Livy* *xxii.* 25, 16. *ED.*]

*Tegetis*; v. 8. *Cadurci*; vi. 537. *R.*

222. The early hour at which these schools opened is noticed also by *Martial*: (note on 126.) *quid tibi nobiscum, ludi scelerate magister, invium pueris virginibusque caput? nondum cristati rupere silentia galli: murmur jam sævo verberibusque tonas. Vicini somnum non tota nocte rogamus: nam vigilare leve est, per-vigilare grave*; *l. lxix.* 1 sqq. 9 sq. *PH. nec cogitandi nec quiescendi in Urbe locus est pauperi; negant vitam ludimagistri mane, &c. numerare pigri damna quis potest somni?* *XII. lvii.* 3 sqq. 15. *Pers.* *iii.* 1 sqq. *R.*

223. The master sat in his chair, 203. while the boys stood; 226. *GR. R.*

224. They combed wool with a card, which had 'crooked iron' teeth, like those now in use. *M. doctissimus artis lanificæ, moderator pectine unco*; *Claud. Eut. ii.* 381 sq. *R.*

*Deducere*; 54. *Tib. l. vi.* 78—80. (*HY.*) *R.*

225. Each boy had his lamp, because it was not yet day-light. *LU.*

226. From this passage we learn, that *Virgil* and *Horace* were the standard books in the grammar schools of those days. cf. *Quint. X. i.* 85. *PR. l. i.* 12. *viii.* 5. *Petr.* 5. *Cic. de Or. l.* 42. *R.*

228. "E'en then, the stipend thus reduced, (216 sqq. *R.*) thus small, Without a law-suit, rarely comes at all." *G.*

'The tribune, who presided in the court of requests for the recovery of small debts,' and was therefore called *æcrarius*. *GR. A.* Trials, which at first were entirely in the hands of the senators, by the *Sempronian law* of *C. Gracchus* were transferred to the equestrian order, then by the *Livian* and *Plautian laws* to the senators and knights, afterwards by *C. Sulla* they were restored to the senate, and lastly by the *Aurelian law* of *L. Aur. Cotta* they were made common to the three classes: the tribunes of money matters were chosen from the plebeians. *Julius Cæsar* when dictator abolished the latter *decuria*, which was presently reinstated by *Augustus*. *R.*

229. 'I would have you, who are parents, show the master no mercy.' *PR.*

230. 'He must know the rules for every word.' *M.*

- Ut legat historias, auctores noverit omnes,  
 Tamquam ungues digitosque suos; ut forte rogatus,  
 Dum petit aut thermas aut Phœbi balnea, dicat  
 Nutricem Anchisæ, nomen patriamque novercæ  
 235 Anchemoli; dicat, quot Acestes vixerit annos,  
 Quot Siculus Phrygibus vini donaverit urnas.  
 Exigite, ut mores teneros ceu pollice ducat,  
 Ut si quis cera vultum facit: exigite, ut sit  
 Et pater ipsius cœtus, ne turpia ludant,  
 240 Ne faciant vicibus. Non est leve, tot puerorum  
 Observare manus oculosque in fine trementes."

231. ' Universal history, and all the classics, he must have at his fingers' ends.' *M. non satis est poetas legisse, excutiendum omne scriptorum genus, non propter historicas modo sed et verba, quæ frequenter jus ab auctoribus sumunt. sola grammatica omni studiorum genere plus habet operis quam ostentationis;* Quint. I. iv. PR. XI. iii. 114. R.

233. (1) ' Either the hot or the cold baths.' *LU. Phœbus* is said to have been a bath-keeper at Rome. This was the name of one of Nero's freed-men: Tac. An. xvi. 5. (2) ' Either artificial or natural baths; ' the latter being warmed only by the sun. (3) ' The baths of Baïæ or Cumæ; ' the latter being designated by the name of its guardian god: *non Phœbi vada, principesque Baïæ;* Mart. VI. xlii. 7. PR. R. Wealthy noblemen used to send for literary men to enjoy their conversation at the baths. *HG.*

234. This absurd curiosity about trifles (which, as Seneca well observes, *nec sunt nec prodest scire*) was but too common among the ancients. Gellius gives us many pleasant instances of it, to which his learned translator has added more. Juvenal seems to allude to Tiberius, who used to harass these poor men, by enquiring who was Hecuba's mother, what the Sirens used to sing, &c. &c. It is impossible to suppress a smile at the perverse industry of modern critics in hunting out what Juvenal represents as puzzling those of his own time. ' The nurse of Anchises and the step-dam of Anchemolus ' are no longer secrets. *G. Sen. Ep. 88. 98. 108. Gell. xiv. 6. Suet. Tib. 56. 70. FA.* The latter is said to have been

*Casperia;* *SV. Virg. Æn. x. 389. PR.* the former, *Tisiphonia. VS. Quint. I. viii. Sen. de Br. V. 18. R.*

235. Acestes, king of Sicily; ævi maturus; *Virg. Æn. v. 73. PR.*

236. Quot: cf. *Virg. Æn. i. 195 sq. (HY.) PR.*

*Siculus* ' the Sicilian king.' see note on *ὄν Κίλχορ* Her. i. 2.

237. The moral education of his pupils must be equally attended to. *Suet. Ill. Gr. 23. R. Pers. v. 36—40. PR.*

' That he mould.' *Pers. v. 40. (K.) PR. excedent alii spirantia mollius æra, visos ducent de marmore vultus;* *Virg. Æ. vi. 848 sq. M. Mart. VIII. vi. 10. Ov. M. i. 402. fingere mentes;* *Sil. i. 441. robora in rectum, quamvis flexa revocabis; curvatas trabes calor explicat et aliter natae in id finguntur, quod usus noster exigit: quanto facilius animus accipit formam, flexibilis et omni humore obsequentior;* *Sen. Ep. 50. R.*

238. Thus Horace speaks of the young as *cereus in vitium flecti;* *A. P. 163. PR. cf. Pers. iii. 23 sq. ut Hymettia solo cera remollescit, tractataque pollice multas flectitur in facies, ipsoque fit utilis usu;* *Ov. M. x. 284 sqq. qualiter artificii victuræ pollice cerae accipiunt formas, ignemque manumque sequuntur;* *Stat. Ach. i. 332 sq. Plin. Ep. VII. ix. 11. R.*

239. *Pater;* *Quint. II. ii. PR. cf. 209 sq. R.*

' Lest they play obscenely.' *M.*  
 240. ' Lest they corrupt each other.' *VS.*

The schoolmaster observes, that he has no light task imposed on him. *R.*

241. ' Tremulous; ' *ii. 94. R.*

“Hæc” inquit “cures; et, quum se verterit annus,  
 “Accipe (victori populus quod postulat) aurum.”

242. The father insists upon having all these points attended to. *VS.*

‘When March comes round again,’ (which was the first month of the Roman year,) ‘you shall be paid.’ *Macr. i. 12. PR.*

243. ‘As much gold’ (*i. e.* five pieces, *cf.* 122.) ‘as is given, at the request of the people, to a victorious’ (1) ‘charioteer in the circus,’ *Mart. X. lxxiv. 5. Μῆννε*

*ἡρηλατοῦντα* (Heliogabalus is meant) *καὶ χρυσῆς, δὲ πρὸς τὴν ἐπιπέδου.* *αἰτοῦντα* Xiph. *Hel.* Or (2) ‘gladiator in the amphitheatre,’ *Suet. Claud. 21.* Or (3) ‘actor in the theatre;’ *Tac. An. i. 83. (LI.) SA, p. 911.* So that these men get as much in one hour, as a schoolmaster for the whole year. *A. VS. FA. PR. cf. Pallad. Ep. xlvi. in Br. An. (JA.) R.*

## SATIRE VIII.

### ARGUMENT.

In this Satire, in which Juvenal puts on a most serious and impressive air, he demonstrates that distinction is merely personal; 19—30. that though we may derive rank and titles from our ancestors, yet if we degenerate from the virtues by which they obtained them, we cannot be considered as truly noble. 1—18. 30—38. We estimate animals not from their pedigree but from their excellencies. 56—67. Merit constitutes true nobility; 30 sqq. 211 sqq. in this, men of inferior origin are frequently pre-eminent. 39 sqq. and in this, men of high birth ought to aim at distinction. 68—86.

The Satire branches out into many collateral topics. From the profligacy of the young nobility, he passes, by an easy transition, to the miserable state of the provinces, which were usually placed under their management, and which they plundered and harassed without mercy. 87 sqq. (cf. Pliny Ep. to Max. viii. 24.) This part of his Satire is treated with a freedom of thought, and an elevation of language, worthy of the best times of the republic.

From this, he returns once more to the main subject, 142 sqq. the state of debasement into which the descendants of the first families had voluntarily sunk: 145 sqq. he severely lashes their meanness, cowardice, and base prostitution of every kind; 183—210. vices which he sets in the strongest light, by contrasting them with the opposite virtues, to be found in persons of the lowest station and the humblest descent. 231 sqq. Seneca is placed in contraposition to Nero: 211—230. Cicero with Catiline and Cethegus on the one hand, and Octavius on the other: 231—244. Marius with Catulus. 245—253. The Decii 254—258 and Servius Tullius 259 sq. are then adduced. And lastly the noble traitors of the house of Brutus are contrasted with the patriotic slave. 261—268.

Considered as a whole, this is a very fine performance. We may perhaps discover a triteness in some of these latter instances; but perhaps the poet was willing to sacrifice novelty to notoriety, and imagined that his examples would be more effectual in proportion as they were more generally recognized.

He winds up with the reflexion, that of the two it is far better by personal merits and exploits to throw a splendor around a low origin than to sully the highest by degenerate vices. 269—271. And the most ancient Roman ancestry, after all, was of a very questionable character in point of respectability. 272—275.

The detailed history of Nero's enormities shows this Satire to have been written while they were yet fresh in the author's mind, probably before the death of Vespasian. (see note on 51.) *G. R.*

Horace has handled the same subject (I Satire vi.) more methodically and in a less declamatory style. *K.* There is an excellent German translation of this Satire by von Denis. *R.* Boileau Despreaux has given a version of it, (Satire v.) which, though almost literal, is very inferior to the original. *ACH.* To these may be added "High Birth, a Satire addressed to a young Nobleman; in imitation of the Eighth Satire of Juvenal. London. 1821." 8vo. pp. 48.

STEMMATA quid faciunt? Quid prodest, Pontice, longo  
 Sanguine censeri pictosque ostendere vultus  
 Majorum et stantes in curribus Æmilianos  
 Et Curios jam dimidios humerosque minorem  
 5 Corvinum et Galbam auriculis nasoque carentem?  
 Quis fructus generis tabula jactare capaci  
 †Corvinum, posthac multa contingere virga †

1. 'Genealogical trees.' *stemmate* quod Tuscorum millesimo ducis; Pers. iii. 28. *LU*. The images of noble ancestors were connected by festoons formed with garlands of flowers, which went regularly from father to son, so that the pedigree could be traced thereby. These images were ranged in their halls, 19 sq. and porticoes, vi. 163. *Plin.* xxxv. 1—5. (*HA*) *R. Nobilem non facit atrium plenum fumosis imaginibus: animus facit nobilem, &c.* Sen. Ep. 44. *qui imagines in atrio exponunt, et nomina familiae suae longo ordine, ac multis stemmatum illigata flexuris, in parte prima ædium collocant; noti magis quam nobiles sunt;* Id. Ben. iii. 28. *LI. RF. satius est me meis rebus gestis florere, quam majorum opinione nitti, atque ita vivere, ut sim ego posteris meis nobilitatis initium, et virtutis exemplum;* Cic. in *Sallust: nam genus et proavos et quæ non fecimus ipsi, vix ea nostra voco;* Ov. M. xiii. 40 sq. *PR. nam quid imaginibus, quid avitis fulta triumphis atria, quid pleni numero consule fasti profuerint, si vita labat? perit omnis in illo nobilitas, cujus laus est in origine sola;* Author of the *Paneg. ad Pis.* 8 sqq. *GR. Nihil eruce faciunt, nec prosunt satureia;* Mart. III. lxxv. 3 sq. Ov. Tr. III. viii. 23. *BU.* Of Ponticus nothing is known but the name. As Juvenal took an interest in his conduct, this young nobleman had probably some sparks of worth. As we do not find he afterwards distinguished himself, we may hope that his virtues were greater than his talents, and, that if he did not add to his family honours, the poet's admonitions prevented him, at least, from tarnishing them. *G.* He might be descended from the heroic poet of the same name, in the Augustan age, who was the author of a *Thebaid*. Prop. I. vii. ix. Ov. Tr. IV. x. 47. *R.*

*Longo.* *Plin.* ii. 33. *LU. genus alto a*

*sanguine Divdm;* Virg. *Æ.* iv. 230. *SCH.*

2. 'Family portraits,' which were kept in cabinets, and only opened on festivals. Besides these there were masks of wax-work, resembling the deceased members of the family, which were carried in funeral processions. *Q. LI. T.*

3. On statues and triumphal cars, see *Plin.* xxxiv. *LU.* cf. vii. 152. *R.*

*P. Corn. Scipio Æmilianus*, who acquired the appellations of *Africanus Minor* and *Numantinus*, 11. ii. 154. 146. He was also the conqueror of *Perses* king of *Macedon*; Aur. *Vict. PR.* *P. Scipio* (the son of *Africanus Major*) adopted him into the *Cornelian* clan. *R.*

4. *Curii*; ii. 3. *LU.*

'Mutilated from the effects of time.' *LU.* xv. 57. *dimidios Crispi equos;* Mart. X. ii. 10. cf. iii. 219. xv. 5. *R.*

*Humeros minor* is a Grecism, as *frontem minor truncam;* Sil. iii. 42. *V. Flac.* i. 582. *Luc.* ii. 717. *R.*

5. *M. Val. Mar. Corvinus*; i. 108. acquired the latter name from his victory, when military tribune, over a gigantic *Gaul*, in which he was aided by a raven. *Liv.* vii. 26. *PR.*

*Ser. Sulpicius Galba*, the emperor, ii. 104. traced his pedigree up to *Jupiter*. One of his ancestors is here meant. *LU.* *Suet.* 2 sq. *PR.*

6. Cf. 135 sqq. Pers. iv. 46 sqq. *R.*

'To display ostentatiously.' *FA. LU.* *quamvis, Pontica pinus, sylvæ filia nobilis, jactes et genus et nomen inutile;* Hor. I *Od.* xiv. 11 sqq. note on *quædam* Her. vii. 10.

7. 'The genealogical tables' were made out in the form of trees: the first founder of the family was the root, his immediate descendants the stem, and all the collaterals from them were 'the branches.' *M. Or* (2) 'by many fasces:' *VS.* of which a dictator had twenty-four,

Fumosos Equitum cum Dictatore Magistros,  
 Si coram Lepidis male vivitur? Effigies quo  
 10 Tot bellatorum, si luditur alea pernox  
 Ante Numantinos? si dormire incipis ortu  
 Luciferi, quo signa duces et castra movebant?  
 Cur Allobrogicis et magna gaudeat ara  
 Natus in Herculeo Fabius lare, si cupidus, si

a consul twelve, and a master of the horse six. *LU.* Or (3) 'to point out with a wand to the persons before whom you display your pedigree.' *SCH.*

8. *Obrepsisti ad honores errore hominum, commendations fumosarum imaginum, quarum simile habes nihil præter colorem; Cic. in Pis. 1.* The kitchen was in the hall, on which account the latter was called *atrium* from the 'black' colour. *SF. SIG. Ant. J. C. R. ii. 20. PR. fumosa stammata; Mart. VIII. vi. 3. Sen. Ep. 44. fæda nigro simulacra fumo; Hor. III Od. vi. 4. R.*

9. *M. Emil. Lepidus, puer etiam tum progressus in aciem, hostem interemit, circum servavit: cujus tam memorabilis operis index est in Capitolio statua bullata et incincta prætexta, ænatus consulto posita illi, qui jam virtuti maturus, honori tempestivus; V. Max. iii. 1. PR.*

*Coram* 'in the presence of their images;' *VS. 144. R.*

'One lives ill.' *nonnullis solet nobilitas generis parere ignobilitatem mentis; Greg. Dial. PR.*

*Quo* 'to what end?' 142. xiv. 135. xv. 61. *Ov. Her. ii. 53. iv. 157. (H.)*

10. *Alea; i. 88.* the nominative for the ablative. *R.*

*Pernox; Virg. G. iii. 230.* Thus vigiles *stunstras; iii. 275. LU. Pers. v. 57. PR.*

11. *Numantinos; 3. Flor. ii. 18. PR.*

12. The planet Venus was called *Vesper* or *Hesperus* in the evening, and *Lucifer* or *Phosphorus* in the morning. *LU. nascere præque diem veniens age, Lucifer, absum; Virg. E. viii. 17. infra solem ambit ingens sidus appellatum Venaris, æterno meatu vagum, ipsique cognominibus æmulum solis ac lunæ. præcensiois quippe et ante matutinum exorians, Luciferi nomen accipit, ut sol alter, diem maturans. contra, ab occasu refulgens, nuncupatur Vesper, ut prorogans lucem vicinque lunæ reddens; Plin. ii. 8. PR.*

13. *Q. Fab. Max. Æmilianus Gallica*

*victoria cognomen Allobrogici sibi met æ posteris peperit; V. Max. vi. 9. (cf. vii. 214.) PR. Plin. vii. 50. xxxiii. 11. Liv. Ep. lxi. Flor. iii. 2. ER. Cl. Cic. His son Q. F. M. Persicus, in consequence of his profligacy, was interdicted from the use of his father's estate by the city prætor Q. Pompeius, father of the triumvir. V. Max. III. v. 2. Sen. Ben. ii. 21. iv. 30. T. LU. R. G.*

'The great altar' stood in the Ox-market near the Flaminian Circus, and was consecrated to Hercules by Evander. The Fabii claimed, by virtue of their descent from Hercules, the exclusive right to minister at it. *VS. T. LU. Schol. on Liv. i. 7. ix. 29. Plut. V. Fab. Macr. iii. 6. Evandrum Alcides ruricolusque vocat: constituitque sibi, quæ maxima dicitur, aram, hic ubi pars Urbis de bove nomen habet; Ov. F. i. 580 sqq. (H. BU.) PR. Virg. Æ. viii. 271. (HY.) R.*

*Gaudeat* 'not only be vain of it, but reap advantage from it.' *non sine ratione sacra est magnarum virtutum memoria: et esse plures bonos juvat, si gratia bonorum non cum ipsis cadat. . . . Quid nuper Fabium Persicum, cujus osculum etiam impudici vitabant, sacerdotem non in uno collegio fecit; nisi Verucosii et Allobrogici et illi trecenti, (ii. 155.) qui hostium incursionis pro republica unam domum objecerant? hoc debemus virtutibus, ut non præsentibus solum illas, sed etiam ablutas e conspectu colamus; Sen. Ben. iv. 30. PR.*

14. *Fabius*, the founder of their family, is said to have been the son of Hercules by Vinduna, daughter of Evander. *Plut. V. Fab. Sil. ii. 3. vi. 627 sqq. vii. 35. 44. 48. viii. 217. Ov. Pont. III. iii. 100. F. ii. 237. 375 sqq. Macr. iii. 6. R.*

The *Lares* were common to the whole clan, and were preserved by each family: *privata sacra perpetua sunt*; a Law of the XII Tables. Hence they are called *paterni*; xii. 89. *patrii*; Tib. I. x. 15.



15 Vanus et Euganea quantumvis mollior agna ;  
 Si tenerum adtritum Catinensi pumice lumbum  
 Squalentes traducit avos emtorque veneni  
 Frangenda miseram funestat imaginegentem ?  
 Tota licet veteres exornent undique ceræ

Synes. Ep. v. 72. *Di Penates parentum familiaque Lar pater*; Plaut. Merc. i. 5. *PL.* They are said to be the sons of Mercury and the nymph Lara: Ov. F. ii. According to Plato, good men became *Lares* after death, and wicked men, *Lemures. PR.*

15. The Euganeans originally dwelt between the Alps and the Adriatic; they were driven to the hills by the Veneti, and settled between the river Athesis and the lake Larius. Liv. i. 1. Their name was frequently applied to the Venetians, in whose territory was the town of Altinum at the mouth of the Siliis, famous for its white wool: Mart. XIV. clv. (quoted in the note on vi. 150.) Colum. VII. ii. 3. Among other excellent sheep are named, the *Circumpadanae*; Plin. viii. 48 s 73, and the *Pollentinae*; Mart. XIV. clvii. *R.* Plin. iv. 20. *SCH.* 'More soft' denotes effeminacy: as *agna Galæsi mollior Phalantini*; Mart. V. xxxvii. 2. *R.*

16. "If, with anxious care, From his soft limbs he pumice every hair, And shame his rough-hewn sires!" *G.*

*Catina* (now Catania) a town of Sicily near *Ætna*, was buried by a shower of 'pumice stones' in one of the eruptions of that mountain. Oros. v. 13. It had been notorious for its luxury and profligacy. *VS. T.* It suffered much in 1669 A.D. *PR.* and again in 1693. *M.* Its lands were damaged, according to Thucydides, in 425 B.C.

*Pumex*; in *usu corporum lævigandorum feminis, jam quidem et viris*; Plin. xxxvi. 21. *PR.* Ov. A. A. i. 506. *R.*

17. 'He exposes to public derision.' The metaphor is taken from guilty persons being carried through the forum with the name and nature of their offence suspended round their neck. *FA.* Suet. Tit. 8. *PR.* cf. xi. 31. Liv. ii. 38. xxxiii. 23. Mart. I. liv. 3. III. lxxiv. 5. VI. lxxvii. 5. *R.* Or 'conveys their images in funeral processions.' *GE.*

*Squalentes* may be (1) synonymous with *fumosos*, 8. 'smoky and dusty from

age.' cf. Sil. i. 211. iii. 655. iv. 375. Virg. G. iii. 161. Apollon. ii. 1007. iii. 411. Or (2) 'rough and manly,' ii. 11, note. Or (3) 'mourning for the degeneracy of their posterity.' *R. FA.*

18. The busts and statues of such as had been guilty of any capital crime were sometimes delivered up to the common executioner to be destroyed, that they might not disgrace the name, by being carried with the rest in the funeral processions of the family. *LU.* x. 58. *PR.* Plin. Pan. 52. Tac. A. vi. 2. (*LI.*) *R.* This might have operated as a very powerful preventive of vice, had it not, like many other salutary customs, been perverted by the emperors and their favourites to the purposes of private hatred and revenge. Motions were sometimes made in the senate, for breaking the busts of such as were obnoxious to the tyrant of the day; and even so early as the reign of Tiberius, we find that it was not considered safe, in the splendid funeral of Junia, the wife of Cassius, to bring out among the numerous busts of her illustrious family, either that of her husband or that of her brother. "Could but our fathers break the bonds of fate, And see their offspring thus degenerate; How they contend for birth and names unknown, And build on others' actions, not their own, They'd burn their titles, and their tombs deface, And disavow the vile, degenerate race: For fame of families is all a cheat, 'Tis personal virtue only, makes us great;" De Foe, quoted from memory. *G.*

19. *Atrique immodicis arctat imaginibus*; Mart. II. xc. 6. *LU.* non facit nobilem atrium plenum fumosis imaginibus. nemo in nostram gloriam visit, neque quod ante fuit, nostrum est. animus facit nobilem, cui ex quacumque conditione supra fortunam licet surgere. quis est generosus? ad virtutem bene a natura compositus; Sen. Ep. 44. Auth. of Pan. ad Pis. 5 sqq. Sall. B. J. 85. Pers. iii. 29. (*K.*) *R.* Juvenal perhaps had in his eye, Ov. Am. I. viii. 65. *H.*

- 20 *Atria, nobilitas sola est atque unica virtus.*  
*Paulus vel Cossus vel Drusus moribus esto :*  
*Hos ante effigies majorum pone tuorum :*  
*Præcedant ipsas illi te Consule virgas.*  
*Prima mihi debes animi bona. Sanctus haberi*
- 25 *Justitiæque tenax factis dictisque mereris ?*  
*Agnosco procerem. Salve, Gætulice, seu tu*  
*Silanus, quocumque alio de sanguine ! rarus*  
*Civis et egregius patriæ contingis ovanti.*  
*Exclamare libet, populus quod clamat, Osiri*

21. (1) *Paulus*; see 145, note. *FA.* illustrious hero and conqueror, than he  
*Plut. Vit. Aur. Vict. de Vir. Ill. PR.* who has but gained a victory over barbarian enemies.' *LU.*  
 (2) *Aulus Cornelius Cossus*, when tribune in the army, slew *Lar Tolumnius* king of the *Veientes*, and thereby carried off the second *spolia optima* to consecrate to *Jupiter Feretrius*. *Liv. iv. 19. Or C. Corn. Lentulus Cossus. Augustus Cæsar Gætulus accolas Syrtium Cossu duce compescuit, unde illi Gætulici nomen ; Flor. IV. xii. 40.* The latter would seem to be here alluded to, from *v. 26. FA. PR.*  
 (3) One of the *Claudii* gained the additional name of *Drusus* by engaging hand to hand and slaying *Drusus* the enemy's general: he also brought back out of *Gaul* the gold which had formerly been paid to the *Senones*, when they were besieging the *Capitol*. *PR.* There were in *Juvenal's* time two lawyers named *Paulus* and *Cossus*, who, probably, were no honour to the name they bore. *vii. 144, note.*

22. *Hos i. e. mores. VS. cf. Tac. Agr. 46.*

24. 'If you look for respect from me, I will tell you what I exact first from you.' *LU.*

*Animi bona* 'the moral and intellectual virtues,' as opposed to 'corporeal goods' and 'the goods of fortune.' *ACH.*

*Sanctus*; *iii. 137. M. integer vitæ scelerisque purus*; *Hor. I Od. xxii. 1.*

25. See note on 80.

'In word and deed:' *maximum enim est sapientiæ officium et indicium, ut verbis opera concordent, ne orationi vitæ dissentiat*; *Sen. SCH.*

26. 'All hail!' *Hor. I Od. xxxii. 15. R.*

*Gætulice*; 21, note. 'The man, who has subjugated his passions and triumphs over temptations, is to my mind a more

illustrious hero and conqueror, than he who has but gained a victory over barbarian enemies.' *LU.*

27. *Junius Silanus eximia nobilitate fuit*; *Tac. A. xii. init. LU.* He was son-in-law of the emperor *Claudius*. *Suet. 27. PR.*

*Rari quippe boni*; *xiii. 26. LU.*

29. *Osiris* was deified as having been the inventor of agriculture, gardening, and planting. *Tib. I. vii. 27 sqq. (HY.) VS.* The Egyptians worshipped him under the figure of a live ox, which he was supposed to animate. When the animal (to which they gave the name of *Apis, LO.*) grew old, and consequently unfit for the residence of the divinity, he was thought to quit it, and migrate into a younger body of the same species; just as the *Tartars*, with infinitely more good sense, are taught to believe that their *Lama* migrates from one human body to another. The deserted ox was drowned with much ceremonious sorrow; when, those melancholy maniacs, his priests, attended by an immense concourse of people, dispersed themselves over the country, wailing and lamenting, in quest of the favoured individual which *Osiris* had selected to dwell in. This the priests were supposed to know by some sacred marks, and this they always took care to find in due time: the lamentations of the people were then changed into songs of joy; they conducted the sacrosanct beast with great pomp to the shrine of his predecessor, shouting and calling to the inhabitants as they passed, "We have found him, we have found him! come, and let us rejoice together." All the rites of the Egyptians were of a gloomy cast. This may be one of the causes of the singular attachment of the women to them, wherever they were introduced. We have

30 *Invento. Quis enim generosum dixerit hunc, qui Indignus genere et præclaro nomine tantum Insignis? Nanum cujusdam Atlanta vocamus, Æthiopem cycnum, pravam extortamque puellam Europen; canibus pigris scabieque vetusta*

35 *Levibus et siccæ lambentibus ora lucernæ Nomen erit pardus, tigris, leo, si quid adhuc est, Quod fremat in terris violentius. Ergo cavebis Et metues, ne tu sis Creticus aut Camerinus.*

*His ego quem monui? Tecum est mihi sermo, Rubelli*

seen (vi. 526 sqq. PR.) in what manner the priests of Isis ran up and down the streets of Rome, howling and lamenting for Osiris: this was a paltry imitation of their native ceremonies; to the clamorous termination of which Juvenal here alludes. *G. M. Her. iii. 27 sqq. Plin. viii. 46. Lact. Inst. i. 21. R.*

30. *Quis nobilissimus, nisi qui optimus? Fabius. LU. See note on 19. PR.*

31. 'Panegyric then becomes irony, it can only be applied by antiphrasis.' *VS.*

32. *Návos pumilio; Gell. xix. 13. homo suos breviter concretus in artus; Prop. IV. viii. 41. pumilionum genus in omnibus animalibus est; Plin. xi. 49. PR. R. People of quality kept 'dwarfs' for their amusement. M.*

*Atlas, brother of Prometheus and king of Mauritania. LU. Hic hominum cunctos ingenti corpore præstans Iapetionides Atlas fuit; Ov. M. iv. 630 sq. quis par esset Atlanti viribus? ib. 652 sq. quantus erat, mons factus Atlas; ib. 656. ib. vii. 174 sq. cælum qui vertice fulcit; Virg. Æ. iv. 247. maximus Atlas axem humero torquet stellis ardentibus optum; ib. iv. 481 sq. PR.*

*Vocatus. παρρησίας καὶ ἀληθείας φίλος, ὡς ἰ Καρυκὸς φησι, τὰ εὖκα εὖκα, τὴν σκάρην δὲ σκάρην ἰσομάζει. Luc. πῶς δὲ ἰστ. συγγ. 41. The manner of parasites in such matters is described, Ath. vi. 9. Hor. I S. iii. 44 sqq. R.*

33. 'An Æthiopian.' ii. 23. *PR. Jerem. xiii. 23.*

34. *Europa* was the daughter of Agenor king of Phœnicia and sister of Cadmus; smitten by her charms, Jupiter transformed himself into a bull. *LU. Ov. M. ii. 836 sqq. PR. Hor. III Od. xxvii. 25 sqq. M.*

36. On these animals, see *Plin. H. N. viii. 17 sq. Gell. v. 14. Plut. Anim. Comp. PR.*

37. 'Do not too hastily exult when you are addressed by some high-sounding title. You should rather be cautious and apprehensive that it may be mere irony in him who thus addresses you.' *R. Perhaps we should read sic for sis. J.*

38. *Creticus; Dio xxxvi. Sall. B. C. 29. R. See also ii. 67. SCH. where the title is used ironically.*

*Camerinus; vii. 90. SCH.*

39. *C. Rub. Blandus* (or rather *Plautus*) was descended from the Julian clan by the mother's side. He was first cousin, one remove, of Nero; his mother Julia being sister to Germanicus the father of Julia Agrippina; and also second cousin, his grandmother Antonia minor (the mother of Julia) being the sister of Antonia major, who was Nero's grandmother, C. Domitius Ahenobarbus (his father) being her son. The two Antonias were the daughters of Marc Antony and Octavia the sister of Augustus, whose mother Atia was the niece of Julius Cæsar by his sister Julia. Antonia minor married Drusus Germanicus the brother of Tiberius: these two were the step-sons of Augustus by Livia. The wife of Germanicus (the father of J. Agrippina) was Agrippina, whose mother was Julia the daughter of Augustus. So that Nero could boast a threefold descent from the Julian Family; (1) Nero, Domitius, Antonia major, Octavia, Atia, Julia; (2) Nero, J. Agrippina, Germanicus, Antonia minor, Octavia, &c. (3) Nero, J. Agrippina, Agrippina, Julia, Augustus, Atia, &c.

- 40 Blande. Tumes alto Drusorum stemmate, tamquam  
Feceris ipse aliquid, propter quod nobilis esses,  
Ut te conciperet, quæ sanguine fulget Iuli,  
Non quæ ventoso conducta sub aggere textit.  
“Vos humiles,” inquis, “vulgi pars ultima nostri,  
45 Quorum nemo queat patriam monstrare parentis;  
Ast ego Cecropides.” Vivas et originis hujus  
Gaudia longa feras; tamen ima plebe Quiritem  
Facundum invenies: solet hic defendere causas  
Nobilis indocti. Veniet de plebe togata,  
50 Qui juris nodos et legum ænigmata solvat.  
Hic petit Euphraten juvenis domitique Batavi  
Custodes aquilas, armis industrius; at tu  
Nil nisi Cæropides truncoque simillimus Hermæ.

40. *Tumes i. e. (es) inflatus plenusque;*  
72. *R.*

*Alto stemmate;* l. and vi. 385. *R.*

43. “And not the offspring of some  
easy fair, Who, shivering in the wind,  
near you dead wall, Plies her vile labour,  
and is all to all.” *G.*

*Aggers;* v. 163. vi. 588. cf. *Plin.*  
*H. N.* iii. 5 s 9. (*H. A.*) *Dionys.* ix. *Strab.*  
v. *Tac. An.* iv. 2. *LI.* *Hor.* I S. viii. 15.  
*Suet. Cal. R.* Tib. I. vi. 77 sqq. (*HY.*)  
*Mart.* l. xxxv. 6. *PL.*

45. “*Ἀδελφοὶ ἐκ τῆς ἰσχυρῆς ἐπιπέρας*  
*πατρῶος, ἀλλ’ οὐδὲ πατρῶος.* *Synes. adv.*  
*Andr.* l. cf. iv. 98. *Virg. Æ.* ix. 343. *R.*

46. *Cæropides;* 53. ii. 92. i. e. ‘of  
royal and ancient lineage.’ cf. *Pers.* iv.  
20. *LU.* *ἰσχυροτέρων τοῦ Κίρκουτος ἢ*  
*Κλέους.* *Luc. Tim.* 23. *R.*

‘Sir, I wish you long life, and much joy  
of your noble descent.’ *M.* cf. *gaudeat;* 13.

47. *Summa sæpe ingenia in occulto*  
*latens;* *Plaut. LU.* cf. vii. 145. *Cic. T.*  
*Q.* iii. 23. *Hor.* I S. vi. 6—16. *R.*

*Quiritem.* This noun denotes those  
possessed of the rights of citizenship: the  
singular number of it occurs only in  
poets. *R.*

49. Note on i. 96. *PR.*

50. ‘The knotty points of law and the  
ambiguous wording of statutes.’ *ænigmata*  
*Græci, veteres nostri quidam scrupos ap-*  
*pellarunt;* *Gell.* xii. 6. *PR.*

51. After the times of Marius and  
Sulla, few young men of birth and fortune  
entered the army. *R.*

The *Euphrates* was the eastern bound-

dary of the Roman empire: where ‘le-  
gions’ were ‘stationed to keep in check’  
the Parthians, Syrians, and other Asiatic  
foes. *R.*

‘The Batavians’ (*Batavi truces;* *Luc.*  
*VS.*) had not been ‘subdued,’ though  
actual hostilities had ceased. *Tac. A.* iv.  
12—37. 64—86. v. 14—26. *Sil.* iii. 608.  
*R.* It appears from *Tacitus* and *Sue-*  
*tonius* that *Domitian* was really engaged  
in an expedition against these people ‘in  
his youth.’ *G.*

52. ‘The eagles’ were of gold or silver,  
and fixed on spears: it was *Marius*, in  
his second consulship, who appropriated  
these ensigns to the Roman legions.  
*Plin.* x. 4. *PR.* They are here put for  
‘the legions’ themselves. *LU. FA.*

53. *Truncus atque stipes;* *Cic. Pis.* 9.  
*reliqui de factionis sunt inertissimi nobiles,*  
*in quibus, sicut in statua, præter nomen*  
*nihil est additamenti;* *Sall. de Rep. Ord.*  
*Or.* ii. *σπίλινος.* *Lysipp.* in *Dicæarch.*  
*Hermæ stolidissimus;* *Sidon.* *Ep.* iv. 16. *ὅ*  
*μὴ φρονήσῃ, εἰ πῶς δὲ ξαρμάτων ἀλάς*  
*πλασιόσθι, τῆ ὕψις βροτοῦς κρηύτι,*  
*καὶ τοῖς ἄλλοις τοῖς ἰσχυροῖς, εἰ γὰρ τοῦτου*  
*εὐδὲ ἀλάς εἰκοῦσιν εἰ καὶ δόμαθ’ αἱ ἄ*  
*σέκῃσι αἱ κρηαὶ φρεῖν ἀγάλασ’ ἀγορῆς*  
*εἰσίν.* *Eur.* *El.* 383 sqq. The figures  
here alluded to were termes, rough-hewn  
square stones set upright, and surmounted  
with a head of *Hermes* or *Mercury*. In  
Greece they were placed before the doors  
of temples, *C. Nep. Alc.* 3. and, as at  
Rome, in the streets and cross-ways. *R.*  
*VS.* [*Livy* xxvii, 4, m. *ED.*]

- Nullo quippe alio vincis discrimine, quam quod  
 55 Illi marmoreum caput est, tua vivit imago.  
 Dic mihi, Teucrorum proles, animalia muta  
 Quis generosa putet, nisi fortia? nempe volucrem  
 Sic laudamus equum, facili cui plurima palma  
 Fervet et exsultat rauco victoria Circo.  
 60 Nobilis hic, quocumque venit de gramine, cujus  
 Clara fuga ante alios et primus in æquore pulvis:  
 Sed venale pecus Corythæ posteritas et  
 Hirpini, si rara jugo Victoria sedit.  
 Nil ibi majorum respectus, gratia nulla  
 65 Umbrarum: dominos pretiis mutare jubentur  
 Exiguus tritoque trahunt epiredia collo

55. 'A marble head.' cf. xiii. 115. Mart. XI. lxi. 8. R.

56. Cf. 42. i. 100. The Julian family claimed descent from Iulus, through whom they would trace their origin to Teucer as follows: Iulus, Æneas, Anchises, Capys, Assaracus, Tros, Erichthonius, Batea, Teucer.

57. Cf. Hor. IV Od. iv. 29 sqq. Mart. VI. xxxviii. 7 sq. R.

Animals, as well as men, had their names, families, and pedigrees. Stat. S. V. ii. 22 sqq. Nemes. 241. (WE, exc. x.) Sil. xvi. 328 sqq. (DR.) R. Hall has here been rather successful in his imitation: "Tell me, thou gentle Trojan, dost thou prize Thy brute beasts' worth by their dam's qualities? Say'st thou this colt shall prove a swift-paced steed, Only because a jennet did him breed? The whiles thou see'st some of thy stallion race, Their eyes bor'd out, masking the miller's maze, Like to the Scythian slave sworn to the payle, Or dragging frothy barrels at their taylor!" IV Sat. iii. G.

58. Stat. S. V. ii. 21 sqq. Colum. vi. 27. Plin. viii. 42. R.

Facili 'swift,' 'moving easily and rapidly.' iv. 63, note. Virg. Æ. viii. 310. Ov. A. A. i. 160. and V. Flac. i. 109. (BU.) R.

'The palms of thousands glow with warm applause.' M. *Equi in Circo ad currus juncti, non dubis intellectum adhortationis et gloriæ fatentur*; Plin. vii. 42. (HA.) *tantus amor laudum, tantæ est victoria curæ*; Virg. G. iii. 112. SCH.

59. 'Whose victory is greeted with shouts of exultation by the hoarse Cir-

cus.' LU. (see notes on iii. 65. and 223. PR.) i. e. 'the spectators in the Circus.' Sil. xvi. 534. R.

Rauco: thus *clamosus circus*; ix. 144. Mart. X. liii. 1. *rauca cohors*; vi. 515. *rauca vicinia*; Hor. I Ep. xvii. 62. R.

61. 'Speed.' *volucremque fuga prævertitur Eurum*; Virg. Æ. i. 321. LU.

Æquor 'the level surface' of a plain, as well as of the sea: *at prius ignotum ferro quam scindimus æquor*; Virg. G. i. 50. LU. *Ægyptii et Babylonii in camporum patentium æquoribus habitantes*; Cic. de Div. i. 93. PR.

*Sunt quos curriculo pulverem Olympicum collegisse juvat; metaque fervidis evitata rotis, palmaque nobilis terrarum dominos evehit ad deos*; Hor. I Od. i. 3 sqq. PR.

62. *Corytha* and *Hirpinus* would seem to be the names of a celebrated broodmare and race-horse of that time. LU.

63. *Hirpini veteres qui bene novit avos*; Mart. III. lxiii. 12. PR. The following inscriptions are copied from an old stone at Rome, on which are sculptured two prancing horses: (1) *AQUILO NEPOS AQUILONIS VICIT CXXX, SECUNDAS TULIT LXXXVIII, TERTIAS TULIT XXXVII.* (2) *HIRPINUS NEPOS AQUILONIS VICIT CXIV, SECUNDAS TULIT LVI, TERTIAS TULIT XXXVI.* LI. 56, note. R.

64. *Ibi* 'in their case.' R.

65. *Μεταβάλλων τοῖς δισσώτας* Luc. *Ævion.* 20. R.

66. *Trito* 'galled by the collar.' M. *Epiredia: Romani suam hanc fecere vocem ex utraque aliena, 'τρί' Græca, et*

- Segnipedes dignique molam versare Nepotis.  
 Ergo ut miremur te, non tua, primum aliquid da,  
 Quod possim titulis incidere præter honores,  
 70 Quos illis damus et dedimus, quibus omnia debes.  
 Hæc satis ad juvenem, quem, nobis fama superbum  
 Tradit et inflatum plenumque Nerone propinquo.  
 Rarus enim ferme sensus communis in illa  
 Fortuna. Sed te censeri laude tuorum,  
 75 Pontice, noluerim, sic ut nihil ipse futuræ  
 Laudis agas. Miserum est aliorum incumbere famæ,  
 Ne collapsa ruant subductis tecta columnis.  
 Stratus humi palmes viduas desiderat ulmos.  
 Esto bonus miles, tutor bonus, arbiter idem  
 80 Integer: ambiguae si quando citabere testis

'reda' Gallia; Quint. i. 5. PR. cf. iii. 10. R.

67. *ἄσθονος* is the epithet of an ass. SCH. Old mules, and donkeys, and broken-down hacks were employed to turn the stone in mills; they got little but chaff and straw to eat, and had more blows than either. Apul. As. Aur. vii. ix. Ov. F. vi. 312. 318 sqq. R.

*Nepos* a well-known miller at Rome, who kept his mill at work night and day. SCH. Mart. R.

68. "And were thy fathers gentle? that's their praise; No thank to thee, by whom their name decays; By virtue got they it, and valorous deed, Do thou so, Pontice, and be honoured. Brag of thy father's faults, they are thine own, Brag of his lands, if they are not foregone; Brag of thine own good deeds; for they are thine, More than his life, or lands, or golden line;" Hall, IV Sat. iii. G. *non est tuum, fortuna quod fecit tuum*; Sen. LU.

69. *Incidere* 'to have inscribed' viz. on the base of your statue. R.

71. *Juvenem i. e. Rubellium*. LU.

72. Tac. A. xiv. PR. As if that were any thing to be proud of. VS.

73. *Stultitiam patiuntur opes*; Hor. I Ep. xviii. 29. GR. "Le sens commun n'est pas si commun;" Voltaire. 'Common sense.' (Hor. I S. iii. 66. Phædr. I. vii. Quint. Inst. Or. I. ii. 20. Sen.) The Latin words seem to have received this particular signification in the Augustan æge: meaning the knowledge of what

men are wont to know and to think; the prudence, which may be expected in every one, who has mixed with the world and acquainted himself with the manners and institutions of mankind; but, especially, such as is requisite in the daily intercourse between man and man. *Renunciare, privilegium*, and *publicare*, (which occur in Seneca) are additional examples of words acquiring a new meaning and one which the respective derivatives retain in modern languages. SPA.

75. *Posteræ laudis*; Hor. III Od. xxx. 7. R.

77. Pindar has a similar metaphor, *χρόνιος ἀποστάσωντος ἰσχυρῶ προθύρου θαλάμου κίονας, ὡς δεῖ βασιλεὺς μύγαρον, πάξιμον*. Ol. vi. 1 sqq.

78. The metaphor here used was familiar to the Romans; vi. 150, note. The plane and the poplar were used for the same purpose as the elm. *adultæ vitium propagine altas maritat populos*; Hor. Ep. ii. 10. *platanus caelebs vincet ulmos*; II Od. xv. 4 sq. *collibus in suis vitem viduas ducit ad arbores*; IV Od. v. 29 sq. (MI.) Ov. M. xiv. 666. (H.) R. LU. *nobilis vina non nisi in arbustis gigni, longo judicatur ævo; adeo excolitate proficitur. hac ratione et arbores eliguntur: prima omnium ulmus . . . maritare, nisi validas, inimicum, enecante veloci vitium incremento . . . deflectenda vitis aut palme s juxta suam arborem aut circa proximam coelibe m*; Plin. xvii. 23. PR.

80. *Justum ac tenacem propositi virum*

Incertæque rei ; Phalaris licet imperet, ut sis  
Falsus, et admoto dictet perjuriam tauro,  
Summum crede nefas animam præferre pudori  
Et propter vitam vivendi perdere causas.

- 85 Dignus morte perit, cœnet licet ostrea centum  
Gaurana et Cosmi toto mergatur æno.  
Expectata diu tandem provincia quum te  
Rectorem accipiet, pone iræ frena modumque,  
Pone et avaritiæ ; miserere inopum sociorum.

*non civium ardor prava jubentium, non  
vultus instantis tyranni mente quatit so-  
lida ;* Hor. III. Od. iii. 1 sq. *LU. Id. I  
Ep. 73 sqq. R.*

81. *Phalaris*, tyrant of Agrigentum in Sicily, had a 'brazen bull' made by Perillus, in which he roasted men alive over a slow fire; and made the first experiment upon the artist himself. *Diod. xiii. p. 211. Luc. Phal. 11. R. Pers. iii. 39. LU. cf. vi. 486.*

84. *Homo natus ad nihil est aliud, quam ad honestatem ; Cic. Ac. hominum genus ad honestatem natus ; Id. Part. 91. nihil est præstabilius, quam plane intelligi nos ad justitiam natos ; Id. de Leg. i. 28. PR. LU.* This is the doctrine of the Stoics. *Qui voluptatibus, dediti quasi in diem vivunt, vivendi causas quotidie finiunt : qui vero posteros cogitant, et memoriam sui operibus extendunt, his nulla mors non repentina est ; Plin. Ep. V. v. 4. ἡς κατὰ τὴν ἐπιθυμίαν ζῶντες, διὰ τῆς ἐλπίδος καὶ ἀγάτης νέκυνται.* *M. Anton. vi. Aristoteles ait, hominem ad duas res, ad intelligendum et ad agendum, esse natum, quasi mortalem deum ; Cic. Fin. ii. 13. Lampr. Heliog. 5 extr. (CAS.) Pers. iii. 66 sq. (K.) cf. xv. 106 sqq. R.*

85. "Life ! I profane the word : can those be said To live, who merit death ! no ; they are dead, Though Gauran oysters load their sumptuous board, And o'er their limbs all Cosmo's sweets be pour'd." *G.* Perhaps the poet had in his mind the confession of Tiberius in note on x. 94. see *Tac. A. vi. 6. and Plat. Rep. ix. p. 579. R. quis non merito judicet, periisse tales ? Plin. H. N. xiii. 3. "Thou hast a name that thou livest, and art dead ;" Revel. iii. 1. PR.* In Holy Writ a life of wickedness is constantly spoken of as death, and the wicked as being dead : "Dead in trespasses and sins."

*Ostrea ; iv. 141 sq. PR.*

86. 'Gauran' i. e. 'Lucrine,' VS. from *Gaurus* (now 'Gierro') a mountain of Campania near Baiæ and the Lucrine lake. *LU. hæc litora, præter cetera in toto mari, conchylio et pisce nobili adnotantur ; Plin. H. N. iii. 5. Strab. v. PR. concha Lucrini delicatior stagni ; Mart. V. xxxvii. 3.*

*Cosmus* was a celebrated perfumer of those days. *Mart. I. lxxxviii. 2. PR. III. lv. Cosmianis fusus ampullis ; lxxxii. 26. IX. xxvii. 2. XI. viii. 9. xv. 6. l. 6. XII. lxxv. 4. XIV. lix. 2. R.*

'Be plunged,' *jam non lini tantum, sed perfundi unguentis gaudent ; Plin. xiii. 3. PR.*

'A caldron,' used hyperbolically. *M. Or 'a vase of fragrant unguents.' R.*

87. 'Long looked for.' *LU.*

88. *Animum rege ; qui, nisi paret, imperat ; hunc frenis, hunc tu compece catena ;* Hor. l. Ep. ii. 62 sq. *LU.*

89. *Regia crede mihi res est succurrere lapsis ; Ov. Pont. II. ix. 11. LU. detrahere aliquid alteri, atque hominem hominis incommodo suum augere commodum, magis est contra naturam, quam mors, quam paupertas, quam dolor : nam principio tollit convictum humanum et societatem ; Cic. Off. iii. 21. PR.*

'The allies' i. e. 'the inhabitants of the province.' VS. *Cic. Verr. iv. 35. R. "The Tartar invasion was mischievous ; but it is our protection that destroys India. It was their enemy, but it is our friendship. Young men (boys almost) govern there without society, and without sympathy, with the natives. Animated with all the avarice of age, and all the impetuosity of youth, they roll in, one after another, wave after wave, and there is nothing before the eyes of the natives but an endless, hope-*

- 90 Ossa vides regum vacuis exsucta medullis.  
 Respice, quid moneant leges, quid curia mandat,  
 Præmia quanta bonos maneant, quam fulmine justo  
 Et Capito et Numitor ruerint, damnante senatu,  
 Piratæ Cilicum. Sed quid damnatio confert,  
 95 Quum Pansa eripiat, quidquid tibi Natta reliquit?  
 Præconem, Chærippe, tuis circumspice pannis •  
 Jamque tace. Furor est, post omnia perdere naulum.

prospect of new flights of birds of prey and passage, with appetites continually renewing for food, that is continually wasting. Every rupee of profit made by an Englishman is lost for ever to India." Burke, Speech on the East India Bill, p. 39 sq. ANON.

90. 'Of kings' (Cic. Verr. and Plut. V. Ant.) 'and grandees.' (i. 136, note.) R.

By hypallage, for *vacua exsuctis*; M. opposed to which are those, *quibus est absque plena vitale medulla*; Calp. v. 115. cf. Hor. Ep. v. 37. (BY.) Pers. vi. 52. (CAS.) Ov. M. xiv. 208. (H.) *οὐδὲ τὰ δένδρα γρηγοροῦντες ἀποβῆς καὶ κρινογενέως, εἰ οὐ καὶ μούλας ἰσθῆ, λαμοχθῶντες καὶ εὐπτόν τῷ μάλα ἰσχυρῶς, ἔχοντες ἀδὸν ἀδόντι καὶ τὰς βίβλας ἀποκτενοῦμενοι ἀσολύωντες* Luc. Tim. 8. R.

91. *Leges ad salutem civium civitatumque incolumitatem, vitæque hominum quietam ac beatam conditas esse constat*; Cic. Leg. ii. 11. PR.

Carris 'the senate,' (literally 'the court house.' Cic. de Or. iii. 42. M.) which assigned the provinces to the several governors. R.

92. Good governors were honoured not only with pecuniary presents, but with temples, festal days, (as those in honour of Marcellus at Syracuse, and of Lucullus at Cyzicus,) statues, triumphal chariots, &c. R.

The senate is here compared to Jupiter, wielding its thunders and fulminating its wrath against delinquency: as Augustus is by Ovid, Tr. V. ñ. 53. cf. Sil. i. 421. Stat. S. V. ñ. 102. *καὶ γὰρ τοῦς καταδύκασθους κεραιούθους φαιίν* Artemid. Oneir. ii. 3. Lycoph. p. 194. (ME.) R. [Livy xlii, 35, 8. ED.]

93. *Cossutianus Capito*, son-in-law of Tigellinus (i. 155.) and prefect of Cilicia, was condemned for peculation and extortion. Tac. A. xi. 6. xiii. 33. xiv. 48.

xvi. 17. 21. 28. 33. Quint. Inst. vi. 1. R. LU. PR.

*Numitor*; cf. vii. 74. PR. No governor of Cilicia bearing this name is mentioned in history. R.

94. Πιραταί: εἰ κατὰ θάλασσαν ναυοῦργον so called from πύρις 'the stratagems and tricks' they practised. Schol. on Aristoph. PR.

'Of the Cilicians,' who were themselves notorious 'pirates.' VS. Their piracies were suppressed by Pompey. Plut. V. Pomp. These people were one of the three Cs; *εἰς αὐτὰ κάκιστον* Suid. PR.

"What boots it?" G. cf. i. 34 sq. PR. and 47 sq. FA. Compare this with Æsop's fable addressed to the Samians; Arist. Rh. II. xxi. 2.

95. *Pansa* was a name of the Vibian clan, *Natta* of the Pinarian: Tac. A. iv. 34. Hor. I S. vi. 124. Pers. iii. 31. Some suppose there is here a covert allusion to the treasury's having seized upon all that Marius was made to refund; note on ii. 47. R. PR.

96. 'The best thing the provincials can do is to sell their little all: when converted into cash, it can be secreted or removed with more facility.' VS.

*Præconem*; vii. 6. M.

*Chærippus* designates some man of good family reduced to beggary: as names compounded with *ἴστωρ* belonged to persons of noble birth.

97. 'If you complain, you will only get out of the frying-pan into the fire.'

'It is downright madness, (1) not to leave yourself a farthing to pay for your passage over the Styx: iii. 267, note. or (2) 'to throw good money after bad, by being at the expense of a voyage to Rome, in order to prosecute the delinquent.' VS. PR. There is a French expression to much the same effect, "Il est si pauvre, qu'il n'a pas de quoi passer



Non idem gemitus olim neque vulnus erat par  
 Damnorum, sociis florentibus et modo victis.

- 100 Plena domus tunc omnis et ingens stabat acervus  
 Numorum, Spartana chlamys, conchyliia Coa,  
 Et cum Parrhasii, tabulis signisque Myronis  
 Phidiacum vivebat ebur nec non Polycleti  
 Maltus ubique lador, raræ sine Mentore mensæ.  
 105 Inde Dolabella est atque hinc Antonius, inde

labor

*l'eau.* GR. The meaning of the line corresponds with the English proverb; "Do not throw the haft after the hatchet."

G.  
 98. *Gemitus*: λυσι γὰρ μάλλον ἐὶ πολὺ παρά δόξαν Arist. Kh. II. ii. 4.

*Vulnus*; Virg. *Æ.* xii. 160. R. 'they could better afford to be deprived of superfluities than, than to be stripped of necessities now.' PR.

99. 'Only conquered, not plundered.' R.

101. 'The Spartan military mantle.' The *murrex* was found in great abundance off Cape Tænarus. PR. Plin. ix. 36 s 60. (HA.) xxi. 8. xxxv. 6. Cassiod. Ep. vi. 21. Hor. II Od. xviii. 7. LU. BO, pp. 64. 85. R.

*Conchyliia*; iii. 81. PR.

*Coa*, an island in the Ægean, was also famous for its purple. M. Hor. IV Od. xiii. 13. (MI.) cf. ii. 65. vi. 260. Plin. v. 31 s 36. xi. 22. 23 s 25—27. (HA.) Tib. II. iii. 53. iv. 29. (HY.) BO, pp. 376 sq. R. note on Her. vii. 99.

102. *Parrhasius*, who styled himself king of the painters, was a native of Ephesus, and flourished about four centuries before the Christian era. The anecdote of his successful competition with Zeuxis is well known. Plin. xxxv. 6. 9 sq. *Zeuxis luminum umbrarumque invenisse rationem, Parrhasius examinasse subtilius lineas traditur. . . . molliora supradictis Myron fecit. diligentia ac decor in Polycleto supra ceteros; deorum tamen auctoritatem non explevit. . . . quæ Polycleto defuerunt Phidius habuit, quantum diis quam hominibus effingendis melior artifex, &c.* Quint. xii. 10. PR. Hor. IV Od. viii. 6 sqq. (MI.) M. Paus. i. 28. Ath. xii. 11. xv. 10. Prop. III. ix. 12. R.

*Myron*, of Eleutheræ, among other works executed a bronze heifer, which was so exquisitely wrought as to be often

mistaken for a real one. Auson. Ep. lviii—lxviii. PR. Ov. Pont. IV. i. 34. M. Anthol. Gr. Ep. iv. 7. Plin. xxxiv. 8. Paus. i. 23. ii. 30. vi. 2. 8. 13. ix. 30. Petr. 88. Prop. II. xxxi. 7. Cic. Verr. iv. 3. 43. 60. R. He flourished about 440 B. C.

103. *Phidias*, of Athens, lived at the same period, and was patronized by Pericles. His two great works were the colossal figures of Minerva in the Parthenon and of Jupiter Olympius at Elis; which latter was reckoned one of the seven wonders of the world. Anthol. Gr. Ep. i. 54. Mart. III. xxxv. Plin. vii. 38. xxxiv. 3. 8. xxxvi. 6. Ivi. 5. Paus. i. 2. 24. 28. vii. 27. Ov. Pont. IV. i. 31. (H. BU.) Cic. Or. 2. V. Max. iii. 7. ext. 4. R. PR.

*Vivebat*; cf. Theocr. xv. 83. Virg. G. iii. 34. *Æ.* vi. 848. Prop. II. xxxi. 8. III. ix. 9. V. Flacc. ii. 465 sq. (BU.) Claud. B. Get. 612. (B.) R.

*Polycletus*, of Sicyon, flourished two centuries later; and was reckoned even superior to Phidias. His chef d'œuvre was a statue of one of the body-guards of the Persian king. *Æl.* V. H. xiv. 8. Paus. ii. 17. 20. 22. 24. 27. iii. 18. vi. 6. 13. viii. 31. Cic. Brut. 86. Plin. xxxiv. 8. R. PR.

104. *Labor*; cf. V. Flacc. i. 143. Mart. IX. xlv. *Æsch.* P. 757. (BL.) Nicet. t. ii. p. 40. 368. (BOI.) R.

*Mentor*, a sculptor, who was famous for his skill in carving and embossing cups. Plin. vii. 38. xxxiii. 11 sq. s 53 and 55. Mart. III. xli. IX. lx. 16. XI. xii. 5. Cic. Ver. iv. 18. (GRÆ. ER.) Prop. I. xiv. 2. III. ix. 13. R.

105. Cicero, speaking of the danger of separating the *utile* from the *honestum*, says *hinc furta, peculatus, expilationes direptionesque sociorum at civium nascuntur*; &c. Off. iii. 9. R.

The criminals are here put for the

Sacrilegus Verres. Referebant navibus altis  
 Occulta spolia et plures de pace triumphos.  
 Nunc sociis juga pauca boum, grex parvus equarum,  
 Et pater armenti capto eripiat agello;

110 Ipsi deinde Lares, si quod spectabile signum,  
 Si quis in ædicula Deus unicus. Hæc etenim sunt  
 Pro summis: nam sunt hæc maxima. Despicias tu  
 Forsitan imbelles Rhodios unctamque Corinthon:  
 Despicias merito. Quid resinata iuventus  
 115 Cruraque totius facient tibi levia gentis?

crimes. In like manner *Colæno* is used, 130. *mea Clotho et Lachesis*; ix. 135. R.

*Dolabella*: there were three depredators of this name; (1) *Cn. Corn. Dolabella, consularis et triumphalis vir*, impeached by *Cæsar* for extortion, as proconsul of Macedonia, but acquitted. Suet. *Cæs.* 4. *Cic. Pis.* 19. *Brut.* 92. (2) *Cn. Dolabella* Prætor of Cilicia, accused by *M. Scaurus*, and found guilty of a like offence. *Cic. Ver.* i. 4. 15—17. 37 sq. (ER.) and (3) *P. Corn. Dolabella*, Cicero's son-in-law and governor of Syria, of whom his father-in-law speaks thus: *cum hoc hoste bellandum est, cujus teterrima crudelitate omnis barbaria superata est. quid loquar de caede civium Romanorum? de direptione fauorum? quis est, qui pro rerum atrocitate deplorare tantas calamitates queat? et nunc tota Asia vagatur, volitat ut rex; nos alio bello distineri putat*; *Phil.* xi. 2. cf. *Dio* xlii. 29. xlvii. 29. R.

*C. Antonius*, proconsul of Achaia, was found guilty of extortion and treason and expelled from the senate; he was restored by the next censors, and became Cicero's colleague in the consulship. *Cic. Coel.* 31. *Vat.* 11. *Sall. B. C.* 21. R.

106. *C. Verres*, prætor of Sicily, impeached by Cicero, and condemned for extortion. *Act.* II. iv. R. *Siculi jam ne Deos quidem in suis urbibus, ad quos confugiant habent; quod eorum simulacra sanctissima C. Verres ex delubris religiosissimis sustulit.* It is satisfactory to find that at least he fell a sacrifice to the same detestable rapacity for which he is here stigmatized; being proscribed by *M. Antony*, who took a fancy to his Sicilian rarities, and could not obtain them by fair means. G.

107. The last syllable of *occulta* is made long before the two consonants; as in *ferre citi ferrum, date tela, scandite muros*; *Virg. Æ.* ix. 37. PR. They called them 'spoils,' and yet dared not show them. GR. M.

'More plunder from peaceful provinces, than others from hostile countries.' GR. *ignarissimi homines per summum scelus omnia ex sociis adimere, quæ fortissimi viri victores hostibus reliquerunt*; *Sall. B. C.* 12.

108. *Sil.* iii. 463. *Virg. Æ.* i. 185. R.

109. So that there is no longer a possibility of making good their losses. GR.

111. 'In a niche.' R. The integrity of the following lines is doubted.

112. "Mean spoils indeed! but such were now their best." G. *Summis* is used absolutely, *maxima* relatively.

113. 'You may not be very wrong in your notion, that the Greeks, being so effeminate, may be plundered with impunity.'

*Rhodes*; vi. 296. *Strab.* xiv. *Plin.* v. 31 s. 36. *Pind.* Ol. vii. *Gell.* vii. 3. *Plut.* Op. t. ii. p. 525. v. Ath. xiii. 2. PR. R.

*Uncta Tarentus*; *Sidon.* v. 430. *mollis*; *Hor.* II S. iv. 34. cf. *Sil.* xii. 18. (DR.) R.

*Corinth* was a city, which, from its commercial advantages, acquired immense wealth, and subsequently became notorious for every species of luxury and debauchery. cf. *Hor.* I Ep. xvii. 36. *Gell.* i. 8. *Mart.* X. lxxv. E, Ad. IV. iv. 68. R.

114. *Resina omnis oleo dissolvitur, aut creta, pudetque confiteri, maximam jam honorem ejus esse in evellendis ab virorum corporibus pilis*; *Plin.* xiv. 20. PR.

115. *Levia* opposed to *horrida*. cf. ii. 11 sq. R.

- Horrida vitanda est Hispania, Gallicus axis,  
 Illyricumque latus : parce et messoribus illis,  
 Qui saturant urbem Circo scenæque vacantem.  
 Quanta autem inde feres tam diræ præmia culpæ,  
 120 Quum tenues nuper Marius discinxerit Afros?  
 Curandum in primis, ne magna injuria fiat  
 Fortibus et miseris. Tollas licet omne, quod usquam est  
 Auri atque argenti; scutum gladiumque relinques  
 Et jacula et galeam : spoliatis arma supersunt.  
 125 Quod modo proposui, non est sententia : verum  
 Credite me vobis folium recitare Sibyllæ.  
 Si tibi sancta cohors comitum, si nemo tribunal  
 Vendit Acersecomes, si nullum in conjuge crimen

116. 'You must beware of meddling with' *VS.*

*Gallicus axis* 'the clime of Gaul:' either because it was nearer the pole than Rome, or because the natives fought from chariots. *LU.* Cms. B. G. i. 51. *R.*

117. *Illyria* was a tract of land (including the modern Dalmatia and Slavonia) extending along the eastern shores of the Adriatic. The ferocity of its inhabitants may be learnt from *Flor.* ii. 5. 13. *PR.* *Ov.* *Her.* xii. 27. (*H.*) *Liv.* x. 2. xl. 42. xlii. 26. xlv. 27. *R.*

These 'reapers' are the natives of Africa, *VS.* from which Rome derived its principal supply of corn. *Plin.* v. 4. *PR.* Thus *messor Arabs*; *Mart.* III. lxxv. 5. *R.*

118. *Manus movere maluerunt in theatro et circo, quam in segetibus ac vinetis: frumentum locamus, qui nobis advehat, qui saturi famus, ex Africa et Sardinia*; *Varr. R. R. GR.*

This is a satirical periphrasis for Rome. cf. x. 80 sq. *LU.* iii. 223. *PR.* xi. 53. *plebs sordida et circo ac theatris iusta*; *Tac. H. i. 4. R.*

*Vacantem ludo*; *Rutil. Itin. i. 377. (WE.) R.*

120. Cf. i. 47 sqq. *LU.* and v. 95. *R.*

The Africans wore little more than girdles: and in girdles money used to be carried: xiv. 297. The poet, in using this verb, alludes to the epithet *distincti* applied to the Africans by Virgil; *Æ.* viii. 724. *GR.* cf. *Sil.* ii. 56. vii. 153. viii. 34. and *ER.* *Cl. Cic. R.* vii. 149. x. 148. *PR.* [*Livy xxvii, 13, j. ED.*]

122. Compare with *omne quod usquam est auri atque argenti, viciis odori χροσσοῦ ἰχθυοσίν ἑρσι οὐδὲν οὐδὲν ἀγγέλον* *Her. v. 40.*

124. [*Livy xxviii, 34, 8. ED.*]

125. 'Is not a random sentiment of mine: or merely a sententious phrase.' *VS. M.*

126. The Cumean Sibyl wrote her predictions on palm leaves. *FA.* iii. 3. vii. 101. cf. *Virg. Æ.* iii. 445. vi. 74 sq. *PR.* vi. 554. *Plin.* xiii. 11. (*HA.*) *hec tibi non hominem, sed quercus crede Pelasgos dicere*; *Ov. A. A.* ii. 541. *R.*

127. The *cohors comitum* were the persons composing the governor's staff and suite.

*Tribunal* 'your decisions as magistrate.' *FA.*

128. 'A favourite boy with locks unshorn' in imitation of Apollo or Bacchus. (*ἀ ναιγυρὸν κίρνον*.) *PR.* *Pind. P.* iii. 26.

*Conjuge.* The avarice and rapacity of the women who followed their husbands to their governments, had long ere this become a serious subject of complaint. Before the time of Augustus, the women rarely, if ever, went abroad: that uxorious emperor took Livia with him in most of his expeditions, and his example seems to have had a pernicious effect; for in the succeeding reign, the custom was grown so common, and so oppressive to the provinces, that Severus Cæcina made a motion in the senate, *ne quem magistratum, cui provincia obvenisset, uxor comiteretur.* Tacitus observes, that the senate did not meet the question fairly; out of

- Nec per conventus et cuncta per oppida curvis  
 130 Unguibus ire parat numos raptura Celæno :  
 Tunc licet a Pico numeres genus, altaque si te  
 Nomina delectant, omnem Titanida pugnam  
 Inter majores ipsumque Promethea ponas :  
 De quocumque voles proavum tibi sumito libro.  
 135 Quod si præcipitem rapit ambitio atque libido,  
 Si frangis virgas sociorum in sanguine, si te  
 Delectant hebetes lasso lictore secures ;  
 Incipit ipsorum contra te stare parentum  
 Nobilitas claramque facem præferre pudendis.

Compliment, perhaps, to Drusus, who opposed it; and who, instead of answering Cæcina's objections, had recourse to the *argumentum ad hominem*: "Se quoque in Illyricum profectum; et si ita conducat, alias ad gentes iturum, haud semper equo animo, si ab uxore carissima divelleretur;" An. iii. 34. As the proconsuls could not be prevented from taking their wives with them, it seemed but just that they should be answerable for their peculations, &c.; and this principle was recognized by the senate: *proficiunt autem proconsules melius est sine uxore; sed et cum uxore potest, dummodo sciat, senatum, Cotta et Messala Cæc. consensisse futurum, ut si quid uxores eorum, qui ad officia proficiuntur, deliquerint, ab ipsis ratio et vindicta exigatur.* cf. *ib.* 33. (*LI.*) R. LU. Mart. II. III. PR. That the wife of the governor did sometimes interfere in their judicial proceedings is evident from St Matth. xvii. 19.

129. *Conventus* 'the cities where courts were held.' ER. The custom of judges going the circuit is very ancient. I Sam. vi. 15—17. M.

130. *Celæno*, one of the Harpies, the daughters of Zephyrus. Her sisters were Aello, Ocypete, and Podarge. Virg. *Æ.* iii. 211 sqq. (*HY.*) LU. cf. 105. note. Avaricious and unjust magistrates are thus described as *Harpysias*, quarum decerpitur unguibus arbis, quæ pedes glutineo, quod tetigere trahunt; Itin. i. 609 sq. ἡ Καρυμναία, ἡ σπυλοὶ ἦδη νόσος ἐντραχέλιον, οὗτα ἐνῆται ἐν τῶν ἰσχυρῶν, ἀλλὰ σφάλλουσι ἀνορθοῦν καὶ διαστρέφουσι. v. c. Luc. Toxar. 14. It. From the context it would seem to denote either the wife or the mistress.

131. 'Then you are welcome to boast of your nobility.'

*Picus* a king of the Aborigines. The line ran thus: Saturn, Picus, Faunus, Latinus, Lavinia the wife of *Æneas*. Virg. *Æ.* vii. 48. 187 sqq. (*HY.*) Dionys. H. i. PR. R.

'You reckon.' ἀμφότεροι δ' ἀπομύθηται ἰς ἱσχυρῶν Ἑρακλῆος Theoc. xvii. 27. R. *Alta*; vi. 385. R. *magna*; Ov. Liv. Aug. 313. *ingentia*; Stat. Mart. *clara*; Sen. *tanta*; Albinov. LU.

132. *Titanida pugnam*, a periphrasis for 'the Titans.' The patronymic is put for the possessive, or the genitive case. LU. Their battle against the gods is well known. Ov. M. i. PR. Virg. G. i. 279 sqq.

136. Citizens or allies, when condemned, were first scourged by the rods of the lictors and afterwards beheaded. VS. 268. R.

137. 'Blunted by constant use.' VS. xiv. 18 sqq. R.

138. 'Rises up in judgment against you.' M.

139. Cf. Cic. *ad Her.* iv. 47. *orationes majores suos extollunt; eorum fortia facta memorando clariores sese putant: quod contra est: nam quanto vita illorum præclarior, tanto horum secordia flagitiosior: et profecto ita se res habet; majorum gloria posteris lumen est; neque bona neque mala eorum in occulto patitur;* Sall. B. J. 85. (To this passage, perhaps, Juvenal was indebted.) *Id.* B. C. 51. "The sins the great do, people view through optics Which show them ten times more than common vices, And sometimes multiply them:" Beaum. and Fletch. Thier. and Theod. G. R. VS.

- 140 Omne ahihi vitium tanto conspectius in se  
 Crimen habet, quanto major, qui peccat, habetur.  
 Quo mihi te solitum falsas signare tabellas  
 In templis, quæ fecit avus, statuatque parentis  
 Ante triumphalem? quo, si nocturnus adulter
- 145 Tempora Santonico velas adoperta cucullo?  
 Præter majorum cineres atque ossa volucris  
 Carpentio rapitur pinguis Damasippus et ipse,  
 Ipse rotam adstringit multo sufflamine Consul:  
 Nocte quidem; sed luna videt, sed sidera testes
- 150 Intendunt oculos. Finitum tempus honoris  
 Quum fuerit, clara Damasippus luce flagellum  
 Sumet et occursum numquam trepidabit amici  
 Jam senis ac virga prior adnuet atque manipulos  
 Solvet et infundet jumentis hordea lassis.
- 155 Interea, dum lanatas torvumque juvenum

140. *Quanto splendoris honore celsior quisque est; tanto si delinquit peccato major est; Isid. LU.*

*Pravitates animi vitia recte dicuntur; Cic. Par. 3. PR.*

*Conspectus. Suet. Claud. 4. (ER.) R. [Livy xxvii, 31, 6. ED.]*

141. "A sharp judgment shall be to them that be in high places. For mercy will soon pardon the meanest: but mighty men shall be mightily tormented;" Wisdom, vi. 5 sq. PR.

142. *Quo; 9. R. Understand jactas. LU.* These four lines appear to be misplaced. G. Might they not follow v. 18?

'Wills' were deposited, for security, in the temples. xiv. 260. Tac. An. i. 8. R. They were also signed there for greater solemnity. BRI.

143. An aggravation of the crime. cf. 11. R.

144. Job xxiv. 15—17. M.

145. 'Of Saintonge,' in Aquitaine, between the Loire and the Garonne. cf. xvi. 13. *Gallia Santonico vestit te bardocucullo; Mart. XIX. cxxviii. 1. I. liv. 5. PR. R. FE.*

*Velas adoperta; Virg. Æ. iii. 405.* As to the practice itself, see Hor. II S. vii. 55 sqq. Plin. Ep. iii. 12. Prop. II. xxix. 12. (VU.) R.

'A cowl;' M. vi. 118. R. Mart. V. xiv. PR.

146. 'Along the Latian or Flaminian way;' i. 171. FE.

The fashion of charioteering was introduced in compliment to Nero. FE.

147. *Carpentum* was properly a lady's carriage. FE. i. 65, note.

*Damasippus*, another form of the more ordinary Greek word *ἰατροδραμος*, may be a fictitious name. i. 59 sqq. notes; but it was also a family name of the Licinian clan. V. Pat. ii. 26. Cic. ad Div. ix. 21. vii. 23. Att. xii. 29, 33. Hor. II S. iii. R. PR. 96, note.

148. 'With the frequent drag-chain.' VS. This was a slave's business. M.

149. vi. 311. R.

*Testes; iii. 49. xiii. 75. M.*

150. 'Strain their eyes.'

'When he has abdicated the consulship.' LU.

152. *Trepidare*, after the Greek idiom, is followed by an accusative: x. 21. as *tremere* is, Sil. ii. 53. V. Flac. v. 520. (BU.) and *horreare*. R.

153. *Adnuet; iii. 318. M.* By way of salute. LU.

'The trusses of hay.' M.

154. *Ταῖς ὄσπρυγίαις ἰμβραλῆν τὸν χέρον*. Theoph. Ch. iv. R.

In Italy they fed their horses with 'barley' and not with oats. GR.

155. Understand *oves*. LU. In this passage, and in xii. 5. our author seems

- More Numæ cædit Jovis ante altaria, jurat  
 Solam Eponam et facies olida ad præsepia pictas.  
 Sed quum pervigiles placet instaurare popinas;  
 Obvius adsiduo Syrophœnix udus amomo  
**160** Currit, Idumææ Syrophœnix incola portæ,  
 Hospitis affectu Dominum Regemque salutat  
 Et cum venali Cyane succincta lagena.  
 Defensor culpæ dicet mihi "Fecimus et nos  
 Hæc juvenes." Esto. Desisti nempe nec ultra  
**165** Fovisti errorem. Breve sit, quod turpiter audes.  
 Quædam cum prima resecentur crimina barba.  
 Indulge veniam pueris. Damasippus ad illos  
 Thermarum calices inscriptaque lintea vadit,

to have had before his eyes Virg. Æ. ix. 629. PTH.

156. 'Of Numa' i. e. 'after the ancient rites.' iii. 12. 138. PR. R. Perhaps this may be a sarcastic reflection on Numa, as being influenced more by policy than by real religion: *quum alios falleret, ipsum non sefallit*; Lact. i. 22. ACH. 'He swears' i. e. inwardly. R.

157. *In medio stabulo Eponæ simulacrum*; Apul. M. iii. p. 97. PR. This goddess was the patroness of grooms. VS. Minuc. Oct. 26. Tertull. Ap. 16. (HV.) Prud. Apoth. 265. *ὅτι δὲ τῆς Ἐπόνης εἰκόναν προσέκρινεν Ἰουδῶν*. Plut. Par. min. 29. R. The accusative case is put after *juvo*, as it is after *ἀποσπῆμι* in Greek. Herodian ii. 10. Theoc. xxx. 22 sqq. Tib. IV. xiii. 15. (BK. HY.) R. The passage may be imitated from Aristoph. *Φ. πρὸς Περσίδα* *εὐνοῦν τὸν Ἰουδαῖον! Σ. μὴ μοι γὰρ εὐνοῦν μὴ δαπαῖς εὐδὲ Ἰουδαῖον*. Nub. 84 sq. LI.

158. 'Open all night long'; BRI. iii. 275. or 'strangers to sleep'; xv. 43. R. 'To repeat his visits.' GR. Suet. Ner. 26. R.

159. 'The Syrophœnician perfumer.' PL. Ancient Syria was divided into three parts; *Συρία Κόλη, Φοινίκη, Παλαιστίνη*. It produced the finest unguents. Ov. A. A. i. 76. R.

*Amomum*; Diosc. i. 14. Plin. xii. 13. xvi. 32. Ov. Her. xv. 76. (H.) R. iv. 108, note. PR.

160. *Idumææ* is here put for *Judæa*. 'The Jewish gate' at Rome is that through which Vespasian and Titus entered the city in their triumph, after their victories in Palestine. LU. The land of

Edom was to the south of the Holy Land. PR. This gate was near the arch of Titus. CAL. ACH.

161. "The host With many a courteous phrase his entrance greets, And many a smile." G. *Cum te non nossem, dominum regemque vocabam*; Mart. l. cxiii. 1. PR. IV. lxxxiv. 5. X. x. 5. GR.

162. 'The hostess,' VS. 'with her clothes tucked up to facilitate her movements.' LU. *succinctus cursitat hospes*; Hor. II S. vi. 107. M. cf. iv. 24. R.

165. 'To err is human, but to persist in error is gross folly.' BRI.

166. On beards, see iv. 103. Pers. iv. 1. PR. also vi. 105. R. and iii. 186.

168. In these bagnios they drank mulled wine, while bathing, to excite perspiration; and, after coming out of the bath, they often stayed and drank hard. M. LU. *frangendos calices, effundendumque Falernum, clamabat, biberet, qui modo lotus eques: a sene sed postquam numi venere trecenti, sobrius a thermis nescit abire domum*; Epigr. XII. lxxi. Quint. i. 6. Sev. Ep. 122. GR. cf. vii. 233. PR. Or 'eating-houses' may be meant, VS. where hot victuals were sold: xi. 4. 81. VL. Plaut. Trin. IV. iii. 6 sqq. 11 sqq. R.

What the *inscripta lintea* were is uncertain; (1) 'curtains, with rings, to draw and undraw,' GR. 'and embroidered with needle-work'; ix. 105. CAS. Mart. l. xxxv. 5 sq. RM. XI. xlvi. R. or 'having painted on them what was for sale within.' FA. Or (2) 'towels.' cf. Cat. xxv. 7. CAL.

- Maturus bello, Armeniæ Syriæque tuendis  
 170 Annibus et Rheno atque Istro. Præstare Neronem  
 Securum valet hæc ætas. Mitte Ostia, Cæsar,  
 Mitte; sed in magna legatum quære popina.  
 Invenies aliquo cum percussore jacentem,  
 Permixtum nautis et furibus ac fugitivis,  
 175 Inter carnifices et fabros sandapilarum  
 Et resupinati cessantia tympana Galli.  
 Æqua ibi libertas, communia pocula, lectus  
 Non alius cuiquam nec mensa remotior ulli.  
 Quid facias talem sortitus, Pontice, servum?  
 180 Nempe in Lucanos aut Tusca ergastula mittas.  
 At vos, Trojugenæ, vobis ignoscitis, et, quæ  
 Turpia cerdoni, Volesos Brutumque decebunt.

169. The Euphrates and the Orontes.  
 LU.

Armenia; Turcomania and Aladulia.  
 PR.

170. 'The rivers' form a natural line of demarcation and defence. PR. The Rhine and the Danube (Plin. iv. 12. Gell. x. 7. PR.) constituted the European boundary of the empire, as the other rivers did the Asiatic. 51. note. R.

By 'Nero' may be meant any emperor, perhaps Domitian; iv. 38. LU.

171. Ancus Martius built the town of Ostia at the mouth of the Tiber. M.

(1) 'Despatch your legions for embarkation.' G. (2) 'Send your lieutenant-general to take the command of the troops there assembled.' PR. or (3) 'Send to the mouths of those rivers.' R. [But did the Romans send to the mouths of the rivers above mentioned? and were the mouths the points to be most guarded?] Where the port of Ostia is meant, the poets either added the epithet *Tiberina*, or made the noun singular and of the first declension. ACH.

173. 'With some cut-throat.' M. erat in proxima civitate juvenis natalibus prænobilis, sed luxuriæ popinalis, scortis et diurnis potationibus exercitatus atque ob id factionibus latronum male sociatus; necnon etiam manus infectus humano cruore; Apul. M. viii. p. 201, 13. R.

175. Carnifices; vi. 480. R.  
 'The coffin-makers,' who figure in this worshipful society, were people who fur-

nished the biers, or rather hand-barrows, on which the bodies of such as were killed in the bloody sports of the amphitheatre, were removed to the place of interment. G. VS. cadaver ejus populari sandapila per vespillones exportatum; Suet. Dom. 17. PR.

176. 'Stretched upon his back' and, perhaps, dead drunk. M. VS. iii. 112. vi. 126. R. cf. vi. 512 sqq. Pers. v. 186. PR.

177. 'It is liberty hall there!' 178. They were all "Hail fellow! well met!" M.

180. 'Off to your estate in Lucania, to be kept to hard labour.' PR. cf. xiv. 24. R.

In the Tuscan houses of correction (Pers. vi. 150.) they were compelled to work in chains: sonat innumera compede Thuscus ager; Mart. IX. xxiii. PR.

181. Trojugenæ; 56. i. 100. R.

182. Cf. iv. 13 sq. R. There is an English proverb which says, "Some men may sooner steal a horse, than others look into a stable."

Cerdoni; iv. 153. iii. 294. R. Pers. iv. 51. PR.

The Volesi were sprung from one of the three noble Sabines who settled at Rome with king Tatius in the reign of Romulus. Dionys. H. ii. 46. PR. The name was afterwards changed to Valerius. Liv. i. 58. ii. 30. R.

The Junii were a very ancient patrician clan. R.

- Quid, si numquam adeo fœdis adeoque pudendis  
 Utimur exemplis, ut non pejora supersint?  
 185 Consumtis opibus vocem, Damasippe, locasti  
 Sipario, clamosum ageres ut Phasma Catulli.  
 Laureolum velox etiam bene Lentulus egit,  
 Judice me dignus vera cruce. Nec tamen ipsi  
 Ignoscas populo; populi frons durior hujus,  
 190 Qui sedet et spectat triscurria patriciorum,  
 Planipedes audit Fabios, ridere potest qui  
 Mamercorum alapas. Quanti sua funera vendant,  
 Quid refert? Vendunt nullo cogente Nerone,

185. *Locasti*; cf. vi. 380. viii. 192 sqq.

186. *Siparium* was probably 'the curtain or drop-scene in comedy,' as *aulæum* was that of tragedy. Donat. on Ter. PR. Apul. M. i. p. 106. x. p. 253. Sen. de Tr. 11. R. It is here put for 'the manager.'

'The Spectro' was a translation from the Greek: *idem Menandri Phasma nunc nuper dedit*; Ter. Eun. pr. 9. PR.

Q. *Laetius Catulus* or *Catullus*, VS. xiii. 111. Gell. xix. 9. Mart. V. xxxi. 3. R. not C. *Valerius Catullus* the poet of Verona. PE.

187. *Laurotus* (Suet. Cal. 57. Joseph. Ant. xix. 1.) was a principal character in a piece composed by Catullus, (Tert. adv. Val. 14.) or Laberius, or Nævius. Macr. ii. 7. Gell. iii. 3. viii. 13 sq. xvii. 14. PR. For a ballet it must have been horrible enough in all conscience, since the hero, a captain of banditti, was not only crucified, but set upon by wild beasts while in that dreadful situation. VS. Juvenal might have taken the hint of recommending Lentulus to a real cross, from what happened at Rome in his own time: for Martial tells us that this drama was performed to the life in the amphitheatre for the amusement of this detestable people; the part of Laureolus being filled by a real malefactor: *G. nuda Caledonio sic viscera præbuit urso, non falsa pendens in cruce Laureolus. vivebant laceri membris stillantibus artus, inque omni nusquam corpore corpus erat*; Sp. 7. PR.

'Light of heel.' cf. xiii. 111. R.

*Lentulus*; v. 127, note. vi. 80. R.

189. There is much good sense in this remark; since nothing is more certain than that the people are degraded in the voluntary degradation of their au-

periors: a momentous truth, that seems to have escaped the observation of many princes and many people of modern as well as of ancient times. G.

190. 'The gross buffooneries.' The particle *vel* has an intensive force, as in *επιεικῆς*. LU.

191. *Planipedes quod planis pedibus, id est nudis in proscenium introirent, non, ut tragici actores cum cothurnis, neque ut comici cum soccis; sive quod olim non in suggestu scenæ, sed in plano orchestræ positis instrumentis mimicis actarent*; Diomed. de Poem. Gen. iii. p. 487. JS. note on i. 3. *escalcati*; Sen. Ep. 8. R. Barefooted jack-puddings, who, smeared with soot and oil, and dressed in goat-skins, capered about the stage, in the intervals of the play, for the entertainment of the rabble. G.

192. *Mamercus* was a name of the Æmilian clan; which claimed descent from Numa. Plut. PR. Plin. xxxvi. 11. DO.

*Alapas*; v. 171. Mart. II. lxxii. V. lxii. 11. R. Tertull. de Sp. Cypr. FA.

'They hire themselves out as gladiators.' vi. 379, note. *nunc caput in mortem vendunt et funus arenæ*; Manil. iv. R. [Livy xxviii, 21, h. ED.]

193. *In amphitheatro exhibuit ad ferarum quadringentos senatores et sexcentosque equites Romanos, et quosdam fortuna atque existimationis integræ ex iisdem ordinibus, confectoresque ferarum et varia arenæ ministeria*; Suet. Ner. 12. FA. (†† The numbers probably should be forty and sixty. LI.) Tac. A. xv. 32 sqq. PR. Id. H. ii. 71. cf. xi. 5. R. To do justice to this worthy prince, it should be observed that he merely perfected the system which was struck out by his predecessors.



†Nec dubitant celsi prætoris vendere ludis.†

195 Finge tamen gladios inde atque hinc pulpita pone :  
Quid satius? Mortem sic quisquam exhorruit, ut sit  
Zelotypus Thymeles, stupidi collega Corinthi?  
Res haud mira tamen, citharædo Principe, nimus  
Nobilis. Hæc ultra, quid erit nisi ludus? Et illud

Cæsar appears to have had the honour of the invention: Suet. 39. Though Augustus extended the shameful practice; Suet. 43. he subsequently put a temporary stop to it. After his death it was revived, and continued through the succeeding reigns, till it reached its highest point under Nero. *G.*

194. *Celsi*; cf. x. 36 sq. *PR.* xiv. 257. *R.*

By the exhibition of games to the people, the prætor paved his way to the consulship. vi. 380. xi. 193. Suet. Ner. 21. Dio liv. 2. Plut. Brut. p. 988. *D. R.*

195. 'Suppose the alternative lay between the arena and the stage.' *LU.* cf. iii. 174. xiv. 257. *R.*

196. 'Who would be such a craven as to choose the degradation of acting?'

197. These actors, being men of low birth, were designated by some national name, as *Latinus*, *Corinthius*, &c. as slaves were called *Geta*, *Syrus*, *Darus*, &c. *HR.* i. 36. note. *LU.*

198. *Citharædo*: Suet. Ner. 20 sqq. *LU.* Tac. An. xiv. 14 sq. *PR.* and xvi. 4. *Xiph. Ner. R.* cf. vi. 617. *M.*

199. "The wonder is, they turn not fencers too, Secutors, Retiarions — and they do!" *G.* or 'After this, what can we expect in the city but theatricals?' If he had meant 'exhibitions of gladiators,' he would have used the word *munus* and not *ludus. R.*

Our author now resumes the scandalous adventure of Gracchus, on which he had before briefly touched: ii. 143 sqq. Every sentence, every word that drops from Juvenal, proves him to be a sturdy republican, a genuine and unsophisticated patriot, who loved the honour and dignity of his country above his life; and felt with the deepest anguish every act which tended to debase her in the eye of surrounding nations. One of the most striking passages in any historian extant shows that this debasement was more effectually brought about by the gladiatorial pursuits of the young nobility, than by any other enormity whatever. Dio observes, that,

amidst all the scandalous festivities, and excesses of Nero, nothing appeared so truly flagitious and abominable, as the prostitution of the male and female nobility, who exhibited themselves in the orchestra, circus, and amphitheatre, on a footing with the vilest of the rabble. The old and honourable families of the state, the Furii, the Fabii, the Porcii, and the Valerii, to whose ancestors temples and trophies had been erected by the public, voluntarily (at least for the greatest part) submitted to this degradation, in the presence of all Rome and of an immense concourse of people from every part of the empire! These, probably, enjoyed, with the highest relish, a spectacle that amply revenged the conquest of their respective countries by the ancestors of those who now degraded themselves for their amusement. "As the sports and combats proceeded, the strangers pointed out to each other, the descendants of those great men; *Ἰκανταλοδίκτου γὰρ αὐτοὺς ἑλλήλους, καὶ Ἰλαγον—Μακιδόνι μὲν " οὐτός ἐστιν ὁ τοῦ Παύλου ἱκγόνος." Ἑλλήνης δὲ " οὗτος τοῦ Μαρμίου." Σικελιώτου " ἴδου τὸν Κλαύδιον." Ἐσπερώτου " ἴδου τὸν Ἀσπασίον." Ἀσιατοῦ " τὸν Λούκιον." Ἰβηρῆς " τὸν Πούβλιον." Καρχηδόνης " Ἀφρίκιανον." Ρωμαίου δὲ " πάντας!" LXI. i. 17. It is more than*

probable, that Juvenal himself was present at these most humiliating scenes. As a spectator, we may conceive him to have watched the significant looks of the strangers, as their fingers moved from object to object; to have heard their whispers, to have noted their sneers! Can it now be wondered at, that a man of his quick feelings, of his strong sensibility, should speak with indignation and horror, of actions which were sure to spread the disgrace and ridicule of his country, as far as the wanderings of the astonished visitants extended? Or, that he should think them superior in infamy to the most hateful vices; which, however they might implicate the character of individuals, brought no great degree of

- 200 *Dedecus Urbis habes: nec mirmillonis in armis  
Nec clypeo Gracchum pugnantem aut falce supina,  
(Damnatus enim talis habitus; sed damnatus et oditus)  
Nec galea faciem abscondit: movet ecce tridentem,  
Postquam librata pendentia retia dextra*
- 205 *Nequidquam effudit, nudum ad spectacula vultum  
Ergit et tota fugit agnoscendus arena.*

odium on the general reputation of Rome? However this may be, the praise of consistency must, in the present case at least, be fully allowed him. In this very Satire, when he enumerates the crimes of Nero, he insinuates that it was not so much his multiplied murders, as his public exposure of himself on the stage, (where he repeated his Troics,) that exhausted the patience of mankind, and excited that general insurrection which swept him from the earth! G.

200. Of the two combatants, who entered the lists, one was called *Retiarius*, and the other *Mirmillo* or *Secutor*: the former was lightly dressed in a tunic, and furnished with a trident, or three-forked spear, and a net, whence his name. Suet. Cal. 30. The latter was armed with a helmet, shield, and short scimitar. They approached each other, the *Secutor* with his weapon raised, and the *Retiarius* with his protruded trident in his right hand, and his net open, and ready for casting, in his left. His object was to throw it over the head of his antagonist, and entangle him in such a manner, as to render him an easy prey. If he failed in his attempt, he had no resource but flight, for which his dress was well adapted; and during which he endeavoured to collect and prepare his net for a second throw: if the *Secutor* overtook him before this was done, his fate was inevitable, unless he were saved by the interposition of the spectators, which sometimes happened. It is not easy, at this distance of time, to say whether one of these characters was looked upon as less respectable than the other, or not; but Juvenal seems to direct some of his indignation at Gracchus, for choosing the part of the *Retiarius*, instead of that of the *Secutor*: perhaps it was less dangerous; it was certainly more impudent, for it afforded no means of concealing the face; since we know, from Suetonius,

that the drivelling Claudius took a cruel pleasure in putting the *Retiarii* to death upon particular occasions, that he might have the diabolical satisfaction of remarking the successive changes in their expiring countenances! Suet. 34. Gracchus, however, seems to have been determined in his choice more by cowardice than impudence; as he did not merely rely upon being recognised by his features, which, as he was one of the most distinguished families in Rome, could not but be well known; but was even base enough to enter the lists in the magnificent hat and tunic of the *Salii*, or priests of Mars, of whom he was probably the chief. With respect to the *Mirmillo*, he was so called from *μύρμιλος*, *αἰόλος*, *ιχθύς*. Opp. Hal. i. 100. a representation of which formed the crest of his helmet. Polyænus and Festus derive the origin of the *Retiarius* from Pittacus, one of the seven sages of Greece, who fought in this manner with Phryno: *Ἰσσορεν δὲ ἐν μοτομαχίᾳ προσκαλισσάμενον τοῦ Φρύωνος ἀλιευτικὴν ἀναλαβὴν σκιστὴν. Ἐπιθραμὴ καὶ τῆ μὴ ἀμφιβλήσσειν περιβαλεῖ τῆ τριπίθῃ δὲ καὶ τῆ ἑπιθιδίῳ ἴπυρι καὶ ἀνύλι*. xiii. A similar practice is spoken of as existing among the Persian forces: *Σαγάρται χρίονται σιρῆσι σισλιγμίθῃσι ἕξ ἰμάτων ταύτης σίνουσι ἔχονται ἐς πόλεμον. ἡ δὲ μάχη τούτων τῶν ἀνδρῶν ἦδὲ ἰπτιῶν συμμίσθῳσι ταῖσι πολέμοισι βάλλουσι τὰς σιρῆς, ἰσ' ἄκρη βερίχουσι ἰχθύσας ὅτιν δ' ἂν τύχη, ἢν τι ἴσσαι. ἢν τι ἀνθρώπου. ἰσ' ἰουρὸν ἴλκῃ: οἱ δὲ ἐν ἔρκῃσι ἰμπαλασσόμενοι διαφθίζουσαι*. Her. vii. 85. G. PR.

201. Two other sorts of gladiators may be here meant: viz. (1) the *Secutor*, *clypeo pugnant*; and (2) the *Threx*, with his falchion. R. AD.

203. 'His trident:.' *dente minax*; Mart. LU. *fuscina*; ii. 143.

205. *Spectacula* for 'the spectators.' LU. cf. Sil. ii. 230. R.

206. He looks boldly upwards, in

Credamus tunicæ, de faucibus aurea quum se  
 Porrigat et longo jactetur spira galero.  
 Ergo ignominiam graviorem pertulit omni  
 210 Vulnere cum Graccho jussus pugnare secutor.  
 Libera si dentur populo suffragia, quis tam  
 Perditus, ut dubitet Senecam præferre Neroni;

confidence of having his life spared. cf. ii. 144. PR.

207. The *Retiarii* wore only a tunic: ii. 143. Suet. Cal. 30. The gold fringe, round the throat of that which Gracchus wore, proclaimed him to be one of the *Satii*. FE. ii. 125 sq. R.

208. These priests also wore a conical cap, which tied under the chin with long gold bands. Liv. i. 20. Dionys. H. ii. 70. His appearing in such a conspicuous dress was a greater proof of effrontery. R.

209. 'The gladiator looked upon it as the greatest disgrace to be matched against such a cowardly antagonist.' M. Sen. de Prov. 3. HK. 'Whereas there would have been some consolation in falling by the hand of a brave man.' Sil. ii. 705. R.

211. x. 77 sqq. M.

212. *Seneca*; v. 109. PR. It was reported at Rome, that the conspirators, after having made use of Piso to destroy Nero, intended to make away with Piso himself, ("For what should we gain," said the chief of them, Subrius Flavius, "by exchanging a harper for a tragedian?" alluding to Piso's having appeared on the stage,) and raise Seneca to the vacant seat. Tac. An. xv. 65. It is to this circumstance that Juvenal alludes. If the conspirators really entertained such an idea, they were the weakest of men; for Seneca (to say nothing of his age and infirmities) was too unpopular to have held the undisturbed possession of the empire for a day. With respect to Seneca, it is his fortune to have been "at the fair of good names, and to have bought a reasonable commodity of them;" for, exclusive of our author, who evidently thought highly of him, and appears to have been a very diligent reader of his works, several ancient writers have been lavish in his praise. Yet we shall look in vain into the history of his life for any extraordinary number of virtuous or praiseworthy actions. His first exploit was corrupting

the daughter of Germanicus, for which he was driven into banishment; and from the obtrusive and never-ending boasts of the magnanimity with which he endured it, it may be conjectured that Ovid himself did not bear his exile much more impatiently than this impassible Stoic. He flattered Claudius; and still more grossly his favourite, Polybius, in order to obtain his recall; and, as soon as he had succeeded, forgot the latter, and betrayed the former. He then joined the virtuous Nero (whom he took care to supply with a mistress) in his persecution of Agrippina, his great patroness; and when her son, not long afterwards, put her to death, he was more than suspected of drawing up the palliating account of it. A better moralist than Seneca hath said, "He who maketh haste to be rich, shall not be innocent;" Prov. xxviii. 20. This was notoriously our philosopher's case. Juvenal gives him the epithet of *prædites*; x. 16. Dio attributes the insurrection of the Britons, in a great measure, to his avarice and rapacity; and P. Suilius appears, from Tacitus, to have attacked him on this head, with a violence which no common acts of enriching himself could have provoked. "By what system of ethics has this professor, in less than four years, amassed three hundred million sesterces? His snares are spread through all the city; last wills and testaments are his quarry, and the rich, who have no children, are his prey. Italy is overwhelmed, the provinces are exhausted; and he is still unsatisfied!" Tac. A. xiii. 42. His behaviour too, after he perceived the decline of Nero's favour, was pusillanimous; and his affected resignation of his unbounded wealth, pitiful in the extreme. He did not, indeed, imitate the elder Brutus, for what Juvenal calls the time of bearded kings was past; but he feigned himself sick and infirm, and lived on spring water and bread baked under his own eye. In a word, there is little amiable in his life; and in his boasted death, scarcely any thing more than a

Cujus supplicio non debuit una parari  
Simia nec serpens unus nec culeus unus?

- 215 Par Agamemnonidæ crimen; sed causa facit rem  
Dissimilem. Quippe ille Deis auctoribus ultor  
Patris erat cæsi media inter pocula; sed nec  
Electræ jugulo se polluit aut Spartani  
Sanguine conjugii, nullis aconita propinquis  
220 Miscuit, in scena numquam cantavit Orestes,  
Troica non scripsit. Quid enim Verginius armis

fond and over-weening anxiety to make an exhibition of it. None of our writers have entered into the character of Seneca with more discrimination than Massinger, who was very conversant with his works, and who, in the Maid of Honour, describes him in these admirable lines; "Thus"—recapitulating some of his stoical paradoxes—"Thus Seneca, when he wrote it, thought.—But then Felicity courted him; his wealth exceeding A private man's; happy in the embraces Of his chaste wife Paulina; his house full Of children, clients, servants, flattering friends, Soothing his lip-positions;—then, no doubt, He held, and did believe, this. But no sooner The prince's frowns and jealousies had thrown him Out of security's lap, and a centurion Had offered him what choice of death he pleased, Bet told him, die he must; when straight the armour Of his so boasted fortitude fell off, Complaining of his frailty." *G.*

213. Parricides, by the Roman law, were first scourged, and then sewn up in a sack of raw bull's hide with an ape, a cock, a serpent, and a dog, and thrown into the river or the sea. cf. Cic. for S. Rosc. Am. 70 sq. PR. xiii. 155 sq. Suet. Aug. 33. (CAS.) Sen. Ep. 40. (LI.) Nero was guilty of the murder of his mother Agrippina, his aunt Domitia, his wives Octavia and Poppæa, his brother Britannicus, and many other relations. Suet. 33—36. Tac. R. VS.

215. There was a well-known verse at Rome in Nero's days: Νίξων, 'Ορίσσης, 'Αλκμαίων μαρτυρήσει. GR. cf. i. 6, note. PR. vi. 655, note.

Orestes slew his mother Clytæmnestra; but then she had murdered his father and had usurped the kingdom for her paramour to his own prejudice; whereas, if Agrippina had plunged deeply in crime, it was solely for the purpose of securing

the empire to her ungrateful son. R. G. VS.

216. Orestes acted in obedience to the Pythian oracle. Eur. O. 28. 416. 543 sqq. *πρὸς θεῶν ἀρχηγόνων*: Soph. El. 32sq. (SF.) Æsch. Ch. 266sq. Dict. Cr. vi. 3. (FB.) R.

217. Hom. Od. Δ 529 sqq. Δ 408 sqq. M. There are variations, however, in the particulars of the transaction. LU. cf. Æsch. Ag. Sen. Ag. 865—895. Tricl. on El. 195. Lycoph. 1099. 1108. (ME. TZ.) Hyg. F. 117. Virg. Æ. xi. 267. R.

218. 'He never embred his hands in the blood of a sister or a wife.' LU. *es quo est habitus male tutæ mentis Orestes, non Pyladen ferro violare ausurus sororem Electram*; Hor. II S. iii. 137 &c. PR.

219. *Conjugii for conjugis*. He married his cousin Hermione, daughter of Menelaus and Helen. LU.

*Aconita*; i. 71, note. LU. *ib.* 158. PR. 220. Cf. 198, note. R.

221. Some suppose Juvenal alluded to Nero's recitation of his Troica while Rome was burning: *hoc incendium e turri Mæcenatiana prospectans lætusque flammæ, ut aiebat, pulchritudine, ἄλωσεν Ἰλίου, in illo suo scenico habitu decantavit*; Suet. 38. LU. *Νίξων ἴς τὴν ἐν ἄκρῳ τοῦ παλατίου ἀνάβη, καὶ τὴν ἐπιπένη ἐν καθαρῶδικῇ λαβῶν, ἦσεν ἄλωσεν, ὡς μὲν αὐτὸς Ἰλίου, Ἰλίου, ὡς δὲ ἰωράτο, 'Ρώμης* Xiph. Ixii. 18. Others imagine that he alludes to the report of this profligate madman having set Rome on fire for the sake of illustrating his subject; a circumstance, which, whether true or false, was generally credited in our author's time, and with which Nero was charged to his face by Subrius Flavius, who suffered with Seneca. Tac. An. xv. 67. G. and 39. *ut spectaculi ejus imaginem cerneret, quali olim Troja capta exarserat*; Eutr. vii. PR.

*Enim*; Virg. Æ. v. 850. vi. 52. viii. 84. x. 874. (HY.) R.

- Debit ulcisci magis aut cum Vindice Galba?  
 Quid Nero tam sæva crudaque tyrannide fecit?  
 Hæc opera atque hæ sunt generosi Principis artes,  
 225 Gaudentis fædo peregrina ad pulpita saltu  
 Prostitui Graiæque apium meruisse coronæ.  
 Majorum effigies habeant insignia vocis:  
 Ante pedes Domiti longum tu pone Thyestæ  
 Syrma vel Antigones seu personam Menalippes  
 230 Et de marmoreo citharam suspende colosso.  
 Quid, Catilina, tuis natalibus atque Cethegi  
 Inveniet quisquam sublimius? Arma tamen vos  
 Nocturna et flammæ domibus templisque parastis,  
 Ut Bracatorum pueri Senonumque minores,

*Verginius Rufus*, lieutenant-general of the army in Lower Germany, (Tac. H. i. 8. 9. 52. 77. ii. 19. 51. 68. Plin. Ep. ii. 1. vi. 10. ix. 19. Dio lxiii. lxxviii. Plut. Galb. p. 1055.) *Julius Vindex*, prætor of Gaul, (Suet. Ner. 40 sq. Tac. H. i. 6. 51. iv. 57.) and *Ser. Galba*, præfect of Tarraconensian Spain, afterwards emperor, (Suet. Galb. 9 sqq.) were the three chiefs of this conspiracy. *R. LU. PR.*

223. *Cruda*; Sil. i. 405. *R.*

224. *Generosi*; 'nobly descended.' *R.*

225. In Naples, Olympia, and other places. *PR.* which he visited *ἰσὶ ἑρχόμεναι καὶ ἰσὶ καθαρῶδῆσιν, κηρῶν τε καὶ τραγῶδίας ὑποκρίσειν· οὐ γὰρ ἤκουσ' αὐτῶν ἢ ῥάμην, ἀλλ' ἰδιώτην καὶ ἰστορῆσιν ἴσα καὶ περιουσίαν, ὡς ἴλαστο, γίνεσθαι* Zon. An. ii. Xiph. lxiii. 8—10. Suet. Ner. 20—24. 42. *R.*

226. The successful competitors at the Isthmian games were presented with a chaplet of dry parsley: *VS.* Plin. xix. 8. at the Nemean games it was a green chaplet. *GR.* cf. Pind. Ol. xiii. 45. Plut. Symp. 5. *R.*

227. 'The precious trophies:' sarcastically. *LU.* The Romans used to hang their *insignia* around the pedestal of their ancestors' statues. *R.*

228. Nero's father was *Domitius Ahenobarbus*. *LU.* Suet. 1 sqq. *R.*

*Thyestes*, Hyg. F. 84. 258. *LU.* vii. 73, note. *inter cetera cantavit Canacem parturientem, Orestem matricidam, Œdipum exœcatum, Herculem insanum*; Suet. 21. *PR.* and 54. Quint. X. i. 98. *R.*

229. 'The train that swept the stage.' *palla honesta*; Hor. A. P. 278. *PR.* and 215. cf. xv. 30. *R.*

*Antigone*; Soph. and Eur. Æsch. Th. 1005 sqq. Apoll. iii. 3. 7. Hyg. F. 67. 72. 243. 254. *R. LO.*

'*Menalippe's mask*.' *Menalippe*, though a very wise young lady, verified the adage *nemo mortalium omnibus horis sapit*; by an amour with Neptune, she became the mother of twins, which she hid in her father's cow-house. The poor old king, horrified at discovering this monstrous production of his herds (as he fondly imagined), was about to have the babes burnt; when his wise daughter convinced the good man upon philosophical principles, in a long and dull harangue, that the little creatures were the natural produce of the animal, and thus fortunately saved them! Hyg. F. 186. Varr. R. R. ii. 5. Dionys. *ε. ε. lex.* Euripides, Ennius, and Accius wrote tragedies on this subject. *FA. LU. PR. R. G.*

230. *Citharam a judicibus ad se delatam adoravit, ferrique ad Augusti statuam jussit*; Suet. 12. *LU.*

*Catiline*; xiv. 41 sq. *M.* ii. 27. His great grandfather and great great grandfather both bore the name of *M. Sergius Silo*, and were distinguished men. Plin. vii. 28. (*HA.*) Liv. xxxii. 27 sq. 31. xxxiii. 21. 24. *R.*

*C. Corn. Cethegus*; ii. 27. x. 287. Cic. Cat. iii. 2—5. Or. p. Red. 4. App. B. C. ii. 2—6. V. Pat. ii. 34. Dio xxxvii. Plut. t. i. p. 710. 769. 868 sqq. Sall. B. C. R.

234. 'As though you had been the

235 Ausi, quod liceat tunica punire molesta.

Sed vigilat Consul vexillaque vestra coerces.

Hic novus Arpinas, ignobilis et modo Romæ

Municipalis Eques, galeatum ponit ubique

Præsidium adtonitis et in omni gente laborat.

240 Tantum igitur muros intra toga contulit illi

Nominis et tituli, quantum non Leucade, quantum

Thessaliæ campis Octavius abstulit udo

Cædibus adsiduis gladio. Sed Roma parentem,

Roma patrem patriæ Ciceronem libera dixit.

hereditary and inveterate enemies of Rome.

*Gallia Narbonensis* was called *Bracata*, from the dress of the inhabitants. Plin. iii. 4. The *Senones* were a people of *Gallia Lugdunensis*, who sacked Rome under their chieftain Brennus. Flor. i. 13 sqq. Plin. iv. 18. Cæs. B. G. v. *LU. PR.*

*Γαλλῶναι χερῶνται ἀναξυρίων, ἄς ἰσῆναι βασιλεὺς ἀρροπαγορίων:* Diod. v. 30.

235. This was a dress smeared with pitch and other combustibles (i. 155, note:) which was used in the punishment of incendiaries. *VS. BRO. Mart. X. xv. 5. PR. Prud. σ. σ. Hymn. iii. Tert. Mart. 5. Suet. Cal. 27. Vit. 17. R. Licet at:* it may be hoped that Juvenal meant this as a tacit testimony to the innocence of the Christians, (at that time universally acknowledged,) respecting the charge of setting fire to Rome. *G.*

236. The consul was Cicero. *LU. "Jam intelliges, multo me vigilare arrius ad salutem, quam te ad perniciem republicæ;" Cic. Cat. GR.*

Cohorts were divided into centuries, each of which had its 'standard.' Veg. ii. *PR.*

237. Though Cicero claimed descent from royal blood; T. Q. i. 16. yet he was at Rome 'a new man,' having no images of his ancestry to show. *SCH.* He was the first curule magistrate of the Tullian clan. Cic. c. Rull. ii. 1 sq. *R.*

*Arpinna* was a little town of the Volsci, *PR.* situated in what is now called the Campagna Felice. *G.*

'Whom you scorn as ignoble.' *R.*

238. The inhabitants of the *municipia* had laws of their own, but were eligible to the honours of the empire. Gell. xvi. 13. *PR.* In these 'boroughs,' as well as in the colonies, there were three grades of

citizens, viz. patricians, equestrians, and plebeians. *R.*

'Helled;' i. 268. *R.*

239. 'Every where;' not only in, but out of, Rome: *GR. FA.* much the same as *ubique gentium. M.*

240. *Toga* is opposed to *gladio*, 243. *M. cedant arma togæ.*

241. 'The victory over Antony and Cleopatra at Actium.' *Leucas* was another promontory of that coast. *VS.* The peninsula of *Leucadia*, was made an island by the isthmus (which divided it from *Acarmania*) being dug through. Strab. x. p. 311. Flor. iv. 11. (*DÜ.*) Ov. M. xv. 289. Cic. Att. v. 9. cf. Virg. *Æ.* iii. 274. viii. 674 sqq. (*HY.*) *R.*

242. Understand *non* after *quantum.* Mart. XI. lxxxi. *HK.*

'The victory over Brutus and Cassius at Philippi.' *VS.* Flor. iv. 6. *LU.* *Thessaly* is used by the poets with great latitude. Virg. G. i. 489 sq. (*HY. VO.*) *R.*

244. Cicero was the first who received this title by a decree of the senate (which *Camillus* had received from his soldiers during his triumph): *Cato*, as tribune of the people, appears to have proposed it in the popular assembly; and *Catulus* to have made the motion for confirming it in the Senate. Plin. vii. 30. Plut. V. Cic. p. 872. App. B. C. ii. 7. (*SW.*) Cic. Pis. 3. *Id. P. Sext. LU. PR. R.*

The title was indeed given to *Augustus* and afterwards to several of his successors: but *Cicero* was the first and last, to whom it was given by 'free Rome;' the only circumstance, in *Juvenal's* estimation, that made it of any value. *Libera* is used with the same feelings in 211, 'if choice were free.' It must have been these flashes of uncontrollable in-

- 245 Arpinas alius Volscorum in monte solebat  
 Poscere mercedes alieno lassus aratro,  
 Nodosam post hæc frangebatur vertice vitem,  
 Si lentus pigra muniret castra dolabra.  
 Hic tamen et Cimbros et summa pericula rerum
- 250 Excipit et solus trepidantem protegit Urbem.  
 Atque ideo, postquam ad Cimbros stragemque volabant,  
 Qui numquam adtigerant majora cadavera, corvi,  
 Nobilis ornatur lauro collega secunda.  
 Plebeia Deciorum animæ, plebeia fuerunt
- 255 Nomina: pro totis legionibus hi tamen et pro  
 Omnibus auxiliis atque omni pube Latina  
 Sufficiunt Dīs infernis Terræque parenti:  
 Pluris enim Decii, quam quæ servantur ab illis.  
 Ancilla natus trabeam et diadema Quirini

dignation at the fallen state of his country, and not a sarcastic compliment to a favourite dancer, that occasioned his removal from Rome. G.

245. Marius, though born of poor parents, was seven times consul, and, besides his victory over the Cimbri, he conquered the Teutones in Italy and Jugurtha in Africa. V. Max. i. 2. SCH. Plut. V. Mar. Liv. lxxviii. PR. Plin. xxxiii. 11. R. Flor. iii. 3. LU.

247. He rose from the ranks, and had sometimes had the centurion's switch broken about his head. xiv. 193. LU. Liv. lvii. epit. Tac. An. i. 23. Plin. xiv. 1. PR. v. 154, note. M. vi. 479. R. The officer should have struck him across the back only; but too scrupulous an adherence to the rules of the service is not to be expected in those who are armed with a little brief authority. HK. [cf. Liv. ed. DR. t. vii. p. xv. ED.]

248. 'The axe,' with which they cut their stakes, had the iron on the opposite side of the head, pointed, for the purpose of demolishing walls. LI.

249. The Cimbri extended over the modern Jutland, Sleswick, and Holsatia. PR. AN. R.

250. If *solus* is to be taken literally, it means in his defeat of the Teutones and Ambrones. R.

251. 'To the slaughtered Cimbri:' ἡ δὲ θυγάτηρ. R.

252. Cimbri præ Italia ingentes. Et Teutonum rex captus insignis spectaculum

triumphi fuit: quippe vir proceritatis eximia super tropæa ipsa eminebat; Flor. iii. 3. PR. V. Pat. ii. 12. Oros. v. 15 sq. R. Corvi; cf. iv. 111. Hom. II. A 5. B 393. M.

253. 'Q. Lutatius Catulus his colleague, though noble, ii. 146. obtained but secondary glory.' FA. SCH. A double triumph was decreed to Marius, but to please the soldiery he waived his right to the 'second' in favour of Catulus; Cic. T. Q. v. 19. R. whom, some time afterwards, he barbarously put to death. G.

254. The father, son, and grandson all bore the name of P. Decius Mus; and devoted themselves for their country, the first in the war with the Latins, the second in that with the Gauls, the third in that with Pyrrhus. Liv. viii. 9 sqq. x. 28 sqq. Cic. T. Q. i. 37. Fin. ii. 19. Macr. iii. 9. V. Max. v. 6. VS. PR. M. R.

255. 'The legions' were Roman, 'the auxiliaries' foreign mercenaries, 'the Latin youth' Italian allies, who received rations of corn but no pay. Varr. Fest. LI. R.

257. The form of this devotion, which is very solemn and awful, is found in Liv. viii. 9. R. It was anciently supposed that if a leader would consent to this sacrifice of himself, the misfortunes which impended over the combatants would all, by that pious and patriotic act, be transferred to the enemy. PR.

'Mother Earth.' Plin. ii. 63. PR.

259. Ocrisia, the mother of Servius Tullius, was born a slave; V. Max. LU.

- 260 Et fasces meruit regum ultimus ille bonorum.  
 Proditā laxabant portarum claustra tyrannis  
 Exsulibus iuvenes ipsius Consulis et quos  
 Magnum aliquid dubia pro libertate deceret,  
 Quod miraretur cum Coclite Mucius, et quæ  
 265 Imperii fines Tiberinum virgo natavit.  
 Occulta ad Patres produxit crimina servus  
 Matronis lugendus: at illos verbera justis  
 Afficiunt pœnis et legum prima securis.  
 Malo pater tibi sit Thersites, dummodo tu sis  
 270 Æacidæ similis Vulcaniaque arma capessas,

and was brought to Rome with other captives from Corniculum. Livy tries to make out that she was a princess: i. 39. (*regium certe genus et penates sacret iniquos!* Hor. II Od. iv. 15 sq. G.) Dionys. iv. 1. PR. M. R.

The regal robe was a white gown with a broad border and stripes of purple. It was afterwards worn by consuls, augurs, and knights; but by the latter only in solemn processions. Plin. viii. 48 s 74. ix. 39 s 63. Virg. Æ. vii. 188. 612. (SV. HY.) Dionys. ii. 70. iii. 61. v. 47. vi. 13. Liv. l. 41. A. PR. R.

The diadem of the ancient kings was not a golden crown, but a white bandeau. Suet. Cæs. 79. V. Flac. vi. 700. (BU.) SP. Num. diss. v. p. 456—472. 622. 679—685. R.

260. He was succeeded by Tarquin the haughty. VS.

261. 'Wanted to loosen.' LU. cf. note 10, on Her. i. 123.

262. T. and Ti. Brutus were put to death, by their father's sentence, for this nefarious conspiracy against the new-born liberties of their country. VS. Flor. i. 9. LU. Liv. ii. 3—5. Plut. Virg. Æ. vi. 818 sq. PR.

264. Horatius Cocles kept the troops of Porsena at bay, while the bridge was broken down behind him; and as soon as this was completely done, he plunged into the Tiber, and rejoined his comrades. VS. Flor. i. 10. Liv. ii. 9. Aur. Vict. PR.

Mucius Scaevola having assassinated the paymaster of the Tuscan forces instead of Porsena himself, burnt his own hand as a penalty for his mistake and as a proof of his fortitude. Liv. ii. 12. Aur. Vict. PR.

265. Clotia, who had been given as a hostage to the Tuscans, made her escape and swam on horseback across the Tiber, which then divided the Tuscan and Roman territories. VS. Liv. ii. 13. Aur. Vict. PR. Sil. x. 498. R.

266. A slave of the Aquillii (who were among the conspirators to restore the Tarquins) discovered the plot to the consuls. LU. *præmium indici pecunia ex ærario, libertas, et civitas data. ille primum dicitur vindicta liberatus, et vindictæ nomen ab eo tractum: Vindicius enim vocatur;* Liv. ii. 5. PR.

267. As the matrons mourned Brutus for a whole year, Liv. ii. 7. so it was equally incumbent on them to mourn for Vindicius; through whom they had been saved from falling a second time into the clutches of relentless and lustful tyranny. LU. R.

268. The first execution under the reign of Law and Liberty. BRI. FA. Malefactors were originally scourged to death and then beheaded. In after times, as an act of mercy, they were beheaded before they sunk under the stripes of the rod. HY. In our own country the punishment for high treason has, in practice, been divested of its original barbarity.

269. Thersites was bold of tongue and slow of hand, and alike deformed in body and mind. Hom. II. B 212 sqq. LU.

270. Achilles was the son of Peleus and 'grandson of Æacus.' LU. He was first of the Greeks in bravery and in beauty. Hom. II. B 674. 769. R. Gell. ii. 11. PR.

Vulcan, at the request of Thetis, made these arms for her son. Ov. M. xiii. 288 sqq. LU. Hom. II. Σ 369 sqq. PR.



Quam te Thersitæ similem producat Achilles.  
 Et tamen, ut longe repetas longæque revolvās  
 Nomen, ab infami gentem deducis asylo.  
 Majorum primus quisquis fuit ille tuorum,  
 275 Aut pastor fuit aut illud, quod dicere nolo.

272. *Quemcumque volueris, revolve nobilem, ad humilitatem pervenies. quid recenseo singulos, quum hanc urbem tibi possum ostendere?* &c. Sen. Contr. vi. R. Juvenal here aims a deadly blow at the root of all family pride among the Romans. M. To much the same effect is the old English couplet "When Adam delved and Eve span, Where was then the gentleman?"

273. Romulus, to augment the numbers of his subjects, established 'a sanctuary' for the reception of all who would fly thither from servitude, from debt, or from justice. Flor. i. 1. *LU.* Dionys. ii. 15. Liv. i. 8. Plut. Rom. Compare with this the institution of the six cities of refuge: Num. xxxv. *PR.*

275. Romulus and Remus were shepherds. Entr. i. 1. *Romanum populum a pastoribus esse ortum, quis non dicit?* Varr. R. R. ii. 1. *PR.* cf. ii. 127. *R.*

'Or some one no better than he should be.' *tales reges Romani habuere, quorum etiam nominibus erubescant: aut pastores Aboriginum, aut haruspices Sabinorum, aut exules Corinthiorum, aut servos vernasque Tuscorum;* &c. Just. xxxviii. *PR.* The drift of this whole satire is to show that true worth depends on what a man is, and not on what his ancestors have been. "Worth makes the man, and want of it the fellow; The rest is all but leather or prunella;" Pope, *Essay on Man* iv. 203 sq. *M.*

## SATIRE IX.

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### ARGUMENT.

**This Satire relates to that most execrable practice in which the ancients, to their eternal shame, so universally indulged. Juvenal's purpose was to impress the minds of others with the same loathing which he himself felt for this disgusting vice.**

**The Satire consists of a dialogue between the Poet and one Nævulus, an enfranchised slave; a poor wretch, who, from a kind of jester or dabbler in small wit for a meal, had become what is called a man of pleasure; and thence, by a regular gradation, a dependent of a wealthy debauchee, who made him subservient to his unnatural passions; and in return, starved, insulted, hated, despised, and discarded him! 27—90.**

**This miserable object Juvenal rallies, with infinite spirit, on his disconsolate appearance; 1—26. and by an affected ignorance of the cause, engages him to enter into a detailed account of his infamous life. 27 sqq.**

**This piece has many beautiful and many moral passages, exclusive of the grand and important lesson which it is our duty to gather from it; that a life of sin is a life of slavery; 102 sqq. that those who embrace it for the sake of profit, are deluded in their expectations from day to day, till in age they sigh to be emancipated from that state of misery which they voluntarily adopted, and from which, while they view it with eyes of anguish and despair, they have no longer strength or resolution to fly: 123 sqq. "Therefore," in the words of Divine Wisdom, "they shall eat of the fruit of their own way, and be filled with their own devices;" Prov. i. 31. *G. R. M.***

SCIRE velim, quare toties mihi, Nævole, tristis  
 Occurras fronte obducta, ceu Marsya victus.  
 Quid tibi cum vultu, qualem deprensus habebat  
 Ravola, dum Rhodopes uda terit inguina barba?  
 5 Nos colaphum incutimus lambenti crustula servo.  
 Non erat hac facie miserabilior Crepereius  
 Pollio, qui triplicem usuram præstare paratus  
 Circuit et fatuos non invenit. Unde repente  
 Tot rugæ? Certe modico contentus agebas  
 10 Vernam equitem, conviva joco mordente facetus  
 Et salibus vehemens intra pomœria natis.  
 Omnia nunc contra: vultus gravis, horrida siccæ  
 Silva comæ, nullus tota nitor in cute, qualem  
 Bruttia præstabat calidi tibi fascia visci:

1. This outcast of society is often mentioned by Martial; III. lxxi. xcv. IV. lxxiv. R.

2. 'Clouded with sorrow.' Quint. x. 3. Hor. Ep. xiii. 5. Sen. Marc. I. Ov. Her. xxi. 165. (H.) R.

'The vanquished Marsyas.' Ov. M. vi. 400. (BU.) LU. Apul. Fl. 3. PR. Hyg. F. 165. (MUN.) Solin. p. 84. and 784. (SA.) Diod. iii. 58. (WS.) Apoll. I. iv. 2. (HY.) Ath. xiv. 7. (SW.) Compare Hor. I S. vi. 120 sq. R. There stood in the Forum a very celebrated statue of this presumptuous musician, so that the comparison must have been sufficiently obvious. G. note on Herod. vii. 26.

4. *Ravola* was some impure wretch, of whom the less we know, the better. M.

'While driveling over Rhodope's charms.' By *Rhodope* is meant some courtesan of the day, so named after Rhodope the Thracian, who was Æsop's fellow-servant in the house of Iadmon the Samian, GR. and afterwards acquired an immense fortune in Egypt by her abandoned life. Plin. xxxvi. 12. Herod. ii. 134 sq. Strab. xvii. Plin. xxxvi. 12. Æl. V. H. xiii. 33. (PER.) Luc. Salt. 2. R.

5. 'He need not fear! We reserve our knuckles for the peccadillos of our slaves.' VS.

'Sweet cakes.' Hor. I S. i. 25. RU.

6. A spendthrift, who cuts no better figure in xi. 43. G.

7. 'Thrice the legal interest.' RU.

8. 'Goes the round of the Forum, but can find none that are fools enough to trust him.' He was, in fact, an utterly ruined man. PR.

10. 'I knew thee once, a *seru* among the slaves.' Out of petulant familiarity or fondness, the Romans gave the slaves, born in their houses, (who were generally spoiled by indulgence,) the name of *equites*. Milton (in his *Defensio*) alludes to this caprice of the ancients, calling Salmasius "*mancipium equestre, equus ergastularius, &c.*" G. R.

11. *Urbani sales*; Cic. ad Div. ix. 15. R. 'And sharp at fashionable repartee.' G.

*Pomarium* was a vacant space (behind, i. e.) within the walls, VS. which was not allowed to be either inhabited or tilled, LU. lest it should interfere with the defence of the town. M. Liv. i. 44. Gell. xiii. 14. Varr. L. L. iv. 32. R.

12. "Thy locks are like a tangled thicket." G. *hirsito horrescit setis dorso*; Sil. i. 421 sq. R. *horret capillis, ut marinus, asperis, echinus aut currens aper*; Hor. Ep. v. 27 sq.

'Dry;' Mart. X. lxxii. 11. opposed to *madida*, 'moist with scented oils.' *αἰθάλια αἰνυρα*; Theoc. xiv. 4. R.

14. 'An adhesive plaster' (in which

- 15 Sed fruticante pilo neglecta et squalida crura.  
 Quid macies ægri veteris, quem tempore longo  
 Torret quarta dies olimque domestica febris?  
 Deprendas animi tormenta latentis in ægro  
 Corpore, deprendas et gaudia: sumit utrumque
- 20 Inde habitum facies. Igitur flexisse videris  
 Propositum et vitæ contrarius ire priori.  
 Nuper enim, ut repetō, fanum Isidis et Ganymeden,  
 Pacis et advectæ secreta palatia Matris  
 Et Cererem (nam quo non prostat femina templo?)
- 25 Notior Aufidio mœchus celebrare solebas,  
 Quodque taces, ipsos etiam inclinare maritos.  
 "Utile et hoc multis vitæ genus: at mihi nullum  
 Inde operæ pretium. Pingues aliquando lacernas,  
 Munimenta togæ, duri crassique coloris,
- 30 Et male percussas textoris pectine Galli

'Bruttian pitch' was a principal ingredient) was used for eradicating superfluous hairs. *J. Plin.* xxiv. 4. 7. xiv. 20. xvi. 11. The *Bruttii* inhabited the south of Italy. *PR.* τὸντο ἐδὲ πολλοὶς ἐκτισμένον Ἴσων ἐστὶν ἡμεῖς Βρυττίας, καὶ κεφάλων καὶ ἀρεῶν καὶ μαστίχης. *Luc. Pseudom.* 21. *R.*

15. "And every limb Rank with neglect, a shrubbery of hair!" *G.*

16. Understand *sibi vult.* *LU.*

17. *Quartana*; iv. 57.

'Domesticated' as it were. *M.*

18. "Sorrow nor joy can be disguised by art; Our foreheads blab the secrets of our heart." *Harvey. M. frons homini lætitiæ et hilaritatis, severitatis et tristitiæ index*; *Plin.* xi. 37. *imago animi vultus est, indices oculi*; *Cic. de Or.* iii. *R.*

22. 'As I recollect.' *Ov. Her.* v. 113. (*H.*) *R.*

'The fane of Isis'; vi. 489. *PR.*

By 'Ganymede' v. 59. *PR.* is here meant 'the temple of Jove.' *SCH. Lact. de F. R.* i. *R.*

23. 'The splendid temple of Peace' near the Forum, built by *Vespasian. PR.*

*Advectæ* [*Livy* xxix, 10, n. *ED.*]

'Secret,' from the rites there celebrated. *R.*

The temple of *Cybele* is called 'the palace' because it was on the *Palatine Hill.* *Liv.* xxix. 37. *VS. R.* cf. iii. 137, note. vi. 512 sqq. *PR.*

24. This enumeration of temples desecrated by debauchery presents a frightful picture of the state of morals at Rome. The name, indeed, of some of those deities does not suggest the idea of much purity in their votaries. But that the temple of *Ceres* (whose hallowed fillets no unsuspected person might even touch, vi. 50. *BRI.*) should be prostituted to the same foul purposes, sufficiently proves that the city must now have been in the last stage of depravity. These enormities could not escape the notice of the early Christians, who speak of them with an indignant freedom not unworthy of *Juvenal* himself. See *Tertullian, M. Felix,* &c. *G.* xiv. 219. xv. 141. *R.* This temple was close to the *Circus Maximus*; *Plin.* xxxv. 12. *PR.*

25. Cf. vi. 42. *Aufidius*; *Mart. V.* lx. 10. &c. *R.*

26. 'To corrupt even the husbands.'

28. 'A coarse great coat.' note on i. 62. *FA.* or 'greasy from being worn.' *LU.* cf. vii. 221. *Mart. IV.* xix. 1. *PR.* VI. xi. 7. X. xiv. 7. *Suet. Aug.* 82. *Pers.* i. 54. *R.* "Coarse in its texture, dingy in its grain." *G.*

29. 'A protection to the gown.' cf. *Mart. VIII.* xxviii. XIV. cxxxvii. 7. *Suet. Claud.* 6. *Prop. IV.* iii. 18. (*BU.*) *R.*

30. 'And badly stricken with the slay of the Gallic weaver.' The slay is that

- Accipimus, tenue argentum venæque secundæ.  
 Fata regunt homines: fatum est et partibus illis,  
 Quas sinus abscondit. Nam, si tibi sidera cessant,  
 Nil faciet longi mensura incognita nervi,  
 35 Quamvis te nudum spumanti Virro labello  
 Viderit et blandæ assidue densæque tabellæ  
 Sollicitent: *Αὐτὸς γὰρ ἐφέλεκεται ἄνδρα κίναυδος.*  
 Quod tamen ulterius monstrum, quam mollis avarus?  
 'Hæc tribui, deinde illa dedi, mox plura tulisti.'  
 40 (Computat ac cevet.) 'Ponatur calculus, adsint  
 'Cum tabula pueri: numera sestertia quinque  
 'Omnibus in rebus; numerentur deinde labores.'  
 An facile et pronum est, agere intra viscera penem  
 Legitimum atque illic hesternæ occurrere cœnæ?  
 45 Servus erit minus ille miser, qui foderit agrum,  
 Quam dominum. Sed tu sane tenerum et puerum te  
 Et pulcrum et dignum cyatho cœloque putabas.

part of the loom which is drawn with force against the threads of the woof, to drive them close together, and to consolidate them with the warp. The cloth here described was loose in its texture, because little pains had been taken in the manufacture of it. *M.*

31. 'A thin piece of silver, adulterated with brass below the standard: base metal, in short. *G. GR.* λουφρὸν ἀργύριον' Theoph. Ch. iv. (*CAS.*) *R.*

32. By putting stoical sentiments into the mouth of this wretch, the poet indirectly intimates, that many professors of the Stoic philosophy, with all its austerities, were addicted to abominable vices. cf. ii. 9 sqq. notes. ii. 65, notes. *M.* Distress makes many a man talk philosophically. *ACH.*

On the power of the destinies and the stars, see vi. 553 sqq. vii. 194—201. *R.*

33. *Sinus* 'the lap of the dress.' *R.* 'Fail,' *i. e.* 'prove unfavourable.' *R.*

34. 'The greatness of your bodily accomplishments is of no service.' *M.*

35. 'With watering mouth.' *LU.*

36. 'Numerous notes.' *M.*

37. A parody on *αὐτὸς γὰρ ἐφέλεκεται ἄνδρα κίναυδος* Hom. Od. II 294. (*CK.*)  
 † 13. *namque virum trahit ipse chalybs;* V. Flac. v. 541. *R.* *Μάγνης* 'Hækaluvos

*ἰμὸν τίθεις ὅστι οἰθρὸν σίτηρον, ἀπύρμα δ' ἰμὸν κάλλι ἐφιλέμενος* Ep. in Br. An. 30. *RI.* There is a Greek proverb πάντας γ' ἐφίλειον, εἰα μαγύωντι λίθος. *GR.*

38. *Tristius haud illo monstrum nec ævior ulla est;* Virg. *VS.*

39. The words of Virro. *VS.*

40. 'He calculates, while he plays the wanton.' *LU.*

'Let a reckoning be made.' *VS.* *Calculi* were 'pebbles' which they used as counters. *R.*

41. 'My account-book.' *M.*

*Sestertia quinque;* £40. *M.*

42. 'In all.' *M.*

'Your services.' *LU.*

43. "Is it then nothing, pray, To rake into the filth of yesterday?" *G.* The language, though too gross for literal translation, is well calculated to expose the disgusting nature of the detestable vice, which the poet is attacking. *M.*

45. 'The drudge who toils in the field will be less miserable.' *M.*

46. This comparison of Virro, who was an ugly old fellow, to Ganymede, is altogether ironical. *PR.* 'I suppose you were so lovely, that I ought to have felt proud of your preference!' *M.*

47. 'To be the cupbearer of heaven.' xiii. 43 sq. *M.* v. 56. 59. *R.*

Vos humili adseculae, vos indulgebitis umquam  
Cultori, jam nec morbo donare parati?

50 En, cui tu viridem umbellam, cui sucina mittas  
Grandia, natalis quoties redit aut madidum ver  
Incipit et strata positus longaue cathedra  
Munera femineis tractat secreta Calendis.  
Dic, passer, cui tot montes, tot praedia servas

55 Appula, tot milvos intra tua pascua lassos?  
Te Trifolinus ager fecundis vitibus implet  
Suspectumque jugum Cumis et Gaurus inanis.

48. 'Will such as you ever be generous, who are not even just?' 'Is it to be wondered, that you should be so stingy towards your other dependents, when you even grudge the money required for the indulgence of your besetting sin?' *HK.*

49. *Morbo*; *Sen. de Ben. i. 14. (GRO.)*  
*Hor. I Od. xxxvii. 9. (MI.) HK. ii. 17. 50. M.*

50. 'A green parasol' (*crinidior* Dionys. *H. vii. R.*) 'to guard his complexion:' *M.* 'as though he were a young lady.' *LU.*  
*accipis quae nimios vincant umbracula sales*; *Mart. XIV. xxviii. PR.*

*Sucina*; *vi. 573. PR.*

51. 'Moist spring.' *Macr. S. vii. 5. PR. cf. iv. 87. R.*

52. *Dies primus est veris in Aquario, die xxiiii hujus signi. ver continet dies xxi, quae si redigantur ad dies civiles nostras, veris initium erit vii Idus Februarii*; *Varr. R. R. i. 28. Plin. xviii. 25. PR.*

*Strata*, viz. with easy pillows, cushions, and rich covers. *VS. LU.*

*Longae*; the 'chaise longue' of modern upholsterers.

*Cathedra*; *i. 65. vi. 91. Prop. IV. v. 37. Mart. III. lxxiii. 7. R.*

53. The first of March is elegantly called 'the female Calends,' because on this day fell the Matronalia, instituted in honour of the women for their meritorious exertions in putting an end to the Sabine war. On this festival (as well as on their birth-days) the ladies sat up in state to receive from their husbands, admirers, and friends, such presents as were peculiarly adapted to their sex. *G. VS. M. sicut Saturnalibus dabat viris apophoreta, ut et Calendis Martii feminis*; *Suet. Vesp. 19. Hor. III Od. viii. 1. Ov. F. iii. Tib. III. i. PR. Mart. V. lxxxiv. 10 sq.*

*LU.* This same time is meant by *v. 51. R.*

'He fingers' *M.* 'with the same delight as a girl would.' *R.*

'Calends;' *cf. Macr. S. i. 12. 15. PR.*

54. The wanton 'sparrow' was one of the birds consecrated to Venus. *Ath. ix. 10. Cic. Fin. ii. 75. Plin. x. 36. PR. Sappho H. to Ven. in Dionys. H. de Comp. Verb. 23. Pompon. in Non. 2. n. 335. R.*

'Vine-clad hills.' *PR.*

55. 'In Apulia;' *iv. 27. M. Hor. III Od. xvi. 26 sqq. Mart. X. lxxiv. 8. R.*

'Pastures so extensive that it would tire out more than one kite to traverse your demesne.' *VS. Pers. iv. 26. PR. Petr. 37. Sen. Ep. 83. R.*

56. 'Land which produced the Trifoline wines;' so called from their being fit to drink at the third appearance of the leaf. *Plin. xiv. 6. (HA.) LU. Ath. i. 31. Mart. XIII. cxiv. Mount St Martin near Naples has been supposed to be the spot meant. PR.*

57. This 'mountain viewed with suspicion from Cumæ' (*iii. 2.*) may be (1) Misenus, three miles distant; *PR. Virg. Æ. vi. 234 sqq. M. V. Flac. vi. 149. (BU.)* or (2) another mountain more immediately over-hanging the town. *Virg. Æ. vi. 9 sqq. (HY.)* or (3) Vesuvius, which is farther than Misenus, but more an object of alarm. *V. Flac. ii. 620. iv. 509. (BU. H.) Sil. xvii. 592 sqq. It was famous for its vines: Flor. I. xvi. 5. Virg. G. ii. 224. Mart. IV. xlv. R.*

*Gaurus*, 'hollow with volcanic caverns,' *VS.* was another Campanian mountain celebrated for wine, *Plin. xiv. 3. 6. 9. LU. Stat. S. III. i. 147. v. 99. IV. iii. 65. now 'Monte Barbaro;' R. near Puteoli. PR.*

- Nam quis plura linit victuro dolia musto?  
 Quantum erat exhausti lumbos donare clientis  
 60 Jugeribus paucis? Meliusne hic rusticus infans,  
 Cum matre et casulis et collusore catello,  
 Cymbala pulsantis legatum fiet amici?  
 'Improbus es, quum poscis,' ais: sed pensio clamat,  
 Posce: sed appellat puer unicus, ut Polyphemi  
 65 Lata acies, per quam sollers evasit Ulixes.  
 Alter emendus erit; namque hic non sufficit: ambo  
 Pascendi. Quid agam bruma? spirante, quid, oro,  
 Quid dicam scapulis puerorum Aquilone Decembri  
 Et pedibus?—'durate atque expectate cicadas'—?  
 70 Verum, ut dissimules, ut mittas cetera, quanto  
 Metris pretio, quod, ni tibi deditus essem  
 Devotusque cliens, uxor tua virgo maneret?  
 Scis certe, quibus ista modis, quam sæpe rogaris,  
 Et quæ pollicitus. Fugientem sæpe puellam  
 75 Amplexu rapui: tabulas quoque ruperat, et jam  
 Signabat. Tota vix hoc ego nocte redemi,

58. 'Stops down' with clay, plaster, wax, pitch, or resin. *LU*. Pers. iv. 29. *PR*. note on v. 30. *R*.

'Which will last,' *VS*. being very sparingly bestowed. *M*.

The dative *musto* is put for the genitive. *R*. *mustum* is 'new wine' just fresh from the press. *PR*. Virg. *G*. ii. 7.

59. 'The loins;' vi. 314. *R*.

60. "Sure yonder female with the child she bred, The dog [cur, *M*.] their playmate, and their little shed, Had with more justice been conferr'd on me, Than on a cymbal-beating debauchee!" *G*.

62. 'A priest of Cybele,' a bird of the same feather. cf. vi. 516. viii. 176. *PR*. Pers. v. 186. *M*.

63. 'Rent now due.' *VS*.

64. 'My only slave is not equal to his work; and that is another reason for my importunity: for, should I lose him, I am as badly off as Polypheme, when he lost his sole eye. Had nature blessed him with a pair, Ulysses would not have first blinded and then baffled him.' *FA*. cf. Hyg. *F*. 125. Virg. *Æ*. iii. 613 sqq. (*HY*.) *LU*. Hom. *Od*. i. 181 sqq. Ov. *M*. xiii. 772 sqq. Cic. *N*. D. ii. 142. *PR*. Eur. *Cy*. *R*. Note on ἑφελμύρις Her. i. 114.

65. *Sollers*; Ov. *Pont*. IV. xiv. 35.

*Duplex*; Hor. I *Od*. vi. 7. *R*. *καλιφόρος* Hom. *Od*. A 1. *LU*.

67. *Bruma*; vi. 153. Pers. vi. 1. *PR*.

68. 'The wintry north-wind:' that which blew in the summer was called *lenxias*. Plin. ii. 47. 49. xviii. 34. *R*.

69. 'Wait for the grasshoppers,' i. e. 'wait till next summer.' *VS*. Plin. ii. 26 sq. *PR*. cf. Virg. *Æ*. i. 207. (*HY*.) Suet. *Cal*. 45. *R*.

72. 'Owing to your impotency.' *M*.

73. *Ista* 'those services.' *R*. ii. 58 sq. and notes.

74. 'Your young wife,' ii. 59. *M*.

'when she would have absconded.' *VS*.

75. 'I caught in my arms and brought back.' *LU*.

'She had already cancelled the marriage contract,' (in which there used to be an express statement *liberorum procreandorum gratia uxorem duci*, *BR*.) 'and a fresh one was in process of signature.' *LU*. ii. 119. Thin 'tablets' of wood were used, *M*. and these were broken when a divorce took place. cf. Tac. *An*. xi. 30. (*LI*.) *R*.

76. 'It cost me a whole night' *LU*. "to set this matter right, While you

- Te plorante foris. Testis mihi lectulus et tu,  
 Ad quem pervenit lecti sonus et dominæ vox.  
 Instabile ac dirimi cœptum et jam pæne solutum  
 80 Conjugium in multis domibus servavit adulter !  
 Quo te circumagas, quæ prima aut ultima ponas;  
 Nullum ergo meritum est, ingrata ac perfide, nullum,  
 Quod tibi filiulus, quod filia nascitur ex me ?  
 Tollis enim et libris actorum spargere gaudes  
 85 Argumenta viri. Foribus suspende coronas,  
 Jam pater es : dedimus, quod famæ opponere possis :  
 Jura parentis habes, propter me scriberis heres,

stood whimpering at the door," *G.* 'in dread of disgrace and divorce.' *LU.*

77. *Cat.* vi. 6—11. *Ov. Am.* III. xiv. 25 sq. *Asclep. Ep.* xxvii. 11 sq. in *Br. An. R.*

78. *Dominæ*; vi. 30. *R.* understand *virginia. VS.*

*Vax*: cf. vi. 64 sq. *Hor. Ep.* xii. 11. *R.*

79. 'The intervention of a substitute for the husband has arrested the progress of many a divorce.' *LU.*

81. 'Whatever miserable shifts you may adopt, whatever you may reckon first or last, pray is it no merit, &c.' *R.* *Virro* was so hard pressed that he could not know which way to turn himself. *M.*

*Quæ quibus antefram?* *Virg. Æ.* iv. 371. *LU.*

84. *Tollis*; vi. 38, note. *R.*

In the temple of Saturn there were public registers kept, in which parents were obliged to insert the names of their children a few days after their births. These registers were open to all; and as they contained, besides, records of marriages, divorces, deaths, and other occurrences of the year, they were of great importance to the historian and the antiquary. *G. BR.* *Servius Tullius* established the practice. *LI.* ii. 136. *LU.*

*Spargere* 'to insert at intervals.'

85. 'The proofs of your manhood.' *DM.*

The birth of a child was announced by chaplets being hung up at the door; *DM.* as was usual on other festive occasions. *M.* vi. 51. *R.*

86. *Dedimus* *i. e.* your lady and I. *M.*

'You may now defy the breath of

calumny.' *DM.* *Lucil. Ep.* vii. in *Br. An. R.*

87. This and the following lines can only be understood by a reference to the *Lex Papia Poppæa*, (already mentioned in the sixth Satire,) which was introduced at the desire of Augustus, for the sake of extending the provisions of the *Lex Julia de maritalibus ordinibus*. By this law, it was provided amongst other things; (1) that persons living in a state of celibacy should not succeed to an inheritance, except in cases of very near relationship, unless they married within a hundred days of the death of the testator: (2) that, if a married person had no child, a tenth part, and, in some cases, a much greater proportion of what was bequeathed him, should fall to the exchequer. *Virro* was no longer in this situation; he had a child, and was, therefore, capable of the 'whole bequest.' (3) That those who at Rome had three children lawfully born in wedlock, (in the other parts of Italy four, and in the provinces five,) should be entitled to various privileges and immunities, of which the principal were, an exemption from the trouble of wardship, a priority in bearing offices, and a treble proportion of grain on the customary distributions. *ῥωμαίων πολλοὶ γαμοῦσι καὶ γενῶσιν, εὐχὴ ἵνα πληροτέμους ἔχουσιν ἀλλ' ἵνα πληροτέμειν δύωσται*: *Plut.* What Juvenal calls 'wind-falls' (*caduca*) were those unexpected legacies which were left a person on certain conditions, such as those of being married, having children, &c. (which were all settled by the same law,) and on failure of these conditions came to another party named by the testator, on



- Legatum omne capis nec non et dulce caducum.  
 Commoda præterea jungentur multa caducis,  
 90 Si numerum, si tres implevero." Justa doloris,  
 Nævole, causa tui. Contra tamen ille quid affert?  
 " Negligit atque alium bipedem sibi quærit asellum.  
 Hæc soli commissa tibi celare memento  
 Et tacitus nostras intra te fige querelas.  
 95 Nam res mortifera est inimicus pumice levis.  
 Qui modo secretum commiserat, ardet et odit,  
 Tamquam prodiderim, quidquid scio. Sumere ferrum,  
 Fuste aperire caput, candelam apponere valvis  
 Non dubitat. Nec contemnas aut despicias, quod  
 100 His opibus numquam cara est annona veneni.  
 Ergo occulta teges, ut curia Martis Athenis."  
 O Corydon, Corydon, secretum divitis ullum  
 Esse putas? Servi ut taceant, jumenta loquuntur  
 Et canis et postes et marmora. Claude fenestras,  
 105 Vela tegant rimas, junge ostia, tollito lumen  
 E medio; clamant omnes. Prope nemo recumbat:

like terms: in default of which the whole went to the prince. The avowed purpose of these and similar clauses, was to promote population, at a time when Italy had been thinned by a long succession of civil wars; and certainly they were well calculated to answer the end. They were, however, abused, like every other salutary regulation; and the most important of them, the *jus trium liberorum* (or the privilege annexed to having three children) was frequently granted not only to those who had no children, but even to those who were never married! *privilegia parentum*; Tac. A. iii. 25—28. (*LI.*) ii. 51. xv. 19. Dio liii. 13. Gell. ii. 15. Suet. Aug. 44. Mart. II. xci. sq. (*RD.*) vi. 38, note. *LO. LU. FA. PR. KN. M. R. G.*

95. Cf. viii. 16. *PR.* 'Beneath their smooth exterior oft lurks deadly enmity.'

96. Cf. iii. 49—52. 113. *M.*

97. 'He scruples not to employ the poignard, the club, the firebrand or poison against the life of the man he hates.' *VS.* xiii. 145 sq. *LU.*

101. "Απίος πάγος, where a jury of twelve gods acquitted Mars of the murder of a son of Neptune. *VS. FA. LU.* Plin. vii. 56. The judges did not pronounce

their decisions *viva voce*, but by letters: Pers. iv. 13. Macr. vii. 1. *ἢ νομῶν καὶ ἐπιτοῶν διακρίσειν, ὡς μὴ ἰς τοὺς λόγους, ἀλλ' ἰς τὰ λεγόμενα ἀποβλήσασθαι* Luc. Herm. 64. *PR.* It was a capital crime to divulge their votes. *M. Arcum judicium*; Tac. An. ii. 55. Paus. i. 28. (*JS.*) Æl. V. H. v. 15. (*PER.*) *R. Soph.* CE. C. 1001.

102. *Ah Corydon, Corydon, quæ te dementia cepit!* Virg. E. ii. 69. *LU. ib.* 1 sq. *M.* and 56. Petr. fr. ix. in *WE, Post. L. M. Sarisb. Pol.* iii. 12. *R.*

103. "Curse not the king, no, not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter;" Eccl. x. 20. *M. cf. Prop.* I. xviii. 4. *Cat. vi.* 7. (*DE.*) *R.*

104. "The stone shall cry out of the wall, and the beam out of the timber shall answer it;" Hab. ii. 11. *PR.*

105. *Vela.* cf. vi. 228. *Mart. L. xxxv.* 5 sqq. XI. xlvi. 3 sqq. *R.*

*Junge.* cf. Hor. I Od. xxv. 1. *R.*

*Ostia.* cf. Cic. N. D. ii. 27. *R.*

106. 'Yet all would cry aloud.'

'Near' the chamber. *R.*

- Quod tamen ad cantum galli facit ille secundi,  
 Proximus ante diem caupo sciet; audiet et, quæ  
 Finxerunt pariter librarius, archimagiri,  
 110 Carptores. Quod enim dubitant componere crimen  
 In dominos, quoties rumoribus ulciscuntur  
 Baltea? Nec deerit, qui te per compita quærat  
 Nolentem et miseram vinosus inebriet aurem.  
 Illos ergo roges, quidquid paulo ante petebas  
 115 A nobis. Taceant illi: sed proderè malunt  
 Arcanum, quam subrepti potare Falerni,  
 Pro populo faciens quantum Saufeia bibeat.  
 Vivendum recte est, cum propter plurima, tum his

107. 'The second cock-crowing' was between midnight and break of day. Compare St Mark xiv. 30. 72. with xv. 1. Shakspeare speaks of "the first cock;" K. H. iv. pt. i. A. A. II. sc. i. cf. Hor. I S. i. 10. M. Cic. Div. ii. 26. or 57. Plin. x. 21 s. 24. RH, xiv. 13. Macr. S. i. 3. PR. *Fama malum* &c. Virg. *Æ.* iv. 174 sqq. R.

108. 'Will know' from tell-tale servants. PR. The taverns at Rome, like our coffee-houses, were the great marts for news. Being opened at an early hour, they were probably the resort of the head servants in great families, before their lords were stirring. They get together to take a morning whet, and amuse themselves by inventing lies against their master. M. Arist. R. 749 sqq.

109. *Librarius*, vi. 476, note: PR. 'the book-keeper;' i. e. 'the steward.' M. Or 'the secretary.' R.

'The head cooks.' PR.

110. 'The carvers;' v. 121, note. xi. 136. SCH.

'To fabricate a charge;' Cic. Verr. iii. 61. R.

111. *Infelicibus servis movere labra ne in hoc quidem, ut loquantur, licet; virga vincuntur omnes compescitur et ne fortuita quidem verberibus excepta sunt; sic fit, ut isti de dominis loquantur, quibus coram domino loqui non licet;* Sen. Ep. 47. R. *μή ἀλλ' ἰκονοτύου δουλῶ, ἵταν καταράσσωμαι λάβρος τῆ δουρίτιγ* Arist. R. 747. In allusion to this trick of servants, Menander calls them 'tongue-shielded' *γλωσσοκλυταί*. G.

112. 'The strappings received from the belt.' VS.

'Some insufferable bore, who has sucked in the scandal with his wine, and has been kind enough to hunt you out, will now drench your hapless ear with the sickening tale.' LU.

113. The French say, "*il m' enivre de son caquet.*" 'To drink a thing in with the ears' is not an unusual metaphor. Ov. SCH. Prop. III. vi. Hor. II Od. xiii. M. cf. I S. ix. 14 sqq. R.

114. 'Those servants.' LU.

*Quidquid*; cf. 93 ηηη. LU.

115. *Οὐδὲν γὰρ οὔτως ἡδὺ ἀνθρώποις ἴφθι, ὡς τὸ λαλίην ἀλλότρηια* Phil. Fr. G.

116. "Stolen waters are sweet, and bread eaten in secret is pleasant;" Prov. ix. 17. PR.

117. 'Sacrificing to *Bona Dea*.' *facere*; Virg. E. iii. 77. VS. LU. *operari*; G. i. 339. cf. xii. 92. Thus the Greek *ἱεῖον* and the Hebrew *קָדָשׁ* are used absolutely, in the same sense. M. Cic. Mur. 41. ad Brut. 14. Att. i. 12. Leg. ii. 9. Sen. Ep. 97. R. [Livy xxii, 10, 5. ED.]

This Saufeia, who turned a religious ceremony into a drinking-bout, was mentioned, vi. 320. The Roman ladies were so fond of strong liquor, (cf. xii. 45.) that Cicero thought it expedient, in the regulation of his imaginary republic, to prohibit their officiating at any of the sacred rites, (at which wine was always used,) after night-fall. The only exception he made was this before us to *Bona Dea*; and we see how it was abused! *nocturna mulierum sacrificia ne sunt, præter olla, quæ pro populo rite fiunt.* LU. G.

118. "Abstain from fleshly lusts,

- Præcipue causis, ut linguas mancipiorum  
 120 Contemnas: nam lingua mali pars pessima servi.  
 Deterior tamen hic, qui liber non erit illis,  
 Quorum animas et farre suo custodit et ære.  
 “† Idcirco ut possim linguam contemnere servi,†  
 Utile consilium modo, sed commune, dedisti:  
 125 Nunc mihi quid suades post damnum temporis et spes  
 Deceptas? Festinat enim decurrere velox  
 Flosculus angustæ miseræque brevissima vitæ  
 Portio: dum bibimus, dum sarta, unguenta, puellas  
 Poscinus, obrepat non intellecta senectus.”  
 130 Ne trepida: numquam pathicus tibi deerit amicus,  
 Stantibus et salvis his collibus; undique ad illos

which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God;” 1 St Peter ii. 11 sq. iii. 16. *M. conscia mens recti famæ mendacia ridet*; *Ov. F. iv. 311. R.*

121. It was the maxim of the Stoics, that πάντες κακοὶ δούλω. cf. *Hor. II S. vii. 81—94. I Ep. xvi. 63—68. R.*

122. *Animas*; vi. 501. xv. 94. *R.*

The monthly allowance to a slave was four (*Donat. on Ter. Phor. I. i. 9.*) or five (*Sen. Ep. 80.*) measures of corn, and as many *denarii*. cf. vii. 120. *R.*

124. ‘The advice you have given is excellent, but it is general. Pray, what would you recommend in my own particular case?’ *PR.*

126. *Isaiah xl. 6 sq. St James i. 10 sq. 1 St Peter i. 24. M. Hor. I Od. iv. 21 sqq. xi. 6 sqq. II. xi. 5 sqq. xiv. 1 sqq. IV. vii. 14 sqq. cf. note on Pers. v. 153.* This passage is overloaded with epithets: and has, besides, a mixture of metaphors; as ἄπιστος κατ’ ἐφ’ ἑξ ἑς τὸ πρὸς θεοῦ κελόν ἄνθρωπος. *Rufin. Ep. viii. 5. in Br. An. t. ii. p. 392. R.* Where metaphors from frequent use have become naturalized as it were, this inaccurate combination of figures is not unusual; *JA.* as in *Lucr. i. 645.*

*Decurrere. πρήχως ἄρματος γὰρ οἷα βίονος πρήχου κολιθεῖς.* *Anacr. iv. 7 sq. Hor. II Od. v. 13. (BY. MI.) R.*

127. *Flosculus: ἀμυγῖον ἄθος ἄρας.* *Anacr. xxxiv. 4. ἄθος ἕβας ἄρας κυμαίνου,* *Pind. P. iv. 281. R. μίνυθα δὲ γίγνεται*

*ἕβας παρὰς, ἕρον τ’ ἐπὶ γῆν κίδανας ἥλιος,* and ἄθος τῆς ἕβας γίγνεται ἀσπάλια, ἐπὶ δ’ ἄσπυρον ἐπίβη γῆρας. *Mimner. ii. 7 sq. and i. 4 sqq. collige, virgo, rosus dum flos novus et nova pubes, et memor esto ævum sic prosperare tuum! Auson. G.*

*Breve et irreparabile tempus omnibus est vitæ*; *Virg. Æ. x. 467 sq. VS.*

128. *Wisdom ii. 1—9. Hor. I Od. xi. 7. xxxviii. II. vii. 6 sqq. III. xxix. Plut. Q. Conv. iii. 1. PR. M. R.*

*Unguenta*; vi. 303. xi. 122. *Ov. Her. xv. 76. (BU.) Call. in Apoll. 38 sqq. (SP.) R.*

*Puellas*; xi. 162. *R.*

129. *Tarda per membra senectus serpit*; *Lucr. i. 415. labitur occulte fallitque volatilis ætas*; *Ov. M. x. 519. F. vi. 771. obrepat adolescentiæ senectus*; *Cic. Sen. 2. auctumno obrepat hyems*; *Lucil. Ætn. 237. Solon. Ep. xiii. 10. Mimn. iv. 4. in Br. An. t. i. p. 61 and 70. obrepsit non intellecta senectus, nec revocare potas, qui periere, dies*; *Aus. Ep. xiii. 3 sq. R.* “Let’s take the instant by the forward top; For we are old, and on our quick’t decrees Th’ inaudible and noiseless foot of time Steals ere we can effect them;” *Shakspeare, All’s well that ends well, V. iii. G.*

130. ‘Fear not: your’s is a never-failing trade.’ *LU.*

131. ‘The seven hills,’ viz. the Palatine, Tarpeian or Capitoline, Viminal, Aventine, Esquiline, Cœlian, and Vatican; *VS.* there were two other hills, the Quirinal and Janiculus. cf. *Mart. IV. lxi. Prop. IV. iv. PR. vi. 296. R.*

- Convenient et carpentis et navibus omnes,  
 Qui digito scalpunt uno caput. Altera major  
 Spes superest: tu tantum erucis imprime dentem.
- 135 " Hæc exempla para felicibus: at mea Clotho  
 Et Lachesis gaudent, si pascitur inguine venter.  
 O parvi nostrique Lares, quos thure minuto  
 Aut farre et tenui soleo exorare corona,  
 Quando ego figam aliquid, quo sit mihi tuta senectus
- 140 A tegete et baculo? Viginti millia fenus  
 Pigneribus positis, argenti vascula puri,  
 Sed quæ Fabricius censor notet, et duo fortes  
 De grege Mæsorum, qui me cervice locata  
 Securum jubeant clamoso insistere Circo.
- 145 Sit mihi præterea curvus cælator et alter,

132. 'In wagon-loads and ship-loads.'

133. 'Effeminate creatures, who, for fear of discomposing their curls, never venture to scratch their head with more than a single finger.' *digito caput uno scalpit: quid credas hunc sibi velle virum?* Calv. on Pompey in Sen. Contr. iii. 19. PO. Amm. Marc. XVII. xi. 4. Plut. Pomp. 48. *εἰς ταυρόλη ἀνεγυρῶν ἀσφαλῆς ἀνάρτου*: Lucian; Sen. Ep. 52. PR. Julian Cæss. p. 171. (SP.) R.

134. Plin. x. 43. xliii. 10. xix. 8. (HA.) Mart. III. lxxv. 3. X. xlviii. 10. (RM.) SCH. Colum. x. 108 sq. 372. Ov. R. A. 799. PR. The 'rocket' (or 'eryngo,' G.) possessed highly stimulating and invigorating qualities. M. Anthol. vi. 76. (BU.) Virg. Mor. 85. (JS.) R.

135. Cl. iii. 27, note. PR. 'My desires' (note on viii. 105. R.) 'would be well content, if by my vile practices I can earn a bare subsistence.' PR. Mart. VI.

137. The words *parvi*, *minuto*, and *securi* are all indicative of the poverty of *Nevolus*. LU. R.

*Lares*; viii. 14, note. PR. xii. 87 sqq. cf. Ov. M. viii. 637. (H.) Virg. Æ. viii. 543. (HY.) Hor. I Ep. vii. 58. (BY.) R. III Od. xxiii. (MI.) M.

138. *Numa instituit deos fruge colere, et mola salsa supplicare, et far torrere*; Plin. xi. 2. LU. cf. xii. 87 sq. *parvos coronentem marino rore deos fragilique myrto*; Hor. III Od. xxiii. 15 sq. R.

139. *Figam*: a metaphor from hunting, in which the sportsman transfixes his

prey with arrows or a spear: PR. but cf. x. 55. RU.

140. 'From beggary.' *tegete*; v. 8. RU. *baculo*; 'a crutch.' M. cf. Ter. Heaut. V. i. 58. R.

'Twenty thousand sestertii (= £160) for interest upon money lent on good security.' M.

*Puri*; x. 19. 'not embossed.' T.

142. When C. Fabricius Luscinus was censor (A. U. 478.) *et levis argenti lamina crimen erat*; Ov. F. i. 208. He removed from the senate P. Corn. Rufinus, who had been twice consul and once dictator, because he had in his possession more than ten pounds weight of plate. Liv. V. Max. ii. 9. Gell. iv. 8. LU. xvii. 21. PR. Tert. Apol. 6. Sen. V. B. 21. Plut. Sul. Plin. xxxiii. 9 s. 54. R.

143. *Mæsia*, now Bulgaria and Servia, PR. was famous for its brawny chairmen. LU. i. 64, note. M. cf. Mart. IX. xxiii. 9. Pers. vi. 77. R.

'Their necks being placed under me' LU. or 'being given up to my accommodation.' H.

144. 'Under no apprehension from the crowd.' SCH. For the Romans continued in their litters and sedans to see the games. LI.

'The noisy Circus: *raucus Circus*;' viii. 59. R.

145. 'Bending over his work.' LU. cf. Exod. xxviii. 23. M.

'A seal-engraver and working silversmith.' VS.

Qui multas facies pingat cito. Sufficiunt hæc,  
 Quando ego pauper ero. Votum miserabile nec spes  
 His saltem: nam, quum pro me Fortuna rogatur,  
 Affigit ceras illa de nave petitas,  
 150 Quæ Siculos cantus effugit remige surdo."

'A sign-painter, who will soon daub me a row of family portraits.' *SA.* cf. viii. 2, note. *M.*

146. 'But that is enough; I need wish for nothing further; since I shall be a poor man all my life.' *LU. PR.*

148. 'Fortune turns a deaf ear to my prayers.' Ulysses by the advice of Circe stopped the ears of his crew with wax, that they might not hear the songs of the Sirens which would have lowered them to their destruction. He had himself tied on to the mast of the vessel. *Hyg.* 125. *LU. FA.* *Hom. Od.* Μ 39 sqq. 166. 200. *PR.* *ὡς μὲν δὲ ἐρυσάην ἔτι διανοιχθῆναι κέρως*

*τὰ δ' ἄρα τρεῖς κρητὴ ἴβουσι ἀνὰ δ' ἴδ' αἰετὸν Ὀδυσσεὺς τοῖς ἰταίους ἴβουσι δ' ἴδ' αἰετὸν Σειρήνας ἀπερσάμενος ἀλλ' εἰδὼς ἀντὶν ἔλθῃν, οὐ παραδιδυγμέναι τὸν κρητὸν ἐς τὰ δ' ἄρα.* *Luc. Έπιχρ.* 21. *R.*

150. The three Sirens were daughters of the Achelous and the nymph Caltiopé. *Ov. M.* v. 555. The rocks on which they dwelt were near the promontory of Pelorus in Sicily. cf. *Plin.* x. 49. *Cic. de Fin.* v. 49. *Ath.* i. 12. *PR.* *Virg. Æ.* v. 864 sqq. *Apollod.* I. iii. 4. ix. 25. (*HY.*) *Sil.* xii. 33 sqq. xiv. 473 sqq. *HER.* *Myth.* t. i. p. 376. *R.*

## SATIRE X.

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### ARGUMENT.

The subject of this imitable Satire is the Vanity of Human Wishes. Such is the absurdity of mankind in this respect, that we can wonder neither at the laughter of Democritus, nor at the tears of Heraclitus. 28—55.

The Poet takes his stand on the great theatre of the world, and summons before him the illustrious characters of all ages: Cassius Longinus and Seneca, 16. Sejanus, 63. the first Triumvirate, 108. Demosthenes and Cicero, 114. Hannibal, 147. Alexander, 168. Xerxes, 179. Nestor, 246. Peleus, 256. Laertes, 257. Priam, 258. Hecuba, 271. Mithridates, 273. Croesus, 274. Marius, 276. Pompey, 283. Lucretia, 293. Virginia, 294. Hippolytus and Bellerophon, 325. and C. Silius, 330.

As they appear in succession, he shows, from the principal events of their lives, how little happiness is promoted by the attainment of what our indistinct and bounded views represent as the most perfect of earthly blessings. 1—11.

Of these he instances Wealth, 12—27. Power, 56—113. Eloquence, 114—132. Military Glory, 133—187. Longevity, 188—288. and Personal Accomplishments; 289—345. all of which have, as he observes, proved dangerous or destructive to their respective possessors.

Hence, he argues the wisdom of acquiescing in the dispensations of Heaven; and concludes with a form of prayer, in which he points out, with great force and beauty, the objects for which a rational being may presume to approach the Almighty. 346—366.

Juvenal probably had the second Alcibiades of Plato, and the second Satire of Persius, in his thoughts; he has taken nothing from them, however, but the general idea; the filling up is entirely his own, and it is done with a boldness of imagery, and with an awful and impressive sublimity of style and manner, of which it would perhaps be difficult to find another example in any composition merely human. *G. R. D.*

The same subject has been handled by Lucian, (*Icarom.* p. 205. and *Navig. s. Vota* p. 491. t. ii. ed. *GRÆ.*) Aristotle and other Greeks, (*αὐτὸ ἐβλήθη*) Xenophon, (*Mem.* I. iii. 1.) V. Maximus, VII. ii. *ext.* 1. *R.* Epictetus, (*Enchir.*) *HN.* and by Dr. Johnson in his celebrated imitation, *The Vanity of Human Wishes.* *M.*



Confisus periit admirandisque lacertis.  
 Sed plures nimia congesta pecunia cura  
 Strangulat et cuncta exsuperans patrimonia census,  
 Quanto delphinis balæna Britannica major.  
 Temporibus diris igitur jussuque Neronis  
 Longinum et magnos Senecæ prædivitis hortos  
 Clausit et egregias Lateranorum obsidet ædes  
 Tota cohors: rarus venit in cœnacula miles.  
 Pauca licet portes argenti vascula puri,  
 Nocte iter ingressus gladium contumque timebis  
 Et motæ ad lunam trepidabis arundinis umbram

... huc Milo robur diducere facile  
 ... possis captas inde referre manus;  
 609 sq. PR. "Remember Milo's  
 ... in the timber which he  
 ... d." RO. Milo was a cele-  
 ... of Crotona. VS. Plin. vii.  
 ... 10. V. Max. ix. 12. ext. 9.  
 ... 6. SCH. Paus. vi. 14. Strab.  
 ... V. H. ii. 24. xii. 22.  
 ... Philost. V. A. iv. 9. Suid. R.  
 ... Prop. III. vii. 1 sqq. Sen.  
 ... de Sen. iii. 32. T. V. i. 8.

et huic aliiq̄ mori justis non amplius  
 quam horarium spatium dedit Nero;  
 Suet. 37. PR. FA.

Seneca; viii. 212. v. 109. PR. Tac. A.  
 xiii. 42. xiv. 52—56. 65. xv. 55. 60—65.  
 Xiph. Ner. SCH. R.

Rufus ac Tigellius variis crimina-  
 tionibus Senecam adiuvantur, tamquam  
 ingentes et ultra privatum modum ecetas  
 opes adhuc augetet, horum quoque  
 amantate et villarum magnificentia prin-  
 cipem supergrederetur; &c. Seneca him-  
 self says to the emperor tantum honorum  
 atque opum in me cumulasti, ut nihil  
 felicitati meæ desit, nisi moderatio ejus: . .  
 tu gratiam immensam, innumeram pecu-  
 niam dedisti; &c. Tac. A. xiv. PR.

17. Seneca ex Campania remeans, sub-  
 urbano rure substiterat: illo propinqua  
 vespera tribunus venit, et villam globus  
 militum sepsit; Tac. A. xiv. 60. PR.

Plantius Lateranus, who had intrigued  
 with the infamous Messalina, was put to  
 death (when consul elect) for conspiring  
 against Nero: Tac. A. xi. 30. 36. xiii.  
 11. xv. 49. 60. His mansion was situ-  
 ated on the Cœlian Hill, and its site is  
 occupied by the modern Lateran. R.  
 BRI.

18. Cœnacula; note on iii. 199. T. vii.  
 118. R. Apul. M. ix. fin. PR.

20. 'The bandit's sword and pike.'  
 LU. Sil. xv. 687. R.

21. 'By moon-light.' SCH. simul ipsa  
 silentia terrent; Virg. Æ. ii. 755. VS.  
 In Nero's time those who possessed a  
 few valuables would be anxious to move  
 them by night, in order to escape observa-  
 tion. G.

'Shadow.' τὴν αὐροῦ σκιάν φεβήσθαι.  
 Plat. Phæd. I. U. Hor. I Od. xxiii. 5 sqq.



Cantabit vacuus coram latrone viator.

Prima fere vota et cunctis notissima templis

Divitiæ; crescant ut opes, ut maxima toto

25 Nostra sit arca foro. Sed nulla aconita bibuntur

Fictilibus. Tunc illa time, quum pocula sumes

Gemmata et lato Setinum ardebit in auro.

Jamne igitur laudas, quod de sapientibus alter

Ridebat, quoties de limine moverat unum

30 Protuleratque pedem; flebat contrarius auctor?

Sed facilis cuivis rigidi censura cachinni:

Mirandum est, unde ille oculis suffecerit humor.

Perpetuo risu pulmonem agitare solebat

Democritus, quamquam non essent urbibus illis

Stat. Th. vi. 158 sqq. Claud. Eutr. ii. 451. (B.) R.

"A reed shaken with the wind;" St Matth. xi. 7.

22. *Sic timet insidias quia scit se ferre viator cur timeat, tutum carpit inanis* (Cic. Att. xiv. 3. Plaut. Bac. III. iv. 10. R.) iter; Ov. Nux. 43 sq. *G. nudum latro transmittit; etiam in obsessa via pauperi pax est*; Sen. Lucil. LU.

23. Cf. Pers. ii. 44 sqq. R.

24. *Opes* are more than *divitiæ*, implying some degree of power. *ACH. expetuntur divitiæ, ut utare; opes, ut colaris; honores, ut lauderis*; Cic. Am. 6. PR.

25. The senators and other persons of property had, for security's sake, strong boxes in the forum of Trajan, and that of Mars, in which they deposited their money for safety. Hence the place itself was called *Opes*. Afterwards, for more security, they used the temple of Castor and other temples round the forum. VS. xiv. 258 sqq. GR. Aur. Ep. to the Senate in Fl. Vopisc. PR. Ulp. ad Edict. xxx. Depos. vii. 10. PL.

*Aconita*; i. 158. cf. Sen. Thy. III. i. 448—454. PR. Id. H. C. II. v. 652 sqq. R.

27. *Gemmata*; v. 39 sqq. PR.

*Setinum*; v. 34. SCH.

28. 'Does it not now meet with your approbation?' PR.

The laughing sage was Democritus of Abdera; GR. a man of very extraordinary talents, and the first philosopher

of his age. He was, however, the f of all that desolating philosophy, w placing the senses in the room of re tends to extinguish science, while i courages personal gratifications. *G.* is said to have lived to the age of hundred and nine. cf. Suid. D. I ix. Cic. de Fato 23. de N. D. i. 66. Q. Ac. iv. 121. Plin. xxviii. 8. vi PR. Sen. de Ira ii. 10. de Tr. At Claud. xvii. 90. (K.) Luc. *σι. ἀγῶ. ἰ ταῦτα αὐτῶν γιγνώμενα καὶ ἐπὶ τῶν σι κιστινόμενα δίδου μοι δοκῶ τοῦ μὴ σιμήσαντος οὐδενός.* 'Ἡρακλείτου δὲ σι Δημεσίου τοῦ μὴ γιλασμένου ἐπὶ σι αὐτῶν, τοῦ δὲ ἐπὶ ἄγριας ἀνακρίτου' de Sacr. 15. R.

30. The crying philosopher was I clitus of Ephesus. LU. He was a and rigid moralist of what was after called the Stoic school; as little like cry upon all occasions, as the form laugh. This, however, was not Juve concern: their popular character served his purpose. *G.* He is said to died of a dropsy at the age of sixty. N. D. i. 74. iii. 35. D. Laert. ix. Lucr. i. 639 sqq.

31. The epithet 'harsh' properly plies to 'the censure' and not to laugh.' R.

33. The spleen is said to be the laughter. VS. cf. Cic. de Or. ii. 235. Plin. xi. 37 s. 80. (HA.) Pers. i (CAS.) R.

34. 'Abdera and the neighbor towns.' LU. cf. Hor. II Ep. i. 194 sq

- 35 Prætexta et trabeæ, fascæ, lectica, tribunal.  
 Quid, si vidisset Prætorem curribus altis  
 Exstantem et medio sublimem in pulvere Circi  
 In tunica Jovis et pictæ Sarrana ferentem  
 Ex humeris aulæa togæ magnæque coronæ
- 40 Tantum orbem, quanto cervix non sufficit ulla?  
 Quippe tenet sudans hanc publicus et, sibi Consul  
 Ne placeat, curru servus portatur eodem.  
 Da nunc et volucrem, sceptro quæ surgit eburno,  
 Illinc cornicines, hinc præcedentia longi
- 45 Agminis officiâ et niveos ad frena Quirites,  
 Defossa in oculis quos sportula fecit amicos.

35. The *prætexta palmata* was introduced by Tarquin the elder. *VS.* cf. 99. *R.*

*Trabeæ*; viii. 259. *LU.*

*Fascæ*; v. 110. *PR.*

*Lectica*; i. 32. 64. *PR.*

The Tribunal was originally a square moveable wooden platform; but in the times of the emperors it was of stone and semicircular. *AD. M.* The prætor administered justice from an ivory curule chair; inferior magistrates from benches. *Pædian.* *Verr.* 1. *PR.*

36. Cf. viii. 194. *LU.* The triumphal car was in the shape of a round turret, *PR.* gilded, and drawn by four white horses. *M.* In describing the procession of the prætor to open the Circensian games, Juvenal has mixed up with it such of the pomp and circumstance of a triumph. (xi. 192. *R.*) A trifling inconsistency would not deter our author from stepping out of the way to make his ridicule more poignant. The ivory sceptre, armed with its eagle, was too important a gewgaw to be omitted: *aquila ex dorso sumit arrogantiam gestator ejus ac super his beluæ inflatus esse*; *Prud. G.* cf. *Liv.* xxx. 15. This prætor is also called *consul*, the former being a more extensive term and denoting 'the leader of an army'; *LU. FA. prætor*; hence *prætoris* 'a general's tent.' [*Livy* xxiii, 40, 4; xxviii, 25, 5. *ED.*]

37. *Circi*; iii. 65, 223, notes. *PR.* The Circensian procession went from the Capitol into 'the centre of the circus.'

38. The embroidered tunic worn by generals in their triumph was kept at

other times in the temple of Jupiter. *Liv. X. xx. 7.* *Lampr. Al. Sev. PR. R.*

*Pictæ*; i. e. with the needle. *PR.*

*Sarrana* 'Tyrian'; (Sarra טירא was the ancient name of Tyre;) i. e. 'purple.' *Virg. G. ii. 506. VS. LU. M.*

39. 'The tapestry;' so called satirically from its cumbrous folds resembling curtained drapery. *LU. velis amictus, non togis*; *Cic. Cat. ii. 10. VS.*

40. An allusion perhaps to Atlas. cf. 63, note.

41. There were public as well as private slaves at Rome. *LI.*

42. As some curb to the pride of the victor, it was the servant's duty to call his attention to emblems of vicissitude and mortality, and to exclaim, at intervals, "Look behind thee: remember thou art a man!" *LU. FA. Tertull. Ap. 33. PR. de Cor. Mil. 13. Plin. xxii. 4. xxviii. 4. xxxiii. 1. Jos. A. J. vii. 24. R.* The words used by the slave are apparently borrowed from the history of Philip of Macedon. *HN.* The very presence of a slave would remind the conqueror of the truth which our author states in vii. 201.

43. 'The eagle which stands in act to soar.' *Dionys. H. iii. 61. App. Pun. 66. Liv. xxx. 15. Isid. ii. 18. Himer. p. 219. (WE.) Amm. Marc. xxix. 2, 15. (VAL.) Claud. i. 205. xxii. 363. R.*

44. See *Plut. P. Æm. Jos. B. J. i. ii. 17. PR. App. Pun. 66. R.*

45. *Officia*; ii. 132, note. *M.*

*Niveos* 'clad in the snow-white gown.' (*candida toga.*) *MNT. T.*

46. 'Buried deep.' *GR.* (cf. *St Luke xix. 20.*) This line casts a reflection on

- Tunc quoque materiam risu invenit ad omnes  
 Occursus hominum, cujus prudentia monstrat,  
 Summos posse viros et magna exempla daturus  
 50 Vervicum in patria crassoque sub aëre nasci.  
 Ridebat curas, nec non et gaudia vulgi,  
 Interdum et lacrimas, quum Fortunæ ipse minaci  
 Mandaret laqueum mediumque ostenderet unguem.  
 Ergo supervacua aut perniciose petuntur,  
 55 Propter quæ fas est genua incerare Deorum.  
 Quosdam præcipitat subjecta potentia magnæ  
 Invidiæ; mergit longa atque insignis honorum  
 Pagina; descendunt statuæ restemque sequuntur.

the stingy patrons as well as on the mercenary clients. i. 95 sqq. notes. *PR.*

47. 'Even in those days.'

49. *Potest etiam ex angulo vir magnus prodire*; Sen. *GR.*

50. *Abdera* in Thrace was proverbial for the stupidity of its inhabitants. As this was 'the country of bell-wethers,' so *Boeotia* had a bad name as 'the land of hogs,' a proverb which seems to have mortified Pindar: *Ol.* vi. 152. *G.* cf. *Hor.* II *Ep.* i. 244. *Plaut. Pers.* II. *GR.* *Cic.* N. D. i. 43. *Ath.* iv. 16. vii. 7. *Mart.* X. xxv. *PR.* *R.*

52. "Secure the while, he mock'd at Fortune's frown And, when she threaten'd, bade her hang." *G.* cf. xiii. 20.

53. 'A halter.' *restim cape et suspende te*; *Plaut. Pers.* V. ii. 34. cf. *Ter. Phor.* V. iv. 4. *ἴστανον ἀπέστανον μοι ἰρίξας τὸν βρόχον*. *Luc. Tim.* 45. and 20. *R.* *Mart.* II. xviii. 2. VI. lxx. 6. *Pers.* ii. 33. (*CAS.*) *Arr. Epict.* iii. 2. *Petr.* 131. *A. R.* *Isaiah* lviii. 9. *M.*

55. When the ancients made their vows to the gods, they wrote them on paper or on waxen tables, sealed them up, and, with wax, fastened them to the knees or thighs of the statues. When their desires were granted, they used to take away the paper, tear it, and bring the gods whatever had been promised. *T. HO.* The same practice is observed in Roman Catholic countries towards the images of saints. It was an ancient custom, still subsisting in the east, to embrace the knees of one from whom favour or protection was solicited. *G.* Of that which is quite precarious, it is said *θεῶν ἐν γούνασι κίτται*. *Hom.* II. P 514. *VL.* cf.

xii. 88. *Prud. c. Sym.* i. *Ham.* 405. *Plin.* xi. 45. *PR.* *Philost. Her.* i. 17. *Apul. Ap.* i. *R.* [*Livy* xxviii, 45, v. *ED.*]

56. *Πολλοὺς ἂν ἴχμην εἰσῶν, ἴσα τερανίδος ἰσθυμῆσαντι ἦδη καὶ σπουδαίαντι τοῦτ' αὐτοῖς παραγίνεσθαι. ὡς ἀγαθὸν τι ἀρᾶζοντι, διὰ τὴν τερανίδα ἰαμβουλιώτους ἐδὲ βίον ἀφείδησαν π. σ. λ.* *Plat. Alc.* ii. p. 150. *Plin.* vii. 40—45. *R.* [*Livy* xxiv, 21, 3 and 4. *ED.*]

57. *Invidia enim summa quæque appetit*; *Tac. assidua est eminentis fortunæ comes, altissimisque adhæret*; *V. Pat.* i. *PR.* *Hor.* I *S.* vi. 26. 47. *R.*

*Mergit*: cf. xiii. 8. *Lucr.* v. 1006. *Sil.* viii. 285. *Virg. Æ.* vi. 512. (*HY.*) *R.* This was literally the case with *Smerdis*: *Her.* iii.

58. 'A brass plate attached to the statues of eminent persons and containing a pompous enumeration of their titles, and honours.' *VS.* Similar plates are affixed to the back of the stalls in *St George's Chapel, Windsor*, with the titles &c. of the *Knights of the Garter*.

'Descend from their pedestals:' cf. viii. 18, note. *Tac. A.* iii. *LU.* *Pisonis statuas deturbant, affligunt, comminuant, dissipant; et quod in ipsum attulerant odium, id in ejus imaginem ac simulacrum perfuderunt*; *Cic. PR.* *εἰσόντι καὶ ἀδουάντι, οὗς ἡ πόλις ἀπέστανε σὺ πάλαι, πάντες ἀναστραμμῆνοι γίλωνα παρῆξοντι τοῖς θεομίνοις*. *Luc. Catap.* 11. *R.*

'They follow the rope,' which was used to pull them down from their elevated position, *LU.* and, afterwards, to drag them through the streets. *PR.* *V. Flac.* i. 122. (*H.*) *R.*

- 60 **I**psas deinde rotas bigarum impacta securis  
**C**ædit et immeritis franguntur crura caballis.  
 Jam stridunt ignes, jam follibus atque caminis  
 Ardet adoratum populo caput et crepat ingens  
 Sejanus: deinde ex facie toto orbe secunda  
 Fiunt urceoli, pelves, sartago, patellæ.  
 65 "Pone domi lauros, duc in Capitolia magnum  
 Cretatumque bovem: Sejanus ducitur unco  
 Spectandus: gaudent omnes. Quæ labra? quis illi  
 Vultus erat? Numquam, si quid mihi credis, amavi

59. Cf. vii. 125 sqq.

60. *Caballis*; iii. 118. R.

61. Many statues of gold, as well as of bronze, had been erected in honour of Julius Sejanus; (who held the offices of præfect of the city, *VS.* and captain of the prætorian bands: Suet. 55. 66. &c. Tac. A. iii.) these were melted down as soon as he was disgraced. *LU. PR.*

62. *Cujus statuis sacra faciebant, non caliter quam statuis Tiberii; quemque Tiberii collegam appellabant, non in consulatu, sed in orbis terrarum imperio*; Xiph. Tib. Tac. A. iv. 2. *extr. LU. Suet. Tib. 48. 65. R.*

63. This instance is most happily chosen, since it exhibits at one view, not only the instability of court, but of popular favour. No subject ever ascended to such a height of power; none ever fell from it so rapidly into the abyss of disgrace and ruin. This picture of the unfeeling and barbarous versatility of the mob has seldom been equalled for truth and humour. With respect to Sejanus, it may be said of him, as it was of Lally, by Voltaire; "he was one against whom every man had a right to lift his hand but the executioner." During the full tide of his prosperity, nothing seems to have been too low for his malice. Even the obscure and inoffensive Phædrus, pathetically complains of having been unjustly accused by him: (III. prol.) he survived, however, both the accusation and the accuser, and in his story of *Princeps Tibicen*, gently retorts upon the fallen fortunes of his adversary. *G.*

Thus Rutilius Gallicus, præfect of the city, is called *proxima (Germanico) cervix ponderis immensi*; Stat. S. I. iv. 6. R.

64. Pliny gives a very interesting detail of the impotent vengeance exercised on

such statues by the rabble: *juvabat illidere solo superbissimos vultus, instare ferro, sævire securibus, ut si singulos ictus sanguis dolorque sequeretur. nemo tam temperans gaudii, seræque letitiæ, quin instar ultionis videretur cernere laceros artus, truncata membra, postremo truces horrendasque imagines abjectas excoctasque flammis, ut ex illo terrore et minis, in usum hominum ac voluptates ignibus mutarentur*; Plin. Pan. 52. *επιχωμιύθησαν καὶ ἔσβεσαν μεγάλα χρέματα ἐπίλιπον*. Xiph. Nerv. *pr. R.* A change, the reverse of this, is recorded in Her. ii. 172. cf. vii. 197 sq.

65. To understand the little drama which follows, we must suppose one of those who had witnessed the commencement of Sejanus' punishment, hastening home to announce the intelligence, and prepare his public demonstrations of loyalty and joy. The dialogue passes between him and his neighbours. cf. vi. 47—52. *G.*

The verb *ducere* applies both to victims and to culprits. Ov. M. xv. 114. (*H.*) *R. Capitolia*; xiv. 91. *PR.*

The larger victims were sacrificed on any occasion of public rejoicing; and white victims to the celestial gods. *LU. BRI. cretatumque bovem duci ad Capitolia magna*; Lucr. *VS. Virg. Æ. ix. 627 sq. Ov. Pont. IV. ix. 50. R.*

66. Cf. *cretata ambitio*; Pers. v. 177. *BRI. and 108. PR.*

After the executioner had fixed a hook in the throat, the body was dragged by the populace to the Gemonian steps on the Aventine Hill, and, when the vengeance of the mob was sated, thrown into the Tiber. *SCH. M. Suet. Tib. 61. Xiph. Tib. PR. Dio lviij. 1. R.*

67. 'A glorious sight.'

- Hunc hominem." "Sed quo cecidit sub crimine? quisnam  
 70 Delator? quibus indiciis? quo teste probavit?"  
 "Nil horum: verbosa et grandis epistola venit  
 A Capreis." "Bene habet; nil plus interrogo. Sed quid  
 Turba Remi?" "Sequitur Fortunam, ut semper, et odit  
 Damnatos. Idem populus, si Nursia Tusco  
 75 Favisset, si oppressa foret secunda senectus  
 Principis, hac ipsa Sejanum diceret hora  
 Augustum. Jam pridem, ex quo suffragia nulli  
 Vendimus, effudit curas. Nam qui dabat olim

69. *Cecidit*; iv. 12. *R.*

70. 'Did the emperor prove the charge?' *BRI.*

71. Dio (lviii. 4—8.) sneers at the length of this epistle: Suetonius (55.) calls it *puerenda miserandaque oratio*. The truth is, that Tiberius (who, like Cromwell, was always too cunning to be clear) was at this time confounded by his fears, or at least pretended to be so; and therefore wrote "about it, and about it." Suetonius has preserved a sentence of this memorable address which fully justifies the character he has given of it. Among other things, Tiberius besought the senate to send one of the consuls, with a military guard, to conduct him, a poor and desolate old man, in safety to their presence! Jonson in his *Sejanus* has fabricated 'a verbose epistle' for Tiberius, with a masterly hand. *G. R.* Nervius Sertorius Macro, who was appointed successor to Sejanus as prefect of the prætorian bands, was the confidential bearer of this epistle. *SCH.*

72. *Capreae*, (now 'Capri') an island in the bay of Naples, was the favourite residence of Tiberius, where he abandoned himself to his pleasures, leaving Sejanus to rule in Rome. *PR.* 93. *Plin.* iii. 6. *Strab.* i. p. 15. v. p. 171. vi. p. 178. *Tac. A.* iv. 67. *Suet. Tib.* 40. 43. 65. *Apollod.* p. 312. *R.* and *Virg. Æ.* vii. 733 sqq. (*HY.*) *VS.*

καλῶς ἔχου! *LU.* cf. *Cic. Mur.* 6. *Liv.* viii. 6. *Stat. Th.* xi. 557. xii. 338. (*B.*) *Prop. IV.* xi. 97. (*PAS.*) *R.*

*Nil ultra quæro plebeius*; *Hor. II S.* iii. 188. (*BY.*) *R.*

73. *Mobilium turba Quiritium*; *Hor. I Od. i.* 7. *plebs Remi*; *Mart. X.* lxxvi. 4. *Cat. lviii.* 5. *Stat. S. II.* vii. 60. *Prop. IV.* vi. 10. ἄρτυ 'πίμνο' *Diodor. ep.*

*Anth. i.* cf. *Plut. Rom. pr. Prop. II. i.* 23. *IV. i.* 9. (*VU.*) *Pers. i.* 73. (*K.*) *R.*

'Always:' as in the cases of Marius, Pompey, and others. *LU.* *ut hirundines æstivo tempore præsto sunt, frigore pulas recedunt: ita falsi amici sereno vitæ tempore præsto sunt; simul atque hyemem fortunæ viderint, devolant omnes*; *Cic. to Heren.* 4. *PR.* *Hor. I Od. xxxv.* 22. 25 sqq. (*BY.*) *I Ep. xix.* 37. *R.*

74. Sejanus was a native of *Volturni* (now 'Bolsena') in Tuscany. *LU. Tac. A.* iv. 1. *R. unicusque etiam provinciæ et civitati suus deus est, ut Syriæ Astartes, et Arabiæ Disares, . . . Asculanorum deus Ancaria, Volturniensium Nursia, Ocriculæ Valentia, Sutrinorum Nortia, &c.* *Tert. Apol.* 24. *Liv. vii.* 3. *PR.* Our author might be condemned of pedantry, *G.* but it must be recollected that these words are not uttered in his own person, but are put into the mouth of one who hardly dared to express himself without some mystification.

75. Observe the difference between *secura* and *tuta*.

For the periphrasis, cf. iv. 81, note. *R.*

77. *Augustum* 'emperor.' *SCH.*

78. *Nec minor in campo furor est; emittique Quirites ad prædam strepitumque lucri suffragia vertunt: venalis populus, venalis curia patrum: est favor in pretio, &c.* *Petr. de M. R. P. Rom.* 39 sqq. *Luc. i.* 178. *PR.*

If Juvenal sometimes lashes the tyranny of the chiefs, he at others treats the base and abject submission of the people with equal, if not superior, severity. It is clear, that their power had been broken by the usurpations of Marius and Sylla; they still, however, retained

Imperium, fasces, legiones, omnia, nunc se  
 80 Continet atque duas tantum res anxius optat,  
 Panem et Circenses." " Perituros audio multos."  
 " Nil dubium; magna est fornacula: pallidulus mi  
 Brutidius meus ad Martis fuit obvius aram.  
 Quam timeo, victus ne pecnas exigit Ajax,  
 85 Ut male defensus! Curramus præcipites et,  
 Dum jacet in ripa, calcemus Cæsaris hostem.  
 Sed videant servi, ne quis neget et pavidum in jus *but let a*  
*dec. no.*

A considerable degree of influence, and nominally gave, or rather sold, their suffrages, till the days of Julius Cæsar. That they were ripe for the slavery which awaited them, cannot be denied; for such was their corruption and rapacity, that they only enquired which of the candidates would bribe highest. Cæsar, however, did not directly deprive the people of their suffrages; he only took the nomination of the consuls upon himself, and left the choice, or rather the sale, of the inferior magistracies to them, upon condition that he should have the recommendation to one half! Suetonius has preserved his *congé d'élire*, and a very curious one it is: *Cæsar Dictator Illi Tribui. Commendo vobis illum, et illum, ut vestro suffragio suam dignitatem renent; Cæs. 41. 19. Aug. 40. (CAS.)* These recommendations were never overlooked: *preces erant, sed quibus contradici non possit; Tac. Augustus seems somewhat to have enlarged the power of the people, which was again abridged by Tiberius, or rather taken quite away; Tac. says the historian, with honest indignation, populus ademptum jus questus est, nisi inani rumora. Caligula, in a fit of popularity, showed symptoms of re-establishing them in a part of their rights, which however came to nothing: this was the last effort in their favour, and from this period they gradually, and indeed deservedly, sunk into insignificance and contempt. It argues great courage in our author to reproach the Romans for their supineness; and must have been highly offensive to their rulers. About this, however, he appears to be little solicitous; nay, much of what he says here is immediately levelled at Trajan, who had, about this time, transferred to the Senate, or rather to himself, the very trifling degree of power which the people*

had hitherto been permitted to retain. *G. F. A. cf. Tac. An. i. 15. (Ll.) R.*

'It has lost all interest.' The metaphor is taken from a person emptying a vessel, by pouring out the liquor. *M. Sen. de Ira ii. 35. in Epist. 11. Cic. ad Div. i. 9, 54. R.*

79. *Omnia; Sulp. 38. Phædr. IV. xxiii. 5. (BU.) R.*

80. Note on iii. 223. *PR. cf. Tac. A. i. 2. R.*

81. 'Bread:' vii. 174 sq. *PR.*

'Many.' cf. *Dio lviii. 7 sq. Suet. Tib. 61. R.*

82. 'It is a large little furnace,' *LU. R.* capable of holding many an image beside Sejanus's. *M. 61. PR.*

'Looking palish.'

83. *Brutidius Niger*, the rhetorician and historian, was an intimate friend of Sejanus, and included in the sentence of death. *Tac. A. iii. 66. Sen. Suas. vii. PR.*

'Of Mars the avenger,' *SCH.* in the forum of Augustus. *Suet. Aug. 29. R.*

84. *Ajax* (vii. 115. *PR. xiv. 286. R.*) here means the emperor. *Suet. Tib. 61 sq.* 'Lest in a fit of disappointment, he should wreak dire vengeance on those, by whom he may consider that his honour had been but inadequately vindicated.' *PR.* There is also an indirect reproach to the Romans for their submitting to be butchered: *R. like so many sheep; Hor. II S. iii. 197.*

86. *Αὐτὸν ὁ θεὸς ἐπειρὸν ἔλας ἡμεῖς ἰλυμένους, καὶ μετὰ τοῦτο ἐς τὸν ποταμὸν ἰβίβαλς.* *Dio lviii. SCH. cf. 66. R.*

This was a common method of insulting over the fallen. *Hom. II. N 618. Soph. El. Aj. Anacr. xli. 6. Arist. Eq. 596. R. quicumque amisit dignitatem pristinam, ignavis etiam jocus est in casu gravi; Phædr. I. xxi. [Livy xxiii, 43, 3. FD.]*  
 87. Servants often turned informers

*Brutidius the rhetorician has a bad pleader, a  
 learning vice undertaken to support the claims of  
 he lost his cause - hence Juvenal here ridicures  
 him. Ajax is now about to take vengeance on*

Cervice obstricta dominum trahat." Hi sermones  
Tunc de Sejano, secreta hæc murmura vulgi.

- 90 Visne salutari, sicut Sejanus? habere  
Tantumdem? atque illi summas donare curules?  
Illum exercitibus præponere? tutor haberi  
Principis angusta Caprearum in rupe sedentis  
Cum grege Chaldæo? Vis certe pila, cohortes,  
95 Egregios equites, et castra domestica? Quidni

against their masters, VS. in cases of high treason, the only circumstances under which their evidence was admissible against them. Tac. A. ii. 28. cf. Dio lxxviii. p. 769. *decreta accusatoribus præcipua præmia, nonnumquam et testibus: nemini delatorum fides abrogata: omne crimen pro capitali receptum, etiam paucorum simpliciumque verborum*; Suet. Tib. 61. ἤρην γὰρ μόνον πρὸς καταγορεύας εἰναι τὸ τοῦ Σεναίου φίλον ἢ γυνίεσθαι ἢ δίκην. Xiph. Tib. R.

88. Those who were taken up and dragged before the magistrates, had a chain or halter fastened round their neck: as felons among us are brought to trial with gyves or fetters on their legs. M.

90. 'To have the same court paid to you as to Sejanus?' R.

91. Understand *sellas*: thus *major curulis*; Stat. S. I. iv. 82. R. cf. Gell. iii. 18. Cic. Cat. iv. init. *cui libet is fasces dabit eripietque curule cui volet importunus ebur*; Hor. I Ep. vi. 53 sq. PR.

92. Tutor 'regent' for Tiberius, LU. and also 'his guardian and protector;' as though the emperor were too childish to administer his own affairs, M. and completely under the thumb of his favourite. R.

93. *Copreas se contulit, præcipue delectatus insula, quod uno parvoque litore adiretur, septa undique præruptis immensæ altitudinis rupibus et profundo maris*; Suet. 40. Tac. A. iv. 67. PR. He spent the last seven years of his life there. R.

*Sedentis*, cf. Suet. 43. HE. Mart. V. lxxi. 3. ἡδῶς and καθῆτος are used in speaking of an indolent and obscure life. Tyrt. p. 143. (KL.) R.

94. Cf. vi. 553. PR. 576. Suet. Tib. 14. 69. LU. ἡ δὲ βίβλος ἡμετέρας διὰ τῶν ἑσπερίων μακρῆς ἦν. Dio lviii. R.

It may seem a little extraordinary that

Tiberius, who, at a former period, had driven the astrologers out of Italy, nay, put some of them to death, should in the decline of life, have secluded himself from the world to enjoy their society without molestation; but his conduct may be accounted for, from the condition of human nature. The multiplied cruelties that followed the fall of Sejanus, though they could not appease the ferocity, had yet alarmed the conscience, of this execrable monster: anguish and despair took possession of all his thoughts, and if we could for a moment suppose the damned permitted to make their "eternal blazon to ears of flesh and blood," (Shaksp. Ham. I. v.) we could not image terms of deeper horror for them, than those with which he begins one of his letters to the senate: *Quid scribam vobis, P. C. ? aut quomodo scribam ? aut quid omnino non scribam, hoc tempore ? Dii me Deaque pejus perdant, quam quotidie perire sentio, si scio*. Suet. 67. In this state, afflicted at the past, dissatisfied with the present, and trembling for the future, his enfeebled and distracted mind clung for relief to the wretched impostures of astrology, which it had formerly rejected; and endeavoured to divert the evils of to-day, by vague and senseless researches into the destiny of to-morrow. The strange inconsistency of atheism has been elsewhere noticed; Tiberius is a striking proof of it. G.

*Pila* may here denote the lucrative and honourable post of standard-bearer, xiv. 197. which was held by the centurion of the first century of the first maniple of the *Triarii* or 'veterans,' who were armed with the *pilum* or 'javelin.' AD. Sil. iv. 550. R.

'Cohorts.' i. 58. R.

95. *Egregios equites*: cf. vii. 89. R.

*Castra domestica* i. e. the command of 'the prætorian bands.' VS. cf. viii. 43.

- Hæc cupias? et, qui nolunt occidere quemquam,  
 Posse volunt. Sed quæ præclara et prospera tanti,  
 Ut rebus lætis par sit mensura malorum?  
 Hujus, qui trahitur, prætextam sumere mavis,  
 100 An Fidenarum Gabiorumque esse potestas  
 Et de mensura jus dicere, vasa minora  
 Frangere pannosus vacuis Ædilis Ulubris?  
 Ergo quid optandum foret, ignorasse fateris  
 Sejanum: nam qui nimios optabat honores  
 105 Et nimias poscebat opes, numerosa parabat  
 Excelsæ turris tabulata, unde altior esset,  
 Casus et impulsæ præceps immane ruinæ.  
 Quid Crassos, quid Pompeios evertit, et illum,  
 Ad sua qui domitos deduxit flagra Quirites?  
 110 Summus nempe locus nulla non arte petitus  
 Magnaque numinibus vota exaudita malignis.  
 Ad generum Cereris sine cæde et vulnere pauci

Tac. A. iv. 2. Suet. Tib. 37. Xiph. Dio. R.

98. *Ut 'even though.' R.*

100. Cf. iii. 192. vi. 56 sq. PR. Hor. I Ep. xi. 7 sqq. R.

*Potestas*; Cic. T. Q. i. 30. Suet. Cæs. 17. Cl. 23. R.

101. Pers. i. 130 sq. (CAS.) I.U.

102. iii. 162. PR. Juvenal delights to make himself merry at the expense of the plebeian ædiles. They were chosen, as their name imports, out of the commons, and had the care of weights and measures, of markets and provisions, the determination of petty cases, the inspection of the roads, the overseeing of the theatres, &c. In little municipalities, they were probably the only magistrates. We have nothing precisely like them in this country; but in the Italian villages, they still subsist, as ragged and consequential as ever, G. under the ancient name of *Podestà*. M.

*Ulubris*; Hor. I E. xi. 30. PR.

106. *Jam non ad culmina rerum injustos crevisse queror: tolluntur in altum, ut lapsu graviore ruant*; Claud. Ruf. i. 21 sqq. PR. *Ἐν τοσοῦτῳ δὲ ἰσχυρίζεσθαι ὡς ἂν ἄρ' ὑψηλοτέρῳ ἀλγυνότερον κατακτισούμενοι*. Luc. Cont. 14. *K. celsæ graviore casu decidunt turres*; Hor. II Od. x. 10 sq. R. Horace himself was perhaps in-

debted to Menander: *ὅταν δ' ἴδῃς πρὸς ὕψος ἡμίονο σινὰ λαμπρῶς σὶ πλοῦτων καὶ γίνῃ γαυροῦμίονο. ἰδρὺν τε μίζω τῆς εὐχῆς ἰσηρότα σουτοῦ ταχίαν ἡμίονο ἰδὺς προδίδωκα, ἰσχυρίζεται γὰρ μίζω, ἴνα μίζωσιν αἴση G.*

108. Cf. Sen. Ep. 94. M. *Licinius Crassus* and his son *Publius* fell, in the Parthian war, sacrifices to their avarice rather than their ambition; App. H. Parth. 22—65. Plut. Crass. PR. R. G.

Cn. *Pompeius Magnus* and his two sons *Cnæus* and *Sextus*. PR. App. B. C. ii. 81—86. 104 sqq. v. 142 sqq. R.

109. C. *Julius Cæsar*, who fell in the senate-house, pierced with three and twenty wounds. LU. In the times of the republic, it was unlawful to 'scourge' a Roman citizen. FA. Acts xxii. 25 sqq.

110. According to Cicero, *Cæsar* always had in his mouth that saying of Euripides: *si jus violandum, regnandi gratia violandum est, cæteris rebus pietatem colas*. SCH.

111. *Eo vota inimiciora, quo cessere felicius: inde maligni dii, qui nos exaudierunt, ut, quum ad summa erecti, in profundum detruderent*; Sen. Ep. 60. R. Compare Spectator No. 207.

112. Pluto's queen, *Proserpine*, was the daughter of Jupiter and Ceres. LU. M.



Descendunt reges et sicca morte tyranni.

Eloquium ac famam Demosthenis aut Ciceronis

115 Incipit optare et totis Quinquatribus optat,

Quisquis adhuc uno partam colit asse Minervam,

Quem sequitur custos angustæ vernula capsæ.

Eloquio sed uterque perit orator: utrumque

Largus et exundans leto dedit ingenii fons.

120 Ingenio manus est et cervix cæsa; nec umquam

Sanguine caudidici maduerunt rostra pusilli.

“O fortunatam natam me consule Romam!”

113. ‘By a bloodless (*i. e.* a natural) death.’ *V.S.* ut *ferrum Marte cruentum, siccum pace, feras*; Claud. L. Stîl. ii. 15 sq. (K.) R.

115. The *quinquatria* was a festival (instituted by Domitian, *F.A.*) in honour of Minerva, *V.S.* as the patroness of arts and sciences. It began on March the 19th, and lasted, as the name imports, for five days, during which the schools were shut up. *G. M. Ov. F. iii. 809 sqq. vi. 651 sqq. (H.) Gell. ii. 21. Suet. Dom. 4. P.R. Hor. II Ep. ii. 197. R.*

116. ‘The boy at the bottom of the school, who has not yet paid his annual compliment to the master more than once.’ *M. R.* This fee was called *Minervæ*, and was presented at the above festival. *Pallada nunc pueri teneræque ornate puellæ: qui bene placarit Pallada, doctus erit*; *Ov. F. iii. 815 sq. P.R.*

117. This is a very natural image of little master, going to school with a servant lad (called *capsarius*) to carry his satchel of books after him. *M. P.O. Suet. Ner. 36. P.R.* The expressions *vernula* and *angustæ* are to denote that this aspirant after eloquence was a mere child. *R.*

118. *Gell. xv. 28. P.R.*

119. *Cf. iii. 74. R.*

120. *Ingenio*; the abstract for the concrete. *R.*

Cicero was murdered by the second triumvirate. Antony, whom Juvenal supposes to have been particularly irritated by the second Philippic, despatched a band of assassins after him, who overtook him as he was proceeding to the sea-side. He made no resistance, but looking sternly on the leader, C. Popilius Lenas, whose life he had formerly saved, and thrusting his neck as forward as he could out of the

litter, he bade him take what he wanted. The ungrateful wretch cut off his head and his hands, and carried them to Antony, who rewarded him for the agreeable present with a civic crown! and a large sum of money. The head was fixed on the *Rostra*, between the two hands, (where, as we find from Florus, the people ran as eagerly to see his relics, as formerly to hear his eloquence,) a piece of impotent revenge, which, not long after, recoiled on the author of it. Speaking of Antonius (the grandfather of the triumvir), who fell in the bloody proscription of Sylla, Cicero has an observation of striking singularity: *in his ipsis rostris in quibus ille rempublicam constantissime consul defenderat, positum caput illud fuit, a quo erant multorum civium capita servata!* Never could it be more truly said, *mutato nomine, de te fabula narratur*, *Hor. I S. i. 69 sq. G. LU. Plut. Ant. and Cic. Quint. Decl. cclxix. Sen. Suas. vii. R.*

121. *Minus in parvos fortuna furis, modicisque rebus longius ærum est. LU.*

*Naves Antiatium partim in navalia Romæ subductæ; partim incensæ, rostrisque earum suggestum in foro exstructum adornari placuit; rostra que id templum appellatum*; *Liv. viii. 14. P.R.* This spot was in front of the *Curia Hostilia. LU.*

122. This is a verse of Cicero’s on the occasion of the discovery and suppression of Catiline’s conspiracy. It is condemned for its cacophony. *Quint. IX. iv. 4. I.U. XI. i. Sen. Decl. iii. de L. iii. 37. Diomed. ii. R.* “How fortunate a natal day was thine, In that proud consulate, O Rome, of mine!” This line, or some one like it, was made the subject of ridicule during the author’s life: he was not, however, ashamed of

Antoni gladios potuit contemnere, si sic  
 Omnia dixisset. Ridenda poemata malo,  
 125 Quam te conspicuæ, divina Philippica, famæ,  
 Volveris a prima quæ proxima. Sævus et illum  
 Exitus eripuit, quem mirabantur Athenæ  
 Torrentem et pleni moderantem frena theatri.  
 Dis ille adversis genitus fatoque sinistro,  
 130 Quem pater ardentis massæ fuligine lippus

the sentiment, for he repeats it in prose: *O Nonæ Decembres! quæ me consule fuistis, ego diem vobis natalem hujus urbis, &c.* Or. for Flac. In the second Philippic, after severely retorting upon Antony, he adds, *nec vero tibi de versibus respondebo; tantum dicam breviter neque illos, neque ullus te omnino literas nosse.* This is "the reply churlish, when, instead of answering an adversary, you disable his judgement:" what he subjoins, however, is a noble apology for his lighter studies. It may be doubted whether Cicero's poetry, generally speaking, deserves the epithet (*ridenda*) which Juvenal is pleased to affix to it: the verse in question, indeed, has long been the jest of small wits, and even the "mousing Martial hawks at it;" but there are many vigorous and elegant passages scattered amongst his works: after all, perhaps, it was the *me consule*, and not the *-natam natam*, the vanity, and not the jingle, of the verse which provoked the sneers of his contemporaries. When Juvenal wrote, however, personality and envy had long been extinct; and he evidently diverts himself with the want of taste, which could permit so many similar sounds to be crowded into the compass of a single line. To confess the truth, there appears, in many parts of Cicero's works, a predilection for trifles of this kind, derived, perhaps, from his long acquaintance with the rhetoricians and grammarians of Greece. Middleton has laboured to establish his poetical character: Plutarch, he says, reckons Cicero among the most eminent of the Roman poets; but Plutarch's judgement, in this matter, is of no great weight. Had he not been the first of orators, no one would have been unjust enough to style him the last of poets. *G.*

123. 'Had Cicero's oratory been no better than his poetry, he might have set

at defiance the swords of Antony.' *LU contemsi Catilinæ gladios, non pertimescam tuos;* Cic. Phil. ii. 46. *PR.* cf. Tac. A. ii. 34, 6. Hor. Ep. iv. 16. *R.*

125. Cicero called his fourteen orations against Antony, not *Antonia*, but *Philippicæ*, after those of Demosthenes against Philip of Macedon. *BRI. PR.* Cic. Att. ii. 1. *M.*

126. *Volveris*, in allusion to the rolled volumes of the ancients. xiv. 102. *M.*

*A prima proxima* 'the second.' *LU. cf. alter ab undecimo annus;* Virg. E. viii. 39.

127. *Exitus;* Lucr. iii. 1099. *R.*

On the approach of the Macedonian army under Antipater one of Philip's generals, Demosthenes fled from Athens and sought asylum at a temple of Neptune near Calabria in Thrace. Being pursued thither, he poisoned himself. *FA. VS. Plut. PR.*

128. Orations were often delivered to the people in the theatres: see Acts xix. 29—31. *FA. Agathocles veluti reipublicæ statum formaturus, populum in theatrum ad concionem vocari jubet;* Just. xxii. *PR.* Tac. H. ii. 80. (*LI.*) C. Nep. Tim. 4. (*HAR.*) *ER.* Cl. Cic. qui *Pandioniam* movebat *arte orator* *caveam tumultuosus, seu luscum ruperetur in Philippum, causam seu Ctesiphontis, actilaret, vir semper popularitate crescens et juste residens in arte fandi;* Sidon. xxiii. 136 *sqq.* *R.*

129. Pers. iv. 27. Hor. II S. iii. 8. 123. vii. 14. *R.*

130. The father was a sword-cutler in large business, and kept two and twenty men in constant employ. *VS. FA. ἦν μὲν τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν ὡς ἰσσοῦσι Θεόπομος· ἰτακαλίτη δὲ μαχαιροποιὸς, λεγόμενῶσι ἔχων μίγα καὶ δούλους τεχνίτας τοῦτο πράττοντας.* Plut. V. Max. iii. 4. *elit. 2. PR.* cf. xiii. 44 *sq.* *M.* Sidon. ii. 23. 188. *R.*

*Opifces, per quorum manus sterile terræ genus et informe perpurgatur, multa*

A carbone et forcipibus gladiosque parante  
Incude et luteo Vulcano ad rhetora misit.

- Bellorum exuviæ, truncis affixa tropæis  
Lorica et fracta de casside buccula pendens  
135 Et curtum temone jugum victæque triremis  
Aplustre et summo tristis captivus in arcu  
Humanis majora bonis creduntur: ad hæc se  
Romanus Graiusque ac barbarus endoperator  
Erexit; causas discriminis atque laboris  
140 Inde habuit. Tanto major famæ sitis est, quam  
Virtutis. Quis enim virtutem amplectitur ipsam,  
Præmia si tollas? Patriam tamen obruit<sup>o</sup> olim  
Gloria paucorum et laudis titulique cupido  
Hæsuri saxis cinerum custodibus; ad quæ

*fuligine oblinuntur; Sen. Ep. 94. R.*

131. *Versantque tenaci forcipe massam; Virg. Æ. viii. 453. PR.*

132. 'Sooty.' *LU.*

Vulcan was the god of fire and forges. *PR.*

*Rhetora viz. Isæus. SCII.* He could not afford to place him under Isocrates. *Plut. PR.*

133. Compare Virgil's description of a trophy. *Æ. xi. 1 sqq. (HY.)* so called from *εραση* 'the enemy's turning to fly.' *PR. Suet. Cæs. 11. ER. PTR. iii. 12. R.*

134. *Lorica* (originally made of *lori* 'thongs,' *LU.*) 'a cuirass,' which is derived from *cuir* 'leather,' for the same reason.

*Buccula* 'the beaver.' *M.* There was one for the protection of each cheek. *LU.* It was made of metal, flexible, and fastened under the chin: *alii de concavo tibi cassidia exituro flexilium laminarum vincula diffibulant; Sidon. III Ep. iii. p. 64. cf. xi. 103. Sil. xiv. 158. 163. Hom. II. E 743. (HY.) R.* Our life-guards have a similar appendage to their helmets.

136. *Aplustre* 'the flag.' *LU.* It was an ornamental part of the galley, *VS.* out of which rose a staff with a streamer on the top. *AD. Sil. x. 324. R.* note on *ἄπλουστρον* *Her. vi. 114.*

Triumphal arches were at first built of brick, afterwards of hewn stone, and at length of marble. *LU. frustra igitur currus summo miramur in arcu quadri-*

*juges stantesque duces in curribus altis, Fabricios, Curios, hinc Drusos, inde Camillos, sub pedibusque ducum captivos poplite flexo ad juga depressos manibusque in terga retortis; Prud. Sym. ii. GR.* The poet here, by the way, ridicules the absurd ambition of Domitian, *qui Janos arcusque, cum quadrigis et insignibus triumphorum, per regiones Urbis tantos ac tot exstruxit, ut euidam Græce inscriptum sit "ἀγαθὸν!" Suet. 13. R.*

138. 'Roman' viz. Marius, Sulla, Pompey, Cæsar, &c. 'Greek' viz. Pausanias, Lysander, Alexander, &c. 'Barbarian' viz. Hannibal, Antiochus, Xerxes, Jugurtha, Mithridates, &c. *R. LU.*

141. *Nec facile invenies multis in millibus unum, virtutem pretium qui putet esse sui; ipse decor recti, facti si præmia desint, non moeret, et gratis pœnitet esse probum; Ov. Pont. II. iii. 7 sqq. satis est in ipsa conscientia pulcherrimi facti fructus; Cic. Phil. ii. PR.* "Virtue seldom walks forth," it has been said, "without Vanity at her side." *M.*

142. *Qua cæcitate homines cum quædam præclara etiam cuperent, eaque nescirent, nec ubi, nec qualia essent, funditus alii converterunt suas civitates, alii ipsi occiderunt; &c. Cic. T. Q. iii. 4. PR. Liv. vi. 14. 6. R.*

143. 'Of a few' viz. Marius, Sulla, Cinna, Pompey, Cæsar, Crassus, Antony, Octavius. *VS. LU. R.*

144. 'To be inscribed on the marble.' *VS.*

- 145 Discutienda valent sterilis mala robora ficus :  
 Quandoquidem ( sunt ipsis quoque fata sepulcris.  
 Expende Hannibalem : quot libras in duce summo  
 Invenies ? Hic est, quem non capit Africa Mauro  
 Percussa Oceano Niloque admota tepenti,  
 150 Rursus ad Æthiopum populos altosque elephantos.  
 Additur imperiis Hispania : Pyrenæum  
 Transilit. Opposuit natura Alpemque nivemque :  
 Diducit scopulos et montem rumpit aceto.

145. 'The wild fig-tree' often displays its 'mischievous powers' by insinuating its root into the minutest fissure, and thus fracturing and destroying the monuments of antiquity. *marmora Messalæ fundit caprificus*; Mart. X. ii. 9. *LU.* Pers. i. 24 sqq. (CAS.) *M.* Prop. IV. v. 74. Plin. xvi. 19. Isid. xvii. 6. Hor. Ep. v. 17. R.

146. Prop. III. ii. 19. sqq. *monimenta fatiscunt, mors etiam saxis nominibusque venit*; Anson. Ep. xxxv. 9 sq. R.

147. 'Weigh the remains of Hannibal.' *FS. i vāri paxagris. quō, vāens quāns Ixū pāgor*; Leonid. Ep. lxix. 6. in *Br. An. cf. Prop. II. vii. 51. IV. xi. 14. Ov. M. xii. 615 sq. Plin. ii. 68. R.* Sir John Paterson (see *Statist. Acc. of Scotland*) had the curiosity to collect and weigh the ashes of a person discovered a few years since in the parish of Eccles; which he was happily enabled to do with great facility, as "the inside of the coffin was smooth, and the whole body visible." Wonderful to relate, he found the whole did not exceed in weight one ounce and a half! G.

148. 'The Moorish Ocean.' Hor. II Od. vi. 3. R.

*Capit*; cf. 168. *non orbita solis, non illum natura capit*; Claud. Ruf. ii. 155. R.

149. Cf. vi. 527 note. Many of the ancients seemed to consider the Nile as the boundary between Asia and Africa. R. Herod. ii. 16. &c.

150. *Rursus* 'moreover'; vi. 155. *M. Elephantos fert Africa ultra Syrticas solitudines, et in Mauritania: ferunt Æthiopes et Troglodytæ; sed maximos India*; Plin. viii. 11. 9 sq. *PR.* Polyb. v. 84. App. Syr. 31. R. This denotes the interior of Africa, as the two preceding lines signify the western and eastern parts respectively. *ACH.* Manilius says of Æthiopia *et vastos elephantes habet*

*ærosque leones*; iv. 667. Juvenal had probably in his view another passage of the same author: *ipsa natat tellus pelagi lustrata corona, cingentis medium liquidis amplexibus orbem, inque sinus pontum recipit, qui vespere ab atro admissis dextra Numidas Libyamque calentem alluit et magnæ quondam Carthaginiis arces; litoraque in Syrtes revocans sinuato vadosas rursus usque ad Nilum directis fluctibus exit*; 596—602. *HK.*

151. 'To the dominions of Carthage.'

R. 'Spain' was first invaded by Amilcar and Asdrubal. Hannibal established more firmly the footing of his countrymen there. *LU.*

'The Pyrenees,' between Spain and France. *LU.*

152. 'He bounds across.' G. cf. Liv. xxi. 5—23.

'Ilas placed as a barrier.' *has transcendisse quoque mirum fuit, atque in portento prope majores habuere Alpes ab Hannibale exsuperatas et postea a Cimbris*; Plin. xxxvi. pro. *PR.* Liv. v. 34. xxi. 30. Rutilius has imitated our author: *excubiis Latii prætexuit (Deus) Apenninum claustraque montanis vix adeunda viis. invidiam timuit natura parumque putavit Arctoïis Alpes opposuisse minis &c.* Itin. ii. 33 sqq. Horace has a similar idea; *nequidquam deus absceidit prudens oceano dissociabili terras, si tamen impia non tangenda rates transsiliunt vada*; I Od. iii. 21 sqq. R.

'The Alp,' Sil. xiii. 741. 'and snow.' Liv. xxi. 35—37. Sil. iii. 518 sqq. R.

153. 'He cleaves.' Polybius omits, as fabulous, the story of the vinegar; but it is given by Livy xxi. 37. *sch.* and Appian B. H. 4. cf. Sil. iii. 640. R. Plin. xxiii. 1. *M.* See Whitaker's learned and ingenious work on this subject: G. and note on 174.

- Jam tenet Italiam : tamen ultra pergere tendit.  
 155 "Actum" inquit "nihil est, nisi Pœno milite portas  
 Frangimus et media vexillum pono Subura."  
 O qualis facies et quali digna tabella,  
 Quum Gætula ducem portaret belua luscum !  
 Exitus ergo quis est ? O gloria ! vincitur idem  
 160 Nempe et in exsilium præceps fugit atque ibi magnus  
 Mirandusque cliens sedet ad prætoria regis,  
 Donec Bithyno libeat vigilare tyranno.  
 Finem animæ, quæ res humanas miscuit olim,  
 Non gladii, non saxa dabunt, nec tela ; sed ille  
 165 Cannarum vindex ac tanti sanguinis ultor,  
 Annulus. I, demens, et sævas curre per Alpes,  
 Ut pueris placeas et declamatio fias !  
 Unus Pellæo juveni non sufficit orbis :  
 Æstuat infelix angusto limite mundi,  
 170 Ut Gyaræ clausus scopulis parvaque Seripho.

155. *Nil actum credens, dum quid superesset agendum* ; Luc. ii. 657.

*Pœni, Pœnians, Punicis.* PR. The interchange of *e* and *u* is frequent in Latin ; for instance, *pœna, πῶνθ, punio : mœnia, munio* ; &c.

'The gates of Rome.' *LU.* cf. Liv. xxvi. 7—11. R.

157. 'What an excellent caricature it would make !' *BRI.* R.

158. 'The Gætulian beast' is an elephant. *LU.*

Hannibal lost an eye by the damps and fatigue in crossing the marshes, when he was making his way into Etruria over the Appennines. *LU. ipse Hannibal, ager oculis, ex verna primum intemperie calores et frigora variante ; elephanto, qui unus superfuerat, quod alius ab aqua exstaret, vectus ; vigiliis tandem et nocturno humore, palustrisq; celo caput gravante, et quia medendi nec locus nec tempus erat, altero oculo capitur* ; Liv. xxii. 2. Plut. PR. Polyb. iii. 79. C. Nep. Han. 4. R.

159. 'He is vanquished' by Scipio in Africa. *LU.* Liv. xxx. 29—37. R.

160. Being accused by the Romans at Carthage, he fled first to Antiochus king of Syria. *LU.* Liv. xxxiii. 47—49. xxxiv. 60 sq. xxxv. 14. 19. xxxvi. 7. 15. R.

161. From Syria he fled to the court

(*prætorium*, i. 75, note,) of Prusias, for whom he conducted with success the war against Eumenes. *LU.* Liv. xxxix. 51. R.

166. When the Romans sent Q. Flaminus to Bithynia, demanding the person of Hannibal, he destroyed himself by a strong poison, which he had always had in readiness in his 'ring.' Liv. xxxix. 51. Plut. Han. Opp. t. i. p. 380. PR. Aur. Victor de Vir. Ill. 42. Some persons *sub gemmis venena eludunt, sicut Demosthenes, summus Græciæ orator, annuloque mortis gratia habent* ; Plin. xxxiii. l. 6. R. There is an allusion to the bustles of rings taken at Cannæ. *LU.*

167. Cf. vii. 161 sqq. *LU.* Ov. Am. I. xiii. 36. III. i. 21. A. A. ii. 561. (*H. BU.*) Prop. I. v. 26. (*PAS. I U.*) Plin. Ep. VIII. xviii. 11. (*CO.*) R.

168. *Alexandri magni pectus insatiabile laudis, qui Anaxarcho comiti suo ex auctoritate Democriti præceptoris innumerabiles mundos esse referent*, "heu me" inquit "miserum, quod ne uno quidem adhuc potitus sum !" *angusta homini gloriæ possessio fuit, quæ donum omnium domicilio sufficit* ; V. Max. viii. 14. ext. 2. PR. Plut. Alex. et Them. *LU.* Sen. Phil. Ep. 91. 119. Q. Curt. R.

He was born at Pella the seat of the Macedonian empire. *TS.*

170. *Γυάρæ* ; i. 73. *Seripho* ; vi. 563.

Quum tamen a figulis munitam intraverit urbem,  
 Sarcophago contentus erit. Mors sola fatetur,  
 Quantula sint hominum corpuscula. Creditur olim  
 Velificatus Athos et quidquid Græcia mendax  
 175 Audet in historia: constratum classibus isdem  
 Suppositumque rotis solidum mare: credimus altos  
 Defecisse amnes epotaque flumina Medo  
 Prudente, et madidis cantat quæ Sostratus alis.

*LU.* Stratoniceus, who was banished to the former spot for defamation, found it so uncomfortable, that he one day asked his host what crime was punished with exile in his country. The man said "Perjury." "Why do you not forswear yourself then," replied Stratoniceus. "to get sent away from this detestable place!" *G.*

171. The walls of Babylon were of brick: *ditur altam coctilibus muris ciuise Semiramis urbem*; *Ov. M. iv. 57 sq. M. F.S. Diodor. ii. 7. iii. 4. Justin i. 2. PR. Id. xii. 13. LU. Her. i. 178 sq. Curt. v. 1. Alexander died at Babylon on the same day that Diogenes died at Corinth. D. Laert. VI. ii. 11. Plut. Alex. Opp. t. i. p. 705 sqq. Arrian Al. vii. Seneca Suas. iv. R.*

172. *Σαρκοφάγος* was the name of a peculiar kind of stone, found in veins at *Amps* a promontory of Tross, which was said to consume the flesh of bodies deposited therein, in the space of forty days. *S.A. Plin. ii. 96. xxxvi. 17. 37. PR. Dioscor. v. 149. R.*

Hall has a fine allusion to this sentiment; "Fond fool! six feet shall serve for all thy store, And he that cares for most, shall find no more." What harmonious monosyllables! but this is surpassed by that beautiful and pathetic apostrophe of Prince Henry to the lifeless remains of Hotspur: "Fare thee well, great heart! Ill-weaved ambition, how much art thou shrunk! When that this body did contain a spirit, A kingdom for it was too small a bound; But now, two pieces of the vilest earth Is room enough!" *K. H. iv. pt. i. A. V. sc. iv.* The reader of taste and feeling will be pleased with the following exquisite allusion to the same passage: "Does this enclose his corpse! How little room Do we take up in death, that, living, know No bounds! Here, without murmuring, we can be circumscribed: it is the soul, that makes

us Affect such wanton and irregular paths; When that's gone, we are quiet as the earth, And think no more of wandering;" Shirley, *The Wedding. G.*

174. *Athos*, now 'Monte Santo,'—a peninsula of Macedonia. *Plin. iv. 10. PR. remige Medo sollicitatus Athos; Claud. iii. 336. R.* A canal somewhat less than that of Blackwall would be sufficient for the ancient triremes: and yet even that, if neglected, would be completely filled up in a few centuries. *G.* See the notes on Herod. vii. 24. Basil Hall's Trav. in N. Am. v. i. p. 173. Diary of an Invalid, v. ii. p. 63. compared with r. 153.

*Græcorum dicto quis augendi omnia studium est*; *Aur. Vict. Cal. LU. portentosa Græcia mendacia*; *Plin. v. 1. PR. cf. xiv. 240. Her. vii. 20 sqq. viii. 1 sqq. Diodor. xi. 2—5. Isoc. Panath. F. ch. Pers. Strab. xiii. Plut. Them. and Alc. Claud. Ruf. i. 336 sqq. ii. 120 sqq. (B. K.) Just. ii. 10. Virg. Cui. 29 sqq. Himer. Or. ii. p. 408. (IVE.) R. Note on Her. vii. 35. [Livy xxviii, 43, 6. ED.]*

176. Cf. Suet. Cal. 19. *PR. Lucr. iii. 1042 sqq. R.*

177. Viz. the Scamander, the Onochonus, the Apidanus, and the Echedorus; *Her. vii. 42. 196. R.*

'The Mede' may either mean the Asiatic hosts, *LU.* or Xerxes, king of the Medes and Persians. *Thuc. i. 92. &c.*

178. Of *Sostratus* the poet nothing is known. The extravagant flights of his fancy appear to have been influenced by his copious libations to the god of wine. *LU. GR. cf. xv. 47. R.* The meaning may be that *Sostratus* flew heavily and was unable to soar (*Hor. IV. Od. ii. 27.*), from his wings being surcharged with moisture; *HK.* not with what is vulgarly called "heavy wet." There is indeed a favourite English Bacchanalian song in which a threat is held out, if old father Time is caught, "In rosy wine to

- Ille tamen qualis rediit Salamiæ relictæ,  
 180 In Corum atque Eorum solitus sævire flagellis  
 Barbarus, Æolio nunquam hoc in carcere passos,  
 Ipsum compedibus qui vinxerat Ennosigæum?  
 Mitius id sanc, quod non et stigmatè dignum  
 Credidit. Huic quisquam vellet servire Deorum?  
 185 Sed qualis rediit? Nempe una nave, cruentis  
 Fluctibus, ac tarda per densa cadavera prora.  
 Has toties optata exegit gloria pœnas.  
 "Da spatium vitæ, multos da, Jupiter, annos!"  
 Hoc recto vultu solum, hoc et pallidus optas.  
 190 Sed quam continuis et quantis longa senectus

dip his wings;" but the latter interpretation seems more natural. cf. v. 101, note.

179. 'After his defeat by the Greeks.' VS.

180. 'The north-west wind and south-east wind,' Plin. ii. 47. PR. for destroying his bridges over the Hellespont. LU. cf. Sen. Const. Sap. 4. V. Max. iii. 2. ext. 3. According to Herodotus he whipped the waves and not the winds. R.

181. 'Xerxes;' *ejus in nomine superbia et impotentia habitat*; V. Max. ix. 5. ext. 2. R. *ἡ βάρβαρος*; Thuc. i. 18. &c.

'The Æolian prison' alludes to the description given in Virg. *Æ.* i. 51 sqq. (HY, exc.) LU.

182. *Ennosigæum*, cf. Gell. ii. 28. PR. Sen. N. Q. vi. 6—8. R. 'Ἐννοσίγαιος' Hom. II. II 455. note on Her. vii. 39.

183. "Ἦδ' ἔπειτα ὡς καὶ στυγίας ἀπίστυψι στίζοντας τὸν Ἑλλήσποντον" Her. vii. 35. *στίγματα* were letters branded on the forehead of fugitive slaves and rogues; xiv. 24. V. Max. ii. 29. Petr. vi. 8. *epigrammata*; *Id.* 103. R.

184. 'In mythology we have stories of the gods deigning to serve mortals: thus Apollo lived with Admetus in the capacity of shepherd; Neptune worked for Laomedon as a mason and bricklayer; but I much question whether any of the celestials would trust themselves within the clutches of his Persian majesty.' VS. PR.

185. *Piscatoria scapha*; Justin, ii. 13. *τῆς Φαιίσσης*; Her. viii. 118. R. See the note.

186. Either this is hyperbolical; or it alludes to the Persians in the king's suite throwing themselves overboard to save his life. Her. viii. 118 sq. R. see the notes. *medius inter suorum cadavera in-cessit*; Sen. de Ira III. xvii. 1.

188. "Ὀχληρὸν ὁ χρόνος ὁ πολὺς ἂν γῆρας βαρὺ ὡς οὐδὲν ἀγαθὸν, δυσχερῆ δὲ πόλλ' ἔχει τοῖς ζῶσι καὶ λυσιτεροῦσιν εἰς σὶ δὲ ἰδόντων ἡμῶν ἐνχρίματα καὶ σπουδαζομένῃ." Menand. G. *quam bene vitas, non quam diu, refert*; in hoc autem bene est sapius, ne diu; Sen. Ep. 101. LU. PR.

189. 'Both well and sick,' FA. 'whether happy or sad,' VS. 'boldly and anxiously'; cf. Pers. ii. 8. LU. vi. 401. R.

190. τὸν ἐντέργηρον, εὐδένως τοῖς ἰσχυροῦσι ἔχοντα, μογις ἔρῳτα, αἰσθητικῶν στίγμασιν ἰσχυροῦσιν, περιζῆσι μὲν τὴν βίαν, λήμης δὲ τοῖς ὀφθαλμοῖς μισθὸν ὄντα, οὐδὲν ἰσὶ ἢδὲ εὐδένως, ἰμψυχόν τινα τέρπος, ὑπὸ τῶν βίων καταγλιόμινον. Luc. D. Mort. vi. 2. Maxim. El. i. in WLT, 's Poet. L. Min. t. vi. Plin. vii. 50. Hor. A. P. 169 sqq. contrasted with Cic. de Sen. R. In this striking description of old age, Juvenal seems to have thought of a passage in Crates, thus admirably rendered by Cumberland: "Hurd choice, for man to die, or else to be That tottering, wretched, wrickled thing you see. Age then we all prefer; for age we pray, And travel on to life's last lingering day; Then sinking slowly down from worse to worse, Find heaven's extorted boon our greatest curse." But indeed the idea is sufficiently obvious, and has had good things said on it in every age: here is one of them: "Some comfort We have in

Plena malis! Deformem et tetrum ante omnia vultum  
 Dissimilemque sui, deformem pro cute pellem  
 Pendentisque genas et tales adspice rugas,  
 Qualcs, umbriferos ubi pandit Tabarca saltus,  
 195 In vetula scalpit jam mater simia bucca.  
 Plurima sunt juvenum discrimina; pulcrior ille  
 Hoc, atque ille alio; multum hic robustior illo:  
 Una senum facies, cum voce trementia membra  
 Et jam leve caput madidique infantia nasi.  
 200 Frangendus misero gingiva panis inermi:  
 Usque adeo gravis uxori natisque sibique,  
 Ut captatori moveat fastidia Cosso.  
 Non eadem vini atque cibi, torpente palato,

drapping early—we expire, And not without men's pity; to live still, Have their good wishes; thus, too, we prevent The loathsome misery of age, beguile The gout and rheum, that in lag hours attend For grey approachers;" Two Noble Kinsmen. Again; "For as our age accretes, so vexations, Griefs of the mind, pains of the feeble body, Rheums, coughs, catarhs,—we're but our living coffins; Besides, the fair soul's old too;" Wife for a Month. And Spenser, in a stanza of surpassing beauty, "O why do wretched men so much desire To draw their days unto the utmost date? And do not rather wish them soon expire; Knowing the miseries of their estate, And thousand perils which them still awate, Tossing them like a boat amid the mayne: That every hour they knock at Death's gate; And he that happiest seems, and least in payne, Yet is as nigh his end, as he that most doth playne." G.

192. 'Unlike itself.' Hor. IV Od. x. 2—8. R.

Cutis is said of the living, *pellis* of the dead. GR. The former signifies 'the human skin,' the latter 'a beast's hide.' H. cf. Hom. Od. N 480 sqq. Apoll. ii. 200. Lucr. vi. 1268. (W.) Hor. Ep. xvii. 15, 22. (M.) R.

194. *Tabarca*, now 'Tabarca,' in the vicinity of Tunis. On the African coast, Posidonius saw a vast number of apes, and was much amused with their gambols: Strab. xvii. Herod. iv. PR.

196. *Simia quam similitis turpissima bestia nobis*; Enn. in Cic. N. D. i. 35.

*monstrosissima bestia*; Cic. de Div. ii. 69. *ridicula hominis imitatio*; Galen. PR. Plin. viii. 54 s 80. xi. 44 s 100. R.

198. "The sixth age Shifts into the lean and slipper'd pantaloon; His youthful hose well saved, a world too wide For his shrunk shank; and his big manly voice, Turning again toward childish treble, pipes And whistles in his sound;" Shakspeare. As You Like It, II. vii.

199. 'A nose drivelling as in infancy.' VS *γίοντά μί και φαλακρόν όντα και λιμώντα προσίτι και περιζώντα*. Luc. D. Mort. ix. 2. R. "Last scene of all, That ends this strange eventful history, Is second childishness and mere oblivion; Sans teeth, sans eyes, sans taste, sans every thing;" Sh. *ibid.*

200. Teeth are the arms of man. Plin. vii. 16. PR. *ora exarmata*; Sidon. Carm. 13. Ep. vii. 14. R. "And toothless gums to mump its wretched fare." G. VS makes *gingiva* of the masculine gender: a former pupil of mine did the same, joining the words *gingiva panis*, and translating them "gingerbread." He has, however, since taken a high degree.

201. "Αν περιλίσθη μικρόν έν άγγιστι ήδίσσ όνου εις έν τρίτηται ταύτα τδ λιπάρμιον εύτως άνελλέσας τόν όλον βίον, εις βαθύ δ' ίλθόν γήρας, ό περιβύτης γίγνεται έξόχλος." Anthol. G. Arist. Rh. II. xv.

202. *Captator*; v. 98. M. cf. note on i. 139. This legacy-hunter seems to have played his cards well, if he is the same as the *Cossus* mentioned iii. 184.

203. *Non sopit palatum*; Cic. Fin. ii. 8. R. Barzillai says "I am this day



- Gaudia: nam coitus jam longa oblivio; vel si  
 205 Coneris, jacet exiguus cum ramice nervus  
 Et, quamvis tota palpetur nocte, jacebit.  
 Anne aliquid sperare potest hæc inguinis ægri  
 Canities? quid, quod merito suspecta libido est,  
 Quæ Venerem adfectat sine viribus? Adspice partis  
 210 Nunc damnum alterius: nam quæ cantante voluptas,  
 Sit licet eximius citharædus sitve Seleucus,  
 Et quibus aurata mos est fulgere lacerna?  
 Quid refert, magni sedeat qua parte theatri,  
 Qui vix cornicines exaudiat atque tubarum  
 215 Conventus? Clamore opus est, ut sentiat auris,  
 Quem dicat venisse puer, quot nuntiet horas.  
 Præterea minimus gelido jam corpore sanguis  
 Febre calet sola; circumscilicet agmine facto  
 Morborum omne genus: quorum si nomina quæras,  
 220 Promptius expediam, quot amaverit Hippiæ mœchos,  
 Quot Themison ægros auctumno occiderit uno,

four-score years old: and can I discern between good and evil? Can thy servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women? Wherefore then should thy servant be yet a burden unto my lord the king!" 2 Sam. xix. 35. *M.*

204. \* For now the rites of love are long forgotten: should you attempt their renewal, the bodily energies lie totally unnerved, and so will lie throughout the live-long night, in spite of every effort to arouse them. What has this grey decrepitude of just to hope! Do we not view with just suspicion the lechery, that has the will without the power to sin?

211. *Seleucus* is supposed to be an eminent flute-player. *FA.*

212. *Tibicen* *traxit vagus per pulpita vestem*; Hor. A. P. 215. *FA.* *uti citharædus cum prodierit optime vestitus, palla inaurata indutus, cum chlamyde purpurea coloribus variis intexta, cum corona aurea, magnis fulgentibus gemmis illuminata*; Cic. to Her. iv. 47. *FE.*

214. Hor. A. P. 202 sqq. *PR.* vi. 250. *R.*

216. They used to send their servants to the Forum, to see what hour it was by the sun-dial. *horas quinque puer nondum tibi nuntiat et tu jam convivæ mihi, Cr-*

*cilianæ, venis*; Mart. VIII. lxxvii. *Plin.* vii. 53. *PR.* Suet. Dom. 16. (*ER.*) Petr. 26. (*BU.*) *R.*

217. *Gelidus tardanti senecta sanguis hebet*; Virg. *Æ.* v. 395 sq. *V.S.* Mart. III. xciii. 17. Sen. Ep. 68. *R.*

218. Cf. vi. 293, note. *R.* iii. 162, note. *M.*

219. *Senectus ipse est morbus*; Ter. *Ph.* IV. i. 9. *V.S.* *senectus insanabilis morbus*; Sen. Ep. *subeunt morbi tristisque senectus*; Virg. *G.* iii. 67. *SCII.* *senectæ in pernam rivacis tot periculorum genera, tot morbi, tot curæ; hebescent sensus, membra torpent, præmoritur visus, auditus, incensus, dentes etiam ac ciborum instrumenta*; *Plin.* vii. 50. *PR.*

*Quorum si nomina quæras*; a hemistich of Ovid's. *SCH.* *ut ætas mala merx, mala est tergo! nam res plurimas passuras, cum advenit, offert; quas si autumem omnibus, nimis longus sermo sit*; *Plant. Men.* V. ii. 6 sqq. *G.* *ἄλλοτε ἂν μοι ἢ Ἀσπίνα, θαλάττης κύματα καὶ πρῶτος ἀπ' οὐρανοῦ κρηάδης ἀσπίδαριος, ἢ τοῦδε ἱπποῦ ἱπποῦ*; *Luc. Am.* 2. *R.*

220. xv. 19 sqq. xvi. 32 sqq. cf. *Sil.* vii. 362 sqq. *Ov. Tr.* V. ii. 23—28. *R.* *Hippiæ*; vi. 82. *FE.*

221. *Themison*, of Laodicea in Syria, was an eminent physician of that time;

- Quot Basilus socios, quot circumscriserit Hirrus  
 Pupillos, quot longa viros exsorbeat uno  
 Maura die, quot discipulos inclinet Hamillus;  
 225 Percurram citius, quot villas possideat nunc,  
 Quo tondente gravis juveni mihi barba sonabat.  
 Ille humero, hic lumbis, hic coxa debilis, ambos  
 Perdidit ille oculos et luscis invidet: hujus  
 Pallida labra cibum accipiunt digitis alienis;  
 230 Ipse ad conspectum cœnæ diducere rictum  
 Suetus, hiat tantum, ceu pullus hirundinis, ad quem  
 Ore volat pleno mater jejuna. Sed omni  
 Membrorum damno major dementia, quæ nec  
 Nomina servorum nec vultum agnoscit amici,  
 235 Cum quo præterita cœnavit nocte; nec illos,  
 Quos genuit, quos eduxit. Nam codice sævo  
 Heredes vetat esse suos; bona tota feruntur  
 Ad Phialen: tantum artificis valet halitus oris,

117. Cels. and a pupil of Asclepiades; Plin. xxix. 1 & 5. (H.A.) Ath. vii. 10. P.R. In *le Malade Imaginaire* of Molière, licence is given to a new doctor of medicine "impune occidendi per totam terram." R. 'Autumn' was the sickly season: LU. iv. 56. M. vi. 517. P.R.

222. Basilus, probably the governor of some province. LU. cf. Luc. iv. 415 sqq. R. 'Has defrauded.' LU. xiv. 237. xv. 136. R.

Hirrus, a dishonest guardian and trustee. LU.

223. The guardian was called tutor, the ward pupillus. M.

'How many admirers the tall and lank (A.C.S. *efflanquée*, Fr. DX.) Maura receives in the twenty-four hours.' vi. 307 sqq. LU.

224. 'May corrupt.' MG.

Hamillus was a schoolmaster of notoriously bad character. M. Mart. VII. lxi. R.

225. Percurram; cf. xiv. 27. R.

226. Cf. i. 24 sq. LU. The fate of Cincinnatus affords a striking illustration of the great truths contained in this satire. Soon after it was written, he was prosecuted for some offence not now known; and, to avoid condemnation, left all his wealth behind him, and fled into Sicily. Martial (who is frequently the

best commentator on Juvenal) honours him with an epigram; in which, after bitterly condoling with him on his helpless old age, and reckoning up a variety of employments for which he is not fit, he points out to him the necessity of turning barber again: *non rhetor, non grammaticus, ludivæ magister, non Cynicus, non tu Stoicus esse potes: vendere nec vocem Siculis plausumque theatris, quod superest, iterum, Cinname, tonsor eris*; VII. lxiv. To this man and his fortunes might justly be applied the fine sarcasm of Claudian on the eunuch Eutropius: *culmine dejectum vitæ Fortuna priori reddidit, insano jam sociata joco*; pr. ii. 5 sq. G. M.

227. Sen. Ep. 101. R.

228. Envy is a common feeling of the aged. LU. Arist. Rh. III. xii. 4.

231. 'Ὡς δ' ἔστις ἀπ᾿ αἰῶνος νουθεσίᾳ κρηθρῆσι μάστακ', ἐνὶ κί λάρῃσι, κακῶς δὲ τί σὶ πίδαυ αὐτῆ'. Hom. II. 1323-4. Phylus says "ἰμὲν οἱ ἐπιλαίοντες ἐν τῇ ἀγορῇ περιμένοντι κίχρηνας. ὡστὲρ τὴν χελιδόνα προσανατομίσην τινεργότις οἱ νοσσοί." Luc. Tim. t. i. p. 158. *χέλκοντα λιμῶ μίσχον ὡς χελιδόνες*. Achaus. R.

233. *Dis patris o gignens*. LU.

236. *Eduxit i. e. educavit*. SCH.

*Codice*; vii. 110. M.

238. 'To a courtesan: such power

- Quod steterat multis in carcere fornicis annis.  
 240 Ut vigeant sensus animi, ducenda tamen sunt  
 Funera natorum, rogus adspiciendus amatæ  
 Conjugis et fratris plenæque sororibus urnæ.  
 Hæc data pœna diu viventibus, ut, renovata  
 Semper clade domus, multis in luctibus inque  
 245 Perpetuo mœrore et nigra veste senescant.  
 Rex Pylus, magno si quidquam credis Homero,  
 Exemplum vitæ fuit a cornice secundæ.  
 Felix nimirum, qui tot per sæcula mortem  
 Distulit atque suos jam dextra computat annos  
 250 Quique novum toties mustum bibit. Oro, parumper  
 Adtendas, quantum de legibus ipse queratur  
 Fatorum et nimio de stamine, quum videt aq̄ris  
 Antilochi barbam ardentem, quum querit ab omni,  
 Quisquis adest socius, cur hæc in tempora duret,  
 255 Quod facinus dignum tam longo admiserit ævo?  
 Hæc eadem Peleus, raptum quum luget Achillem,

has the breath of her artful mouth, which for many a year was prostituted in the dungeon of a brothel.' *VS. GR. LU.* notes on vi. 121 sqq. *M.*

240. *Ducenda.* The nearest relatives led the funeral procession. *HN. i. 146. M.*

241. *Impositique rogis juvenes ante ora parentum;* *Virg. Æ. vi. 308. M.*

243. *Rarum est felix idemque senex;* *Sen. LU.* "These," exclaims poor Swift, in the midst of his agonizing fears for Stella's death, "these are the perquisites of living long: the last act of life is always a tragedy, at best; but it is a bitter aggravation, to have one's best friends go before one." *G.*

245. Note on iii. 212. *M.*

246. Nestor, the son of Neleus, and 'king of Pylos' in Messenia. *πελο γὰρ δὴ μιν φασὶ ἀναΐστας γένε' ἀνδρῶν.* *Hom. Od. τ. 245. LU. II. A 250 sqq. Prop. II. xiii. 43—50. Hor. IV Od. ix. 13. R. Ov. Pont. I. iv. 10. PR.*

247. 'The crow' is fabled by Hesiod to live for nine generations of men. *Plin. vii. 48. (HA.) Marc. vii. 5. PR. Hor. IV Od. xiii. 25. (MI.) R. Læc. v. 1083. Mart. X. lxvii.* Hierocles tells an anecdote of a wiseacre, who, being incredulous upon this point, took to keeping one

of these birds, in order to satisfy his mind as to the fact. cf. xiv. 251, note.

249. The ancients reckoned with their fingers: they counted on the left hand as far as a hundred, then on the right hand up to two hundred, after which they returned to the left hand for the next hundred, and so on. *Tertull. GR. SN. ἀσπυμμάριον.* *Lycoph. ἡ' σελὴ προσέβαυεν Κουόνταρις, ἡ' σπάλυμτος γραιῖα, δι' ἃ Νίσσυρ σὺν ἑσὶ περιβότατος· ἡ' φάος ἀβύσσος ἰσάφου πλίον· ἡ' χυρὸ λαυρὸ γῆρας ἀρδμύσταυ δρότρον ἀεζαμίνη.* *Anth. Gr. ii. 9. FA. JA. Claud. Ruf. i. 116. (B.) Plaut. M. Gl. II. ii. 48 sqq. (GRÖ.) Dio p. 1195. (REI.) R.*

252. Cf. iii. 27. *PR.*

253. A periphrasis for *Antilochus* the son of Nestor, who was slain by Memnon. *VS. Hom. Od. Δ. PR. II. Δ 177 sqq. 467. N 396. 545. O 515. 576. Dictys iv. 6. Q. Cal. ii. 243—266. Pind. P. vi. 22 sqq. Hor. II Od. ix. 14. (MI.) Ov. Her. i. 15. (H.) Xen. de Ven. p. 974. R.*

255. Cf. *Virg. Æ. ix. 497. SF.*

256. *Peleus*, the son of *Æacus* and father of *Achilles* by *Thetis*, had to lament his son who was shot with arrows, in his vulnerable heel, by *Paris* and *Deiphobos* in the temple of the *Thymbrean Apollo*,

- Atque alius, cui fas Ithacum lugere natantem.  
 Incolumi Troja Priamus venisset ad umbras  
 Assaraci magnis solennibus, Hectore funus  
 260 Portante ac reliquis fratrum cervicibus inter  
 Iliadum lacrimas, ut primos edere planctus  
 Cassandra inciperet scissaque Polyxena palla,  
 Si foret exstinctus diverso tempore, quo non  
 Cœperat audaces Paris ædificare carinas.  
 265 Longa dies igitur quid contulit? Omnia vidit  
 Eversa et flammis Asiam ferroque cadentem.  
 Tunc miles tremulus posita tulit arma tiara  
 Et ruit ante aram summi Jovis, ut vetulus bos,  
 Qui domini cultris tenue et miserabile collum

as he was on the point of marriage with Polyxena. *LU. M.* Pind. P. iii. 178 sqq. (*SM.*) *R.*

257. Laertes had to lament his son Ulysses 'king of Ithaca.' *VS.* Hom. Od. Ω. *PR.* cf. xiv. 287. Prop. III. xii. 32. *R.*

*Natantem* 'lost on the sea ten years and often shipwrecked.' *FA. LU.*

258. *Prisum tantæ progenie orbatum, cum in aram confugisset, hostilis manus interemit. hic, si vivis filiis, incolumi regno, occidisset, utrum tandem a bonis, an a malis discernisset? tum profecto videretur bonis;* Cic. T. Q. i. 35. Suet. Tib. 62. *R.* Virg. *Æ.* ii. 501 sqq. *M.* The misfortunes of Priam were proverbial. Arist. Eth. i. 9.

259. *Assaracus* was the brother of Ilus and uncle of Laomedon, Priam's father. *BRI.* Virg. G. iii. 35. (*HY.*) *R.* *Æ.* i. 288. *M.*

260. The funeral ceremonies of the oriental nations are much the same at the present day as in the age of Priam. The body is usually carried by the sons; while the daughters (followed by a long train of females, sometimes brought together by affection, but more commonly hired for the purpose) break out at stated intervals into piercing lamentations, which are instantly taken up and re-echoed by the whole procession. It is a solemn and an affecting service. *G.* Plin. vii. 44. xviii. 3. Suet. Aug. 100. V. Max. vii. 1. *GR. LU.* V. Flac. vii. 643. (*BU.*) Quint. Decl. xii. 26. (*BU.*) Apollod. III. xii. 5. (*HY.*) *R.* See Southey, Kehama, i.

261. Cf. Virg. *Æ.* xi. 35. *R.*

262. The female mourner, who took the lead of the rest and gave the note of preparation to their cries of lamentation, was called *præfica*. *Cassandra*, from her spirit of prophecy, is aptly selected for this office. *GR.* (cf. 2 Chron. xxxv. 25.) Her fate was a melancholy one. Virg. *Æ.* i. 44. ii. 403 sqq. *M.* *Æsch.* Agam.

The custom of rending the garment in token of grief was both very ancient and very general. *PR.* note on *παραγίνοσσε* Her. iii. 66.

*Polyxena* was another daughter of Priam and Hecuba. She was immolated at the tomb of Achilles. Note on 256. *LU.* Juvenal perhaps had in his mind's eye that passage of Euripides, *λαβόντων σιελος ἐξ ἄρκυς Ιωανίδος, ἱβήης λαγόνος εἰς μίτρον, κ. σ. λ.* Hec. 556 sqq.

*Palla* 'a mantle, a shawl.' *R.*

263. 'At an earlier period.' *R.*

264. The epithet 'daring' is transferred to the ships from *Paris, R.* who had the audacity to carry off Helen, queen of Sparta, from the court of her husband Menelaus. *VS.* Hor. I Od. xv. *PR.*

'The keels,' as being the first timber laid. cf. Eur. Hec. 627 sqq.

265. With the following passage compare Enn. in Cic. T. Q. i. 35. *R.* Virg. *Æ.* ii. 506—559. *VS.*

266. Cf. Virg. *Æ.* iii. 1. *M.*

267. Note on vi. 516. *PR.*

268. 'Slain by Pyrrhus the son of Achilles, before the altar of Hecæan Jove.' *LU.*

269. *Sternitur exanimisque tremens pro-*

- 270 Præbet, ab ingrato jam fastiditus aratro.  
 Exitus ille utcumque hominis: sed torva canino  
 Latravit rictu, quæ post hunc vixerat, uxor.  
 Festino ad nostros et regem transeo Pontî  
 Et Cræsum, quem vox justi facunda Solonis  
 275 Respicere ad longæ jussit spatia vitæ.  
 Exsilium et carcer Minturnarumque paludes  
 Et mendicatus victa Carthagine panis  
 Hinc causas habuere. Quid illo cive tulisset

a long)  
 2

(Causas hinc)

cumbit humi bos; Virg. *Æ.* v. 481.  
 ACH.

270. Here again (note on 264) the epithet, belonging to the husbandmen, is transferred to the plough. *BRI.* 'Ungrateful' for all his past services. *PR.*

271. According to the fable, Hecuba was metamorphosed into a bitch. *Ov. M.* xiii. 422 sqq. *Hyg. F.* 111. 243. (*MUN.*) *LU.* *Dictys* v. 13. 16. *Lycoph.* 331. (*PTR.*) *Eur. Hec.* 1247 sqq. *R.* The Greeks perhaps gave her this appellation in consequence of the bitter invectives with which she assailed them. *VS.* "MEN. Hark ye, my mistress! do you know why Greece Feign'd Hecuba was turned into a bitch? WOM. Not I indeed. MEN. I'll tell you then: because She rail'd and raved at every one she met, as you do now; and therefore was she call'd And rightly call'd, a bitch!" *G. Plaut.* *Men. V. i. Cic. T. Q. iii.* 26. *PR.*

273. 'Mithridates' (note on vi. 661.) lived sixty-nine years, and reigned fifty-seven, during forty of which he carried on a war with the Romans. *VS.* *Flor.* iii. 5. *SCH.* He fell at last by the hand of *Bituitus.* *App. B. M.* 111 sq. *Plin.* xxv. 2 s 3. *R.*

274. The history of *Cræsus* (whose wealth is still proverbial, *M.*) is given at length in *Her.* i. 26—94. *SCH.* cf. also *Just.* and *Plut. PR.* Other familiar instances may be found in *Polycrates,* *Her.* iii. 125. *Nicias,* *Thuc.* vii. 86. and even in *Cyrus* himself; *Her.* i. 214. ἐν δὲ ταῦταις χρησάμενος τύχαις καὶ τιλιυρήσωντα ἀλλίως οὐδὲς ἰθαμοῖσι. *Arist.* *Eth.* i. 9.

*Solon,* one of the seven Greek sages, legislated for Athens in the 33rd year of the elder *Tarquin's* reign. *Gell.* xvii. 21. *PR.*

275. *Her.* i. 32. οὐδὲνα οἶδα, Κραῖσι, (εἰ ἰθαμόνα εἶμαι.) ἢ μὴ πρὸς τὸ τέλος

ἀφίης τοῦ βίου ἡ γὰρ θέσταις ἀπερθεῖς ἰλιγγος τῶν τυσάντων καὶ ἐν ἄξει πρὸς τὸ τίμα ἰθαμόνος διαβῶμαι. *Luc.* 'Euseb. 10. The same sentiment has been repeatedly expressed; e. g. *Eur. Tr.* 509 sq. *Iph. A.* 161. *R. Ov. M.* iii. 135 sqq. *LU.* *Soph. Cē. R. An. G. Id. Ant.* 1156 sqq. *Tr.* 1 sqq. *Eur. And.* 100 sqq. *Her.* 865 sq. *Æsch. Ag.* 937 sq. πρὸ τιλιουτῆς μὴ μακάριζε μηδὲνα. *LXX Σοφ. Σαρ.* xi. 28. cf. *Rev.* xiv. 13. *Arist. Eth.* i. 10. "Our life cannot be pronounced happy, till the last scene is closed with ease and resignation, the mind still continuing to preserve its usual dignity, and falling into the arms of death as a wearied traveller sinks into rest;" *Earl of Orrery.*

276. 'Marius' (viii. 245 sqq.) was seven times consul. *Flor.* iii. 21. *LU.* *Aur. Vict.* *Liv. ep.* lxxvii. *Plut. Mar. and Sull. PR.* *App. B. C. i.* 61 sq. *V. Pat. ii.* 19. *R.* Though the mutability of fortune in his case was singular, yet his end was fortunate. *ille fuit vitæ Mario modus, omniū passio, quæ pejor fortuna potest, atque omnibus uso, quæ melior, mensioque, homini quid futa pararent;* *Luc. G.*

When driven from Rome by Sulla, he was forced to hide in the marshes from the cavalry sent in pursuit of him. He was afterwards betrayed to his enemies and kept in custody; but as no one dared to kill him, he was sent off to Africa, where he is said to have begged his bread amid the ruins of Carthage. *VS. PR. R.*

*Minturnæ* was a town of the Aurunci, on the confines of Latium and Campania, near the mouth of the Liris. *LU.* It is now in ruins. *PR.* on the right hand of the ferry of the Garigliano, as you go from Rome to Naples. *G.*

278. *Hinc* 'from a lengthened life.' *LU.* He was sixty-eight when he died. *M.*

'Than C. Marius.' *LU.*

- Natura in terris, quid Roma beatius umquam,  
 280 Si circumducto captivorum agmine et omni  
 Bellorum pompa animam exhalasset opimam,  
 Quum de Teutonico vellet descendere curru?  
 Provida Pompeio dederat Campania febres  
 Optandas: sed multæ urbes et publica vota  
 285 Vicerunt. Igitur Fortuna ipsius et Urbis  
 Servatum victo caput abstulit. Hoc cruciatu  
 Lentulus, hac pœna caruit ceciditque Cethegus  
 Integer et jacuit Catilina cadavere toto.  
 Formam optat modico pueris, majore puellis  
 290 Murmure, quum Veneris fanum videt anxia mater,  
 Usque ad delicias votorum. "Cur tamen" inquit

280. 'After his triumph over the Cimbri and Teutones; hence the chariot is called 'Teutonic';' 282. *LU*.

281. 'Satisfied with spoils: an allusion to *spolia opima*. *BRI*.

283. "Campania, prescient of her Pompey's fate, Sent a kind fever." *G. Pompeius noster familiaris, cum graviter agrotaret Neapoli, utrum si tum esset extinctus, a bonis rebus, an a malis discessisset? certe a miseris. non enim cum socero bellum gessisset, non imparatus arma summisset, non domum reliquisset, non ex Italia fugisset, non exercitu amisso nudus in aerorum manus ac ferrum incidisset; non liberi deflet; non fortunæ omnes a victoribus possiderentur. qui si mortem tum obisset, in amplissimis fortunis occidisset. is propagatione vitæ quot, quantas, quam incredibiles hausit calamitates! hæc morte effugiuntur; Cic. T. Q. i. 35. It would have been the happiest thing for him, had that fever proved fatal. *LU*.*

284. 'The united prayers and vows of so many cities and people, for his recovery, prevailed against the effects of his sickness and saved his life.' *LU. M. Plut. V. Pomp. PR*.

286. 'The malignant Fortune of Pompey and of Rome.' *Flor. iv. 9. SCII*.

286. 'Preserved' by the public vows, only to be 'reserved' for ignominious mutilation. *LU. Cn. Pompeius*, who had been thrice consul and, by three triumphs gained from three separate quarters of the globe, had acquired the surname of *Magnus*, after being 'conquered' by *Cæsar* at *Pharsalia*, fled for protection to

Ptolemy king of Egypt. On reaching that country, he was murdered (in his 58th year) by Achilles one of the king's officers and L. Septimius a military tribune. *Πομπηίου τὴν πειθαλὴν ἀποτιμώντις εἰς τὴν Πεδιανὴν ἐφύλασσαν Καίσαρι, ὡς ἐν τοῖς μεγίσταις ἀμοιβαῖς*. App. B. C. ii. 86 pr. 76 sqq. 90. Plin. v. 12. vii. 26. Flor. iv. 11. Dio xli pr. cf. Sen. Cons. to Marc. 20. V. Pat. ii. 48 sqq. *R*.

287. P. Corn. Lentulus Sura, a man of consular rank, and Cethegus (viii. 231.) were strangled in prison; Catiline fell in battle: though these were foul conspirators against their country's liberties. *VS. App. B. C. ii. 6 sq. Sall. B. C. PR. Flor. iv. 1. R*.

288. The ancients believed that their wounds and mutilations followed them to the next world, and therefore they felt inexpressible horror at the idea of being dismembered in this. cf. Suet. Ner. 49. *G. Virg. Æ. vi. 494 sqq. St Matth. xviii. 8 sq.*

289. Cf. Pers. ii. 6 sqq. *PR. vi. 539. R*.

290. Venus was the goddess of beauty, and, according to the judgment of Paris, the most beautiful of the goddesses. *LU*. She had a temple in which she was worshipped by the style of *Ἀφροδίτη Ψιδυρος* because all prayers were to be offered in whispers. Sen. Ep. 10. Eust. on Hom. Od. T p. 1881. *A. R*.

291. (1) 'So as to revel in the dainty luxury of her vows.' *PR*. or (2) 'So as to pour forth vows full of tender sweetness to propitiate the favour of the fair deity.' *R. LU*.

- “Corripias? Pulcra gaudet Latona Diana.”  
 Sed vetat optari faciem Lucretia, qualem  
 Ipsa habuit: cuperet Rutilæ Virginia gibbum  
 295 Accipere atque suam Rutilæ dare. Filius autem  
 Corporis egregii miseros trepidosque parentes  
 Semper habet. Rara est adeo concordia formæ  
 Atque pudicitiae! Sanctos licet horrida mores  
 Tradiderit domus ac veteres imitata Sabinos,  
 300 Præterea castum ingenium vultumque modesto  
 Sanguine ferventem tribuat Natura benigna  
 Larga manu; (quid enim puero conferre potest plus  
 Custode et cura Natura potentior omni?)  
 Non licet esse viris: nam prodiga corruptoris  
 305 Improbitas ipsos audet tentare parentes.  
 Tanta in muneribus fiducia! Nullus ephebum  
 Deformem sæva castravit in arce tyrannus;  
 Nec prætextatum rapuit Nero loripedem vel  
 Strumosum atque utero pariter gibboque tumentem.  
 310 I nunc et juvenis specie lætare tui! Quem  
 Majora expectant discrimina? Fiet adulter  
 Publicus et pœnas metuet, quascumque mariti

*Inquit:* Hor. I S. iv. 78. (BY.) Liv. xxxiv. 3. 5. (DR. GRO.) vi. 40, 3. R.

292. ‘Yet why chide the mother’s fond anxiety?’ *LU’.*

Γίγνησι δὲ τι φέρειν Ἀστὸν κ. τ. λ. Hom. Od. 2 106. Virg. i. 498 sqq. *PR.*

293. *Lucretia*, the wife of Collatinus, was forced by Sextus Tarquinius, and destroyed herself in consequence. *VS.* This led to the overthrow of the regal government. *M. V. Max.* vi. 1. *SCH.* Liv. i. 58. Dionys. II. iv. *PR.*

294. *Livia* the wife of *Rutilius* was an old woman, upwards of 97 years of age. *Plin.* vii. 48. *SCH.*

*Virginia* was slain by her own father, to preserve her chastity from the lust of *Appius*, which had been excited by her beauty. This catastrophe occasioned the abolition of the decemviral power. *VS.* Flor. i. 15. *SCH.* Liv. iii. 44. *PR.*

295. *Suam* understand *faciem et formam.* *PR.*

297. *Lis est cum forma magna pudici-*

*tiæ;* Ov. Her. xvi. 288. *PR. Id. Am.* III. iv. 41 sq. Petr. 94. Mart. VIII. liii. *R.*

298. Cf. vi. 287 sqq. *PR.*

299. Cf. iii. 169. vi. 163 sqq. *PR.*

301. Properly speaking *benigna* applies to *natura*, and *larga* to *manu.* *PR.*

303. Cf. Sen. Ep. xi. de I. ii. 2. Hor. I Ep. x. 24. *R.*

306. *Munera, crede mihi, capiunt hominesque deoque;* Ov. A. A. iii. 653. *LU.*

307. The Tarpeian ‘citadel’ or Capitol may be here meant. cf. Suet. Ner. 28. *LU’.*

308. Pers. v. 30. (K.) *R.*

309. ‘One with a scrofulous wen.’ *GR.* Cels. v. 28 s 7. *R.*

‘Pot-bellied and hump-backed.’ *M.*

312. *Publicus;* Hor. II OJ. viii. 8. *R.*

The punishment of adultery appears rather to have been left to the discretion of the injured party than accurately defined by law. The woman was treated with less severity than her paramour. cf.

- Exigere irati; nec erit felicior astro  
 Martis, ut in laqueos numquam incidat. Exigit autem  
 315 Interdum ille dolor plus, quam lex ulla dolori  
 Concessit. Necat hic ferro, secat ille cruentis  
 Verberibus, quosdam mœchos et mugilis intrat.  
 Sed tuus Endymion dilectæ fiet adulter  
 Matronæ: mox quum dederit Servilia numos,  
 320 Fiet et illius, quam non amat: exuēt omnem  
 Corporis ornatum. Quid enim ulla negaverit udis  
 Inguinibus, sive est hæc Oppia sive Catulla?  
 Deterior totos habet illic femina mores.  
 "Sed casto quid forma nocet?" Quid profuit immo  
 325 Hippolyto grave propositum? quid Bellerophonti?

Hor. I S. ii. Varr. *de Pace*: Cat. xv. (VO.) Plant. Pœn. Tac. An. iv. 42. (LI.) HN. R.

313. 'The star of Mars,' for Mars himself. His was an unlucky planet; SCH. vi. 553, note. R.

314. Mars was caught by Vulcan, in a net, while engaged in an intrigue with Venus. Hyg. F. 148. Ov. M. iv. 171 sqq. SCH. Id. A. A. ii. 561 sqq. Hom. Od. © 266 sqq. R.

315. 'The husband's grief.' PR. cf. V. Max. VI. i. 13. G.

316. Hor. I S. ii. 37—46. M. Ep. iv. 11. (MI.) R.

317. Cat. xv. 19. (DE.) PR. *Ἰαφάρης*: Suid. (KU.) Arist. Pl. 1068. N. 1079. Ath. i. 5. (CAS.) vii. 77. (SW.) R.

318. Endymion was a beautiful shepherd beloved by the Moon. VS. Hyg. F. 275. SCH. The fable is explained by Pliny; ii. 9. PR. Apoll. I. vii. 5. (HY.) Ov. Tr. ii. 299. (HAR.) R. "ΜΟΤΗΧΑ: But my Endymion will more lucky prove, And serve a beauteous mistress, all for love! JUVENAL: No; he will soon to ugliness be sold, And serve a toothless grandam, all for gold!" G.

319. Servilia, Cato's sister and the mother of Brutus, intrigued with Cæsar. LU. Her sister the wife of Lucullus was equally depraved. Suet. Cæs. 50. R. Plat. Luc. p. 617. Cat. mi. p. 759 sqq. Brut. p. 984. PR. 'Servilia, were she still living.'

320. 'He will strip her by degrees of all her trinkets and jewels.' R.

321. 'To the gratification of her passions.' R.

322. 'Whether gentle or simple,' PR. 'rich or poor,' M. 'ugly or pretty,' R. 'prude or coquette.' ACH.

323. 'A vulgar woman has but that one thing in her view, and shapes all her morals and manners accordingly.' cf. *huc hominis totæ viris corpusque fluebat*; Lucr. vi. 1203. MNS.

324. "Moru. But if my boy with virtue be endued, What harm will beauty do him? Juv. Nay, what good?" G.

325. Hippolytus was deaf to the incestuous solicitations of his step-mother Phædra. Incensed at his coldness, she falsely accused him to his father Theseus; in consequence of whose curse, he was thrown from his chariot and killed. Sen. Hip. PR. M. Hyg. F. 47. 49. SCH. Ov. Her. iv. M. xv. 491 sqq. Eur. Hip. Ath. xiii. 8. R.

Bellerophon, the son of Glaucus, rejected the criminal advances of Sthenobœa the wife of his host Prœtus, king of Argos. The slighted queen complained to her husband as though his guest had infringed the rites of hospitality. The young prince had in consequence many hair-breadth escapes of his life. Hor. III Od. vii. 13 sqq. (MI.) PR. Hyg. F. 57. SCH. Hom. Il. Z 152 sqq. Apoll. II. iii. 1. (HY.) R. These stories would seem founded on the scripture account of Joseph and Potiphar's wife; G. Gen. xxxix. 7 sqq. M. which has been adopted, as a very favourite subject, by oriental romance.



- Erubuit nempe hæc, ceu fastidita, repulsa:  
 Nec Sthenebœa minus, quam Cressa, excanduit, et se  
 Concussere ambæ. Mulier sævissima tunc est,  
 Quum stimulos odio pudor admovet. Elige, quidnam  
 330 Suadendum esse putes, cui nubere Cæsaris uxor  
 Destinat? Optimus hic et formosissimus idem  
 Gentis patriciæ rapitur miser exstinguendus  
 Messalinæ oculis: dudum sedet illa parato  
 Flameolo Tyriusque palam genialis in hortis  
 335 Sternitur et ritu decies centena dabuntur  
 Antiquo; veniet cum signatoribus auspex.  
 Hæc tu secreta et paucis commissa putabas?  
 Non, nisi legitime, vult nubere. Quid placeat, dic:  
 Ni parere velis, pereundum erit ante lucernas:  
 340 Si scelus admittas, dabitur mora parvula, dum res  
 Nota Urbi et populo contingat Principis aures.  
 Dedecus ille domus sciet ultimus: interea tu

326. *Hæc i. e. Phædra. VS.*

327. *Sthenebœa*, also called *Antea*.  
 Hom. II. Z. R.

'Phædra' was the daughter of Minos  
 king of Crete and Pasiphae. *VS. LU.*

328. 'Roused themselves' to vengeance.  
*LU. non leviter se Numidia concussit;*  
 Flor. iii. 1. cf. Virg. *Æ.* vii. 338.  
 (*HY.*) R. The metaphor is taken from  
 a lion. M.

*Duri magno sed amore dolores polluto,*  
*notumque furens quid femina possit;* Virg.  
*Æ.* v. 5 sq. *VS. ib. i. 29* sqq. M.

329. The metaphor is taken from a  
 driver goading the ox when at plough.  
 R.

*Quidnam?* he was placed in a dilemma.  
 R.

330. The infamous Messalina, in the  
 absence of her husband Claudius at Ostia,  
 obliged C. Silius, who was then consul  
 elect, to marry her publicly, and to re-  
 pudiate his own wife, Junia Silana;  
 which caused his destruction. Tac. *An.*  
 xi. 5. 12—38. R. *ACH. VS. Suet. LU.*  
*PR.*

331. "Lo, this most noble, this most  
 beauteous youth, is hurried off, a helpless  
 sacrifice To the lewd glance of Mes-  
 salina's eyes." G. cf. Ov. *Am.* III. xi.  
 48. Phæd. IV. iv. 4. (*BU.*) Hor. IV *Od.*  
 xiii. 20. (*M.*) R.

333. Observe the eagerness and the  
 boldness (ii. 136.) of the adulterous bride:  
 and cf. ii. 124. *LU. Tac. An. xi. 27. R.*

334. Understand *lectus. VS.* 'And in  
 the gardens of Lucullus, the genial (vi.  
 22. R.) marriage-couch is openly spread  
 with the purple tapestry of Tyre.'

335. Cf. i. 92. 105. ii. 117. vi. 137.  
*T. RI. M.* 'After the ancient fashion  
 a dowry will be given, and that a con-  
 siderable one;' upwards of £8000, a  
 senatorial estate. R.

336. Cf. vi. 25. *apud antiquos non*  
*solum publice sed etiam privatum nihil*  
*gerebatur, nisi auspicio prius sumto: quo*  
*ex more nuptiis etiamnum auspices inter-*  
*ponuntur. qui quamvis auspicia petere*  
*desierint, ipso tamen nomine veteris con-*  
*suetudinis vestigia usurpant;* V. Max. ii.  
 1. *PR. Suet. Claud. 26. Tac. An. xiii.*  
 37. Cic. *de Div. i. 16. R.*

337. 'You' i. e. Silius. *LU.*

338. Another dilemma, as in Her. i. 11.

339. 'Before candles are lighted.'  
*PR.*

342. This alludes to the stupidity and  
 infatuation of Claudius, who would hardly  
 believe the infamy of Messalina, and was,  
 with still more difficulty, induced to give  
 orders for her punishment. G. Xiph.  
 Claud. *LU.* Had it not been for the  
 resoluteness of Narcissus, she would

- Obsequere imperio; sit tanti vita dierum  
 Paucorum. Quidquid melius leviusque putaris,  
 345 Præbenda est gladio pulcra hæc et candida cervix.  
 " Nil ergo optabunt homines?" Si consilium vis,  
 Permittes ipsis expendere numinibus, quid  
 Conveniat nobis rebusque sit utile nostris.  
 Nam pro jucundis aptissima quæque dabunt Dî.  
 350 Carior est illis homo, quam sibi. Nos animorum  
 Impulsu et cæca magna que cupidine ducti  
 Conjugium petimus partumque uxoris: at illis  
 Notum qui pueri qualisque futura sit uxor.  
 Ut tamen et poscas aliquid voveasque sacellis  
 355 Exta et candiduli divina tomacula porci;

have escaped. Tac. An. xi. 37. PR. cf. xiv. 330. R.

345. 'To the sword' either of Claudius or of Messalina. PR. cf. Tac. An. xi. 35. Dio ix. 31. R.

346. Chaucer has some pleasing lines on the subject: "Alas, why playen men so in commune Of purveyance of God, or of fortune, That yeveth him full oft in many a gise, Well bette than hem selfe can devise!" Knight's Tale. And Spenser; "In vaine, said then old Melibee, doe men The heavens of their fortune's fault accuse; Sith they know best, What is the best for them—For, they to each such fortune doe diffuse As they do knowe each can most aptly use. For, not that, which men covet most, is best, Nor that thing worst, which men doe most refuse: But fittest is, that all contented rest, With that they hold: each hath his fortune in his brest." G.

347. Σωφράτης ἰσχυροῦ περὶ τοὺς θεοὺς ἀπλῶς τὰγαθὰ δίδουσι, ὡς τοὺς θεοὺς κάλλιστα ἰδόντας, ἑωραὶ ἀγαθὰ ἴσται τοὺς δὲ ὑπερβίοντες χρονοῖς ἢ ἀργυρίοις ἢ σαρκοπιδῶν ἢ ἄλλο τι τῶν τοιούτων, οὐδὲν διάφορον ἐπιμαζοῦ ἰσχυροῦ, ἢ εἰ κοβίαν ἢ μάχην ἢ ἄλλο τι ἰσχυροῦ τῶν φανερῶν ἀθέλων, ὅπως ἀπαθῆσαντο. Xen. Mem. I. iii. 2. LU. ἀθροῦσι δὲ μάταια νομίζοντες, ἰδόντες οὐδὲν βελῖον κατὰ σφίσις πάντα τιλοῦσι νόον Theogn. 141 sq. θεοὺς ἰσχυροῦ, οἷς ἴσται μίγχα πρόβου· οὐ τι ἀστερὶ τῶν γίγνηται ἀθροῦσι, ἀπ' ἀγαθ' αὐτοῦ κατὰ. id. 171 sq. κινδυνεύου γού. φέρυμῆς τις ἴσται ἰαίνος δ' αὐτοῦ, ἔε λοιπὸν μοι φίλους ἀνοήτους τῶν χρησάμενος, ἴσται ἀνθρώπους καὶ σφάττοντας καὶ ὑπερβίοντες ἀσπερ οὐ βίλων ἄν, ἰαίνος δὲ

ἰαίνος, κινῆ ὅτι ἀπάντων αὐτῶν ἰσχυρὸν ποιήσασθαι· λίγυι δὲ πως οὐδὲ "Ζεῦ βασιλεῦ, τὰ μὲν ἰσθλὰ" φησί "καὶ ὑπερβίοντες καὶ ἀνοήτους ἄμμι δίδου. τὰ δὲ θεῶν καὶ ὑπερβίοντες ἀπαθίζου" κελούσι. Plat. Alc. ii. p. 154. τοῦτον μὲν τοῖνον καὶ λακιδαιμόνιου ἐν αὐτοῦ ἰσχυροῦσι. ἴσται καὶ αὐτοὶ αὐτοῦ ἰσχυροῦσι. καὶ ἴσται καὶ δημοσίᾳ ἰαίνουσι παραπλησίαν ἰσχυρὸν ἰσχυροῦσι τὰ κατὰ ἴσται τοῖς ἀγαθοῖς τοὺς θεοὺς δίδουσι κελούσι καὶ σφίσις αὐτοῖς. σπύριον δ' οὐδὲν ἄν ἰαίνουσι ὑπερβίοντες ἀπύσις. id. p. 172. Pind. P. iii. 106 sqq. R.

348. Compare the prayer of St. Chrysostom.

349. Compare 1 St Peter v. 7. M.

352. Εὐχόμενοι δὲ καὶ περὶ τῶν αὐτῶν ἐργῶν ὑπερβίοντες τινὰς ἤδη γινώσκουσι, καὶ γινώσκουσι εἰς ὑπερβίοντες τι καὶ λύσας τὰς μίγχας καταστάντας. οἱ μὲν γὰρ, μαχθῆσαν δὲ τίλους ἴσται τῶν αὐτῶν, ἴσται ἐν βίον λυτοῦσι δὲ γινώσκουσι τοὺς δὲ, χρονοῦ μὲν γινώσκουσι, μαχθῆσαν δὲ χρονοῦ, ἴσται σφίσις, καὶ τοῦτους οὐδὲν εἰς ἰαίνουσι δυστυχίας καθιστηνότητας ἴσται ἰαίνουσι, καὶ βουλομένους ἄν ἀγίνουσι μάλλον ἴσται ἢ γινώσκουσι. Plat. Alc. ii. p. 152. LU. cf. Arist. Eth. i. 8 fin. Eur. Alc. 244—249.

355. *Candiduli*. According to Varro, R. R. II. iv. 9. 'a white pig' was sacrificed on the occasion of a marriage: FA. and, by the Greeks, to Venus; Ath. iii. 49. R. Pigs were also sacrificed to Lucina; Hor. III Od. xxii. M. to Silvanus; vi. 447. and to Jupiter; Xen. An. VII. viii. 3. [Livy i, 24. ED.]

Divina 'consecrated to the gods.' FA.

- Orandum est, ut sit mens sana in corpore sano:  
 Fortem posce animum, mortis terrore carentem,  
 Qui spatium vitæ extremum inter munera ponat  
 Naturæ, qui ferre queat quoscumque labores,  
 360 Nesciat irasci, cupiat nihil, et potiores  
 Herculis ærumnas credat sævosque labores  
 Et Venere et cœnis et pluma Sardanapali.  
 Monstro, quod ipse tibi possis dare: semita certe  
 Tranquillæ per virtutem patet unica vitæ.  
 365 Nullum numen habes, si sit prudentia: nos te,

*Tomacula* (from *είμος* or *έμμη*) 'the liver, and other parts cut out of the pig, minced up with the fat.' *F.A. tomacina pernae*; Varr. *R. R. II. l. 10. Mart. I. xlii. 9. Petr. 31. 49. R.*

356. Cf. *Sen. Ep. 10. F.A. Hor. I Od. xxxi. 17 sqq. Pers. ii. 8. Mart. X. xlvii. R.*

357. The Stoical doctrine was that unavoidable evils were not to be feared. cf. *Virg. G. ii. 490 sqq. (HY.) Plat. Phæd. Plin. xxviii. 1 s 2. extr. Sen. C. ad Marc. 20. Sil. ii. 223 sqq. 576. iii. 134 sqq. xiii. 883 sqq. R. PR.* "What cannot be cured must be endured."

358. *Τὸν δρῶμον τειχίλαια*: 2 *Tim. iv. 7. M. μετα αὐτῶν*; *Sil. x. 209. δραμῶν πρὸς σπλάγχνων*. *Pind. N. vi. 13. Virg. Æ. x. 472. xii. 546. (HY.) Pers. iii. 68. (K.) R.*

359. A maxim of Epicurus was, "ἀνίχου καὶ ἐπίχου καὶ ἰσοῦ ἀναμείκτους καὶ ἀμειταμίλητους." *PR.*

360. This was also the Stoical philosophy. cf. *Sen. de I. ii. 6—8. Hor. I Ep. vi.* Only the two principal perturbations of the mind are here specified: *R. αὶ δὲ πρῶτος τοῦ ἀνθρώπου ἐπὶ θυμοῦ καὶ ἰσθυμίας*: *Arist. Eth. iii. 1 s 1.*

361. 'The twelve labours of Hercules.' *LU. Diodor. PR.* see the Choice of Hercules, from Prodicus; *Xen. Mem.*

362. 'The downy couches of Sardanapalus,' the last king of Assyria, notorious for his effeminacy and luxury. *VS. cf. Herod. Plut. Diodor. ii. 23 sqq. Ath. xii. 7. Just. i. 3. V. Pat. i. 6. Cic. T. Q. v. 35. (BH.) R. BRI. PR.*

363. *Sed satis est orare Jovem, qui donat et auferit: det vitam, det opes: æquum mihi animum ipse parabo*; *Hor. I Ep. xviii. 111 sqq. (BY.) PR. cf. Sen. Ep. 27. 41. 80. R.* The heathen thought that every man was the author of his own

virtue and wisdom; but there were some at Rome, at that time, who could have taught Juvenal that "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights;" *St James i. 17. Jerem. x. 23. Omnes mortales sic habent, . . . omnem commoditatem prosperitatemque vitæ, a diis se habere: virtutem autem nemo umquam acceptam deo retulit. nimirum recte: propter virtutem enim jure laudamur, et in virtute recte gloriamur; quod non contingeret, si id donum a deo, non a nobis haberemus. . . . num quis, quod bonus vir esset, gratias diis egit umquam? at quod dives, quod honoratus, quod incolumis. Jovemque optimum et maximum ob eas res appellat, non quod nos justos, temperatos, sapientes efficiat, sed quod saluos, incolumos, opulentos, copiosos. . . . judicium hoc omnium mortalium est, fortunam a deo petendam, a se ipso sumendam esse sapientiam*; *Cic. N. D. iii. 36.* Thus "They became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools;" *Rom. i. 21 sq. M.*

364. *Vix numquam tristis esse? recte vive*; *Isid. BRI. μακρὸς δὲ καὶ ἕβδου δῖμος*: *Hes. O. D. 286 sqq. Sil. xv. 18 sqq. Pers. iii. 56 sq. (K.) R.*

365. *xiv. 315 sq.* The opinion 'vitam regit fortuna non sapientia' is condemned by *Cicero, T. Q. v. 25. ad summam, sapiens uno minor est Jove, dives, liber, honoratus, pulcher, rex denique regum*; *Hor. I. Ep. i. 106 sq. PR. III Od. xxix. 49—52. M.* 'If men were but wise, Fortune would have no divine authority and power.' *Plin. ii. 7. Sen. Ep. 98. cf. Virg. Æ. i. 8. 133. 666. ii. 123. iii. 372. iv. 611. v. 56. vii. 119. viii. 78. ix. 661. xi. 232. (HY.) Ov. Tr. ii. 551. IV. ii. 9. (BU.) R.*

Nos facimus, Fortuna, Deam cœloque locamus.

366. Plin. ii. 7. PR. Hor. I Od. xxxv. discretion guides the skies;" Fairfax ;  
 "There's a divinity that shapes our ends, " 'Tis said a wise man all mishaps with-  
 Rough-hew them how we will;" Shaksp. stands; For though by storms we borne  
 Ham. V. ii. cf. Eccl. x. 10. M. Lactant. to mischiefs are, Yet grace and prudence  
 iii. 29. Ov. M. xv. 818. (H.) R. "So bayle our careful bands; Each man,  
 vante assien che'l saggio e'l forte Fabbro they say, his fate hath in his hands, And  
 a se stesso è di beata sorte;" Tasso; what he marres, or makes to leese, or  
 "They make their fortunes, who are save, Of good or ill, is ev'n self doe, self  
 stout and wise; Wit rules the heavens, have;" Higgins, Mirr. of Magist. G.

## SATIRE XI.

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### ARGUMENT.

This Satire consists principally of an invitation to Persicus, the poet's friend, to spend the day with him ; but it is made the vehicle of much valuable information, and much amusing description. It begins with a severe invective against a person of the equestrian order, (here called Rutilus,) who had wasted his property in riot and confusion ; and from whose reduced and miserable state Juvenal takes occasion to draw many admirable maxims for the due regulation of life. 1—55. These introduce, with sufficient propriety, the little picture of his own domestic economy ; 56 sqq. which is followed by a most pleasing view of the simplicity of ancient manners, 60 sqq. 77—119. artfully contrasted with the extravagance and luxury of the current times. 120 sqq.

He enters at length into the particulars of his purposed entertainment ; the viands are the produce of his own little farm and garden : 64 sqq. the furniture is of the most homely kind : 129 sqq. the servants are two raw country lads born on the estate : 142 sqq. the wines, home-made : 159—161. and he concludes with a spirited description of the scandalous excesses practised at the tables of the great ; 162 sqq. as a substitute for which, our host promises Persicus the treat of hearing the immortal poetry of Homer and Virgil ; 177—180. and with an earnest recommendation to his friend, to enjoy the present with content, and to await the future with calmness and moderation. 184—208. *G. R.*

This is apparently one of Juvenal's last works. It has all the characteristics of age ; the *laudator temporis acti* is ever foremost in the scene ; and it is pleasant to think that time had mellowed and improved the social feelings of the author. Not but what there is here much to be seen of those strong and elevated passions which distinguish his earlier writings ; yet softer and more amiable sentiments have their turn ; and the talkative old man appears as a warm friend, a generous landlord, and a most kind and affectionate master of a family.

His guest does not appear in such an amiable light. He is a morose and suspicious character ; sufficiently unhappy, it seems, in his domestic concerns ; but fretful and fidgetty about many things, which Juvenal seems to think, he had much better dismiss from his thoughts. *G.*

- ATTICUS eximie si cœnat, lautus habetur ;  
 Si Rutilus, demens. Quid enim majore cachinno  
 Excipitur vulgi, quam pauper Apicius? Omnis  
 Convictus, thermæ, stationes, omne theatrum  
 5 De Rutilo. Nam dum valida ac juvenilia membra  
 Sufficiunt galeæ dumque ardent sanguine, fertur,  
 Non cogente quidem sed nec prohibente tribuno,  
 Scripturus leges et regia verba lanistæ.  
 Multos porro vides, quos sæpe elusus ad ipsum  
 10 Creditor introitum solet exspectare macelli  
 Et quibus in solo vivendi causa palato est.  
 Egregius cœnat meliusque miserrimus horum  
 Et cito casurus jam perlucente ruina.  
 Interea gustus elementa per omnia quærunt,

1. 'Any rich nobleman.' *VS.* T. Pomponius, the friend of Cicero, was surnamed *Atticus*, having acquired an Attic polish from a long residence in Athens. *GR.* *PR.* C. Nep. cf. iv. 13 sq. viii. 162. *R.*

2. 'A poor man.' *VS.* The principle is *duo si faciant idem, non est idem.* *GR.* cf. xiv. 18. *Rutilus* was a surname of the Marcian, Virginian, and Nautian clans. *R.* Compare the fable of the Frog and the Ox.

3. Cf. iii. 152. *R.*

"An Apicius:" *G.* cf. iv. 23, note. *FA.*

4. 'Every dinner party, every bagnio, every conversazione, or knot of news-mongers.' *Plin.* xvi. 44 s 86. *T.* V. Max. II. ii. 6. *Gell.* xiii. 13. *PR.* cf. vii. 233, note. *M.* viii. 168. *V.* Pat. ii. 33. (*VO.*) *Suet.* Ner. 37. (*ER.*) *Plin.* Ep. I. xiii. 2. II. ix. 5. *R.* understand *loquuntur.* *VS.*

5. *Rutilus* was reduced by his extravagance to seek a livelihood in the amphitheatre. cf. ii. 143 sqq. viii. 192 sqq. *PR.* [*Livy* xxviii, 21, h. *ED.*]

7. 'The tribune (i. e. the emperor) ought to have interfered to put a stop to such a disgraceful practice.' *LU.* cf. ii. 165. *Tac.* An. i. 2. iii. 56. (*LI. ER.*) *R.* iii. 313, note.

8. The gladiators wrote out the rules given by their trainer, and also the words of command, in order to learn them by

heart. *Suet.* Cæs. 26. V. Max. II. iii. 2. *FA.* *LI.* vi. 249, note. cf. *Arist.* *R.* 1111 sq.

9. 'There are many spendthrifts, over head and ears in debt, whom the often-disappointed creditor is sure to meet at market.' *VS.* *FA.* *Hor.* I S. ii. 7 sqq. I Ep. xv. 26 sqq. *R.*

10. The Romans used to market for themselves, and were attended by servants to carry home their purchases: *R.* see the opening of *Ter. And.* and cf. *Arist.* *R.* 1065 sq.

11. "Ὡς δὲ θεὸς ἢ παιδίον." *Phil.* iii. 19. *LU.* cf. xii. 50 sq. *Gell.* vii. 16. δὲ Σωκράτους ἴλαστο τῶν ἄλλων ἀποθνήσκων διαφίρειν, καθότι οἱ μὲν ζῶσιν, τὸ ἰσθίον, αὐτὸς δὲ ἰσθίον ἴσα ζῆν. *Ath.* iv. 15. *Macr.* ii. 8. *R.*

12. *Egregius* is the comparative adverb. *Lucretius* uses a similar form; *nam nihil egregius, quam res secretior apertas a dubiis;* iv. 469. *Priscian,* iii. *SCII.*

13. The metaphor is taken from 'a building on the point of falling, with cracks and fissures in its walls, through which the day-light pours.' *LU.* δὲ δὲ τοῦτο ἄμα τῇ ἀμείβῃ διασπέννυτο· καὶ ὡς τὸ πρῶτον δὲ φάσιν, κ. τ. λ. *Xen.* An. VII. viii. 8.

14. *Gustus* 'delicacies.' *LU.*

'They ransack earth, air, and water, for the choicest beasts and fowl and fish.' *LU.* *quidquid avium volitat, quidquid piscium natat, quidquid ferarum discurret,*

- 15 Numquam animo pretiis obstantibus. Interius si  
Attendas, magis illa juvant, quæ pluris emuntur.  
Ergo haud difficile est, perituram accessere summam  
Lancibus oppositis vel matris imagine fracta,  
Et quadringentis numis condire gulosum
- 20 Fictile: sic veniunt ad miscellanea ludî.  
Refert ergo, quis hæc eadem paret: in Rutilo nam  
Luxuria est, in Ventidio laudabile nomen  
Sumit et a censu famam trahit. Illum ego jure  
Despiciam, qui scit, quanto sublimior Atlas
- 25 Omnibus in Libya sit montibus; hic tamen idem  
Ignoret, quantum ferrata distet ab arca  
Sacculus. E cœlo descendit ΓΝΩΘΙ ΣΕΑΥΤΟΝ,

*nostris sepelitur ventribus. quære nunc, cur subito moriamur: mortibus vivimus; Sen. Contr. v. pr. R.*

15. 'The price never stands in the way of their inclination.' *M.*

16. Cf. Petr. 93. Sen. Cons. ad Helv. 9. *R.*

17. 'They make no difficulty, *M.* (i. e. they hesitate not) about raising.' *VS.*

18. 'By pawning their plate.' *LU.* cf. vii. 73. Plaut. Curc. II. iii. 77. Sen. Ben. vii. 14. Cat. xxvi. 2. (*VU. DŒ.*) *R.*

He destroyed the features of the image, out of shame, lest it should be recognized, and thereby disgrace himself and his family. In all probability this alludes to some transaction which had recently occurred. *LU.*

19. With *numi* understand *sestertii*. *M.* 'Four hundred sestertii' would be about three guineas. cf. i. 106. ii. 117. v. 132. *R.*

"To prepare Yet one treat more, though but in earthen ware!" *G.*

The epithet *gulosus* properly belongs to the epicure. *VS.*

20. There is much poignancy in the circumstance of exchanging plate for luxuries to be eaten out of earthen dishes. Especially as at Rome *fictilibus canare pudet*; iii. 168. The gluttony of these spendthrifts must have been excessive, to overcome the prevailing prejudice in so delicate a point. *G. GR.* "Then to the fencer's (vi. 82.) mess they come, of course, And mount the scaffold as a last

resource." *G.* This mess was a coarse and greasy kind of dish, which the gladiators ate, while in training, to improve both their wind and their limbs. A sort of macaroni. *HO.* Though their new food may not be prime in its quality, yet it is not deficient in quantity, which is a great point. cf. ii. 53. Tac. H. ii. 88. Prop. IV. viii. 25. (*BK.*) *R.*

22. *Ventidius*; vii. 199. or Tac. An. xii. 54. *PR.* Pers. iv. 25 sq. *SCH.* but see *CAS. R.*

23. Cf. Xen. An. VII. vii. 21.

24. *Atlas*; viii. 32. *M.* xiii. 48. *LU.*

25. 'There is as wide a difference between the coffers (x. 25. *LU.* xiv. 259 sq. *R.*) of the rich and the poor man's money-bag, as between Atlas and the lesser mountains of Mauritania.'

27. This precept has been assigned to various authors, viz. Socrates, Chilo, Thales, Cleobulus, Bias, Pythagoras, &c. D. Laert. i. Cic. ad Q. Fr. iii. 6. T. Q. i. 22, 52. (*HA.*) Plat. Alc. i. t. v. p. 56. 65. Sen. Ep. 82. *VS. SCH. R. oraculorum societatem dedere mortales Chiloni Lacedæmonio, tria ejus præcepta Delphis consecrando aureis literis; Plin. vii. 32. Pers. iv. 52. PR.* It is very sound theology to say, that, to have the veil of pride and self-love taken away, so that we know ourselves aright, is the gift of God and the foundation of all true and saving knowledge. cf. Jerem. xvii. 9 sq. *M.* The comic poets, to whom nothing was sacred, have of course made free with this: *κατὰ πᾶλλ' ἕρ' ἰσθὶν οὐ καλῶς εἰρημίον ἐδ' ὑπὸ τῆς σταυρῆς, χρεσι-*

- Figendum et memori tractandum pectore, sive  
 Conjugium quæras vel sacri in parte Senatus  
 30 *Esse velis: nec enim lorica[m] poscit Achillis*  
*Thersites, in qua se transducebat Ulixes.*  
 Ancipitem seu tu magno discrimine causam  
 Protegere affectas; te consule; dic tibi, qui sis,  
 Orator vehemens, an Curtius et Matho buccæ.  
 35 *Noscenda est mensura sui spectandaque rebus*  
*In summis minimisque, etiam quum piscis emetur,*  
*Ne mullum cupias, quum sit tibi gobio tantum*  
*In loculis. Quis enim te, deficiente crumena*  
*Et crescente gula, manet exitus, ære paterno*  
 40 *Ac rebus mersis in ventrem, feneris atque*  
*Argenti gravis et pecorum agrorumque capacem?*  
*Talibus a dominis post cuncta novissimus exit*  
*Annulus et digito mendicat Pollio nudo.*  
*Non præmaturi cineres nec funus acerbum*

*μάλιστα γὰρ ἢ ἐν τῷ γυναικί τοῖς Ἕλλησι.*  
 Menand. To this Le Sage alludes with  
 his usual felicity; "*Loin de m'exhorter*  
*à ne tromper personne, mes parens devoient*  
*me recommander de ne me laisser duper;*"  
 Gil Blas. G.

28. *Figendum*; v. 12. R.

29. *Conjugium*; *ἐν τῷ σακκῷ Ἰα.*  
*LU. nube pari*; Ov. Her. ix. 32. GR.

30. Thersites with all his impu-  
 dence, had not the audacity to put in a  
 claim to the armour of Achilles; FL.  
 which even Ulysses, with all his wisdom,  
 made himself ridiculous by wearing: 'T.  
 as the daw by dressing in the peacock's  
 borrowed plumes. M. cf. viii. 17, note.  
 vii. 116. x. 84 sq. We should probably  
 read *poscat. R.*

*Loricam*, made by Vulcan: Ov. M.  
 xiii. LU.

31. *Thersites*; viii. 269. T. According  
 to Q. Cal. and Lycoph. 999. (TZ. PTR.)  
 he is said to have been slain with a blow  
 of the fist by Achilles. FL.

32. Cf. Pers. iv. 23. 52. LU.

34. *Curtius Montanus*; iv. 107. FE.  
*Matho*; i. 32. vii. 129. FE.

*Bucee*; 'mare talk.' Mart. I. xlii. 13.  
 Petr. 43. cf. iii. 36. R.

35. *Summis materiis vestris, qui scribitis,*  
*æquam viribus; et verante diu, quid ferre*

*recusent, quid valeant humeri*; Hor. A.  
 P. 39 sq.

36. The poet may allude to the fish  
 which Octavius bought: see note on iv. 15.  
 GR.

37. 'A surmullet.' v. 92 sqq. PR.

The price of 'a gudgeon.' LU. Plin.  
 ix. 57. (HA.) Ath. vi. 44. vii. 83. (SW.)  
 In like manner, there are said to be  
*asini, ovis, and boves, in crumena*; Plaut.  
 As. III. ii. 44. Truc. III. i. 10. Pers.  
 II. v. 16. R.

40. Hence a man of this character  
 was called *gurgis*, GR. *vorago patrimonii,*  
 or *barathrum macelli. R.*

41. *Argenti gravis*; ix. 141. R.

43. "The last poor shift, off comes the  
 knightly ring." G. cf. Mart. II. lvii. 7 sq.  
 VIII. v. 2. Apul. Ap. p. 322, 21. *con-*  
*stitutum erat, ne cui jus annulorum esset;*  
*nisi cui, ingenuo ipsi, patri, avoque paterno,*  
*sestertia cccc census fuisset*; Plin. xxxiii.  
 2 s 7. R. i. 28, note.

*Testudinum putamina secare in laminas*  
*lectosque et repositoria his vestire Carvilius*  
*Pollio instituit, prodigi et sagacis ad*  
*luxuriam instrumenta ingenii*; Plin. ix. 10  
 s 13. (HA.) PR. ix. 6. R.

44. The sooner they die, the better.  
 FA. Their aim is a short life and a  
 merry one, and their maxim "Let us eat



- 45 Luxuriæ; sed morte magis metuenda senectus.  
 Hi plerumque gradus: conducta pecunia Romæ  
 Et coram dominis consumitnr: inde ubi paulum,  
 Nescio quid, superest et pallet feneris auctor,  
 Qui vertere solum, Baias et ad ostrea currunt.
- 50 Cedere namque foro jam non est deterius, quam  
 Esquilias a ferventi migrare Subura.  
 Ille dolor solus patriam fugientibus, illa  
 Mœstitia est, caruisse anno Circensibus uno.  
 Sanguinis in facie non hæret gutta: morantur
- 55 Pauci ridiculum effugientem ex Urbe Pudorem.  
 Experiere hodie, numquid pulcerrima dictu,  
 Persice, non præstem vita vel moribus et re;  
 Sed laudem siliquas occultus ganeo; pultes  
 Coram aliis dictem puero, sed in aure placentas.
- 60 Nam quum sis conviva mihi promissus, habebis

and drink, for to-morrow we die." *M.*  
 1 Cor. xv. 32.

45. 'To the luxurious.' *FA.*

47. *Dominis* 'the lenders.' *FA.*

48. "And the pale usurer trembles  
 for his gold." *G.*

49. *Qui volunt pœnam aliquam subter-  
 fugere aut calamitatem, solum vertunt, hoc  
 est, sedem ac locum mutant*; Cic. for Cœc.  
 34. *R.*

'Even in their exile, they have an eye  
 to the good things of this life: oysters  
 have their charms.' iv. 140, and viii. 86,  
 notes. *R.*

'They run' lest their creditors shou'd  
 get hold of them. *R.*

50. 'To give one's creditors the slip,'  
 'to run away from justice.' *M.* 'To  
 abscond from 'change,' 'to become bank-  
 rupt.' Sen. Ben. iv. 39. *R.*

51. Cf. iii. 5. *LU.* iii. 71. v. 78. *PR.*

53. Cf. x. 80 sq. *FA.* iii. 223. *PR.*

54. Cf. x. 300 sq. *PR.* "Where  
 sleeps the modest blood? in all our  
 veins, No conscious drop to form a blush  
 remains. Shame, from the town,  
 scorn'd, baffled, hastes away; And few,  
 alas! solicit her to stay." *G.*

55. Cf. vi. 20. *PR.*

56. 'To-day you shall be convinced  
 by your own experience, whether I am  
 one of those hypocrites, who discourse  
 fairly and finely, but do not act up to  
 their professions.' *M.* cf. ii. 1 sqq. *R.*

57. 'In reality.' Ter. And. V. i. 5.  
*M.* *ἰσχυρὴ δὲ τὰ πρὸς φανεροῦς ἰσχυροῦς,  
 καὶ ἀφανῶς* Arist. Rh. II. xxiv. 2.

59. *Siliquas*; Pers. iii. 55. (*CAS.*)  
*PR.* imitated from Hor. II Ep. i. 123.  
*siliquæ* may be 'the pods' of the Carob-  
 tree (or St John's Bread, *LU.*) which  
 were eaten not only by swine, but by  
 slaves and men of low condition. Plin.  
 xiii. 8 s 16. xv. 24 s 26. (*HA.*) *SA.* Ex.  
 Pl. p. 459 sq. *SL.* on *σιγάριον*. *R.* St  
 Luke xv. 16.

*Pultes*; vii. 185, note. *PR.* It was a  
 mixture of coarse meal and water, sea-  
 soned with salt and cheese, or sometimes  
 enriched with an egg and sweetened with  
 honey. Our 'hasty-pudding' comes  
 pretty near it. Pliny the elder says,  
*pulle non pane vixisse longo tempore  
 Romanos manifestum*; xviii. 8—10.  
 Their descendants, the poor of Italy,  
 still consume vast quantities of it, under  
 the name of *polenta* (cf. Pers. iii. 56.) or  
 macaroni, a little improved indeed by the  
 addition of rasped cheese and its never-  
 failing attendant, rancid oil. *G. M.*  
 xvi. 39. Varr. L. L. iv. 22. *R. V. Max.*  
 ii. 5. *FA.*

59. 'Cheese-cakes.' Mart. VII. xx. 8.  
*PR.* *mellitas placentas*; Hor. I Ep. x.  
 11 sq. *M.* Cato gives the receipt for  
 making them; *R. R.* 76. *LU.*

60. Cf. Virg. *Æ.* viii. 100 sqq. *VS.* *ib.*  
 359—369. *R.*

Evandrum, venies Tirynthius aut minor illo  
Hospes et ipse tamen contingens sanguine cœlum;  
Alter aquis, alter flammis ad sidera missus.

Fercula nunc audi nullis ornata macellis.

- 65 De Tiburtino veniet pinguissimus agro  
Hædulus et toto grege mollior, inscius herbæ  
Necdum ausus virgas humilis mordere salicti,  
Qui plus lactis habet quam sanguinis; et montani  
Asparagi, posito quos legit villica fuso.
- 70 Grandia præterea tortoque calentia cœno  
Ova adsunt ipsis cum matribus et servatæ  
Parte anni, quales fuerant in vitibus, uvæ:  
Signinum Syriumque pyrum, de corbibus isdem

61. *Res inopes Evandrus habebat;* Virg. 100. *LU.*

Hercules was called 'the Tirynthian;' Virg. 228. from Tiryns a town of Argolis. *LU.* the birth-place of his mother Alcmena. *M.*

62. *Æneas* was inferior to Alcides in fame and achievements, but was of celestial origin both by the father's side, and by Venus his mother. *LU.* Sil. vi. 627. viii. 293 sqq. *R.*

63. *Æneas* was drowned in the Numidian fountain. Hercules burnt himself on a funeral pile upon Mount *Æta*, to put an end to the dreadful agonies he suffered from the fatal tunic sent by *Deianira*, which had been dipped in the blood of the Centaur *Nessus*. They were both deified after death. *FS.* cf. *Dionys.* H. i. *Ov.* M. ix. *Sen.* H. *Æt. PR.* *Ænea, sanctus eris, cum te veneranda Numici unda deum celo miserit indigetem;* Tib. II. v. 43 sq. (*HY.*) *fulget sacratis ignibus *Æta*, ingentemque (*Alcidae*) animam rapiunt ad sidera flammæ;* Sil. iii. 43 sq. *φασὶ ἐν τῷ Ἡρακλῆϊ αἰετὸν ὄφρυ παρὰ τὴν αὐτῆς ἐκείνην ἐκείνην καὶ γὰρ ἐκείνην, ἀσφαλὸν ἰστίον ἀνθρώπων ὄχι παρὰ τοῦ μητρὸς καὶ καθαρὸν τε καὶ ἀκέραιον φέρον ἐν θύοις. διευκρινῆθαι ὑπὸ τοῦ πατρὸς, ἀσφαλὸς ἐστὶ τοῦ θιού.* *Luc. Hermot.* 7. *R.*

64. *Dapibus mensas onerabat inemptis;* Virg. G. iv. 133. *LU.* Compare *bene erat, non piscibus urbe petitis, sed pullo atque hædo;* &c. *Hor.* II S. ii. 120 sqq. *R.*

65. Juvenal probably had a country house in the neighbourhood of *Tibur.* *M.*

This bill of fare *Martial* has imitated in several places, but more particularly in X. xlviii. His entertainment, however, is more varied and his guests are more numerous: the seasoning too of his treat is very pleasant; *accederit sine felle joci nec mane timenda libertas et nil quod tacuisse velis; de prasino conviva meus venetoque loquatur; nec facient quemquam pocula nostra reum;* 21 sqq. *G.*

66. 'Fatted by suckling;' like our house-lamb. *M.*

67. 'The low osier-bed.' *LU.* cf. Virg. G. ii. 434 sqq. *R.*

68. 'The wild sperage, from the mountain's side,' *G.* was less delicate than that which was cultivated in gardens. *BRI.* *Plin.* xvi. 36 s 67. xix. 8 s 42. *R.* cf. v. 82. *M.*

69. 'The wife of my farm-servant.' cf. iv. 77. *Mart.* I. lvi. 11. IX. lxi. 3. X. xlviii. 7 sqq. *R.*

71. 'With the pullets that laid them.' *M.*

72. Grapes were preserved in various ways, by being put into jars, by being hung up by the stalks, and by several other methods. *Colum.* xii. 43. *Varr.* R. R. i. 54. *Plin.* xiv. l. xv. 17. xxii. 1. *Apic.* A. C. i. 17. *Didym.* *Geop.* iv. 15. *R.* These were kept by the second method. *FS.*

73. *Signia*, in *Latium*, (now 'Segni') was famous for its fine peais. *Plin.* xv. 15 s 16. *Cels.* ii. 24. *PR.* *Id.* iv. 19. *Colum.* V. x. 18. and also for its rough astringent wines. *Plin.* x. v. 6. xxxv. 12. *R.* Sil. viii. 380. *M.*

*Æmula Picenis et odoris mala recentis*

75 *Nec metuenda tibi, siccatum frigore postquam  
Auctumnum et crudi posuere pericula suci.*

*Hæc olim nostri jam luxuriosa Senatus  
Cœna fuit. Curius, parvo quæ legerat horto,*

*Ipse focus brevibus ponebat oluscula, quæ nunc*

80 *Squalidus in magna fastidit compede fossor,* *m. hot. rail h*

*Qui meminit, calidæ sapiat quid vulva popinæ.*

*Sicci terga suis, rara pendentia crate,*

*Moris erat quondam festis servare diebus*

*Et natalitium cognatis ponere lardum,*

85 *Accedente nova, si quam dabat hostia, carne.*

*Cognatorum aliquis, titulo ter Consulis atque*

\* The Bergamot pears' came originally from Syria. Some think them the same as the Falernian, *GR.* or Tarentine. Colum. x. 5. *Macr.* iii. 19. *Plin. PR.* Mart. V. lxxix. 13. *Virg.* G. ii. 88. *Theophr.* iv. 4. p. 32. *R.*

Their being put all in the same basket denotes the simplicity of the dessert. *PR.*

74. 'The apples of Picenum' were considered the finest. *Picenis cedunt pomis Tiburtia succo, nam facies præstant;* *Hor.* II S. iv. 70 sq. *LU.* *ib.* iii. 272. Picenum was also famous for its pears, *Plin.* xv. 15 s. 16. (*HA.*) and olives, and rolls; *Mart.* XIII. xxxvi. xlvii. *R.*

75. 'After they have laid aside their autumnal crudity, now mellowed by the frost, and the unwholesome qualities of the raw juice.' *LU.*

77. With this contrast between the ancient frugality and the modern magnificence, may be compared vi. 286 sqq. xiv. 160 sqq. *Hor.* I Od. xii. 33 sqq. II Od. v. 10—20. III Od. vi. 17—48. *Ov.* F. i. 197 sqq. *Prop.* IV. i. *R.*

'Of our senators.' *R.*

78. *Curius;* ii. 3, note. *PR.* *Cic. de Sen. VS.* *Plin.* xix. 5 s. 26. *extr. Sen.* to *Helv.* 10. *cf. de Prov.* 3. *R.* He was found by the Samnite ambassadors, sitting by a small fire, and preparing a dish of turnips for his supper, with his own hands. *M. G.*

79. The epithets *parvo* and *brevibus* are both to be noted. *R.*

*Oluscula;* *Hor.* II S. ii. 117. *Ammian Ep.* xx. in *Br. An.* t. ii. p. 388. *R.*

80. *Cf.* viii. 179 sq. *Pers.* vi. 40. *LU.*

*agriculturam vincti pedes, damnatae manus, inscripti vultus exerceant;* *Plin.* xviii. 3. *PR.* *Ov.* *Pont.* I. vi. 31 sq. *R.*

81. *Me materna gravi de sus vulva caput;* *Mart.* XIII. lvi. VII. xix. 11. *ejectitia autem vulva est, quæ extrahitur utero suis prægnantis; porcans, postquam peperit;* *Plin.* viii. 51. xi. 37 s. 84. (*HA.*) *SCH.* *nil vulva pulcris ampla;* *Hor.* I Ep. xv. 41. *PR.* *Apic. de R. Cul.* vii. 1. *Ath.* iii. 17. 21 sq. *R.*

82. 'A fitch of smoked bacon.' *LU.* vii. 119. *Hor.* II S. ii. 117 sqq. *R.* *Varr.* *R.* R. ii. 4. *PR.*

'A rack with its bars wide apart.' *M.* *Mart.* XIV. cccxi. As the ancients had no chimneys, the smoke had to make its escape, as it could, through windows and doors; and what they wanted to smoke was hung up to the rafters. *cf.* vi. 320, note. *Colum.* xii. 53. *Macr.* vii. 12. *Ov.* F. ii. 645. *Petr.* 96. 135 sq. (*BU.*) *R.*

83. 'For high days and holidays, as a great treat.' *M. cf. Virg. Æ.* i. 207. *R.*

84. 'To set before the family party.' *R.*

85. 'With the addition of fresh meat, *VS.* if there was a sacrifice to supply any.' On birth-days, such as could afford it, offered a victim to their *Genius*: [but *cf.* *Pers.* ii. 3, note:] *LU.* or purchased from the *questor* part of the animals slain in public sacrifices. *V. Max.* II. ii. 8. *PR.* Anciently animals were only killed for sacrifice. The use of flesh as an article of food was introduced by slow degrees and very sparingly; and for a long while, it was never eaten unless salted. *CAS.*

- Castrorum imperiis et Dictatoris honore  
 Functus, ad has epulas solito maturius ibat,  
 Erectum domito referens a monte lignonem.
- 90 Quum tremerent autem Fabios durumque Catonem  
 Et Scauros et Fabricios, postremo severos  
 Censoris mores etiam collega timeret;  
 Nemo inter curas et seria duxit habendum,  
 Qualis in Oceani fluctu testudo nataret,
- 95 Clarum Trojugenis factura ac nobile fulcrum :  
 Sed nudo latere et parvis frons ærea lectis  
 Vile coronati caput ostendebat aselli,

88. 'Before the ninth hour.' *VS.* i. 49, note. *R.* He hurried to such a frugal meal, as to something quite out of the common way. *LU.*

89. Pliny mentions olives and myrtles, then living, which had been planted by the hands of the elder Africanus: *xvi. ult. PR.* Agricultural pursuits gave rise to many noble names: *Fabius, Lentulus, Cicero, Serranus, Piso, Pilemnus, &c.* *Plin. xviii. 3—5. Colum. præf. R.* The hero in the text shoulders his spade, as though proud of his victory over the stubborn soil. *LU. M.*

*Extremis domitus cultoribus orbis;* *Virg. G. ii. 114. subigere* is used in the same sense; *Ov. Met. xi. 31. M. Mart. IV. lxxiv. 33. Virg. Æ. ix. 608. R.*

90. Several *Fabii* bore the office of Censor; (1) *M. F. Ambustus, A. U. 390;* (2) *Q. F. Max. Rullianus, A. U. 449;* (3) *Q. F. Gurgus, his son, A. U. 473;* (4) *Q. F. Max. Verrucosus Cunctator, A. U. 623;* (5) *M. F. Buteo, A. U. 612;* (6) *Q. F. Max. Servilianus, A. U. 627;* and (7) *Q. F. Max. Æmilianus Allobrogicus, A. U. 645. R.* The second is here meant, who obliged his colleague *P. Decius* to let him administer the office with all the strictness of the good old times. *VS. cf. ii. 145 sq. vi. 266. PR.*

*M. Porcius Cato, of Tusculum, was Censor, A. U. 569. triste supercilium durique severa Catonis frons;* *Mart. XI. ii. 1. R. cf. ii. 40. PR.*

91. *M. Æmilius Scaurus* was Censor, *A. U. 645. R. cf. ii. 35. PR.*

*C. Fabricius Luscinus* was Censor, *A. U. 478. R. cf. ix. 142. PR.*

92. This may allude either to the dis-

pute between *Rullianus* and *Decius*, mentioned just before, *M.* or to that between *M. Livius Salinator* and *C. Claudius Nero, A. U. 549. Liv. xxix. 37. V. Max. II. iv. R.*

93. *Cf. Virg. G. ii. 462 sqq. R.*

94. *Testudines tantæ magnitudinis Indicum mare emittit, ut singularum superficiei habitabiles casas integant; atque inter insulas rubri maris his navigant cimbis. in Phœnicio mari haud ulla difficultate capiuntur, &c. Plin. ix. 10 s. 12. note on 43. PR. Plin. xxxiii. 9 s. 51. R.*

95. *Χιλιόνας αντισουλμίνος κόινος.* *Clem. Alex. FA. κλίνας ἀπὸ χιλιόνης Ἰνδικῆς.* *Luc. cf. vi. 80. Plin. xxxii. 4. (HA.) Sen. Ben. vii. 9. R. disternebatur lectus Indicu testudine pellucidus, plumæa congeris tumidus, veste serica floridus;* *Apul. Met. x. gemmantis prima fulgent testudine lecti;* *Mart. XII. lxxvii. PR. cf. vi. 22. M.*

*Trojugenis;* *cf. i. 100. M.*

96. *Nudo, 'bare of ornaments.' VS.*

97. *Antiqui nostri in lectis tricliniariibus, in fulcris capita asellorum vite alligata habuerunt, significantes [quod pampinos prærodendo putare vites docuerit, atque ita vini suavitatem] invenerit;* *Hyg. F. 274. (MUN.) FE. τὰ δὲ ὀπὸ τῶν ἐν Ναυστλίῳ λογέματα ἐς τὸν ἴσον, ὡς ἰσικρατὸν ἀμπίλων πλῆμα ἀβθονιώτερον ἐς τὸ μίλλον ἀτίθησι τὸν κερκῶν, καὶ ἴσος σφίον ἐν αἴτερῃ σισασημαίους διὰ τοῦτο ἴσος, ἀπὸ ἀμπίλων διδάξας τομῆν, σασίην μὲν ἀβθίλογα ἠγούμηντες.* *Paus. ii. 38. R.*

Perhaps we should read *Vite. HN.* The ass was a favourite of *Silenus*; its head, therefore, crowned with clusters of grapes, was cast in brass, and fixed upon the front of the couches on which they

- Ad quod lascivi ludebant ruris alumni.  
 Tales ergo cibi, qualis domus atque supellex.  
 100 Tunc rudis et Graias mirari nescius artes,  
 Urbibus eversis, prædarum in parte reperta  
 Magnorum artificum frangebat pocula miles,  
 Ut phaleris gauderet equus, cæлатаque cassis  
 Romuleæ simulacra feræ mansuescere jussæ  
 105 Imperii fato, geminos sub rupe Quirinos,  
 Ac nudam effigiem clypeo venientis et hasta  
 Pendentisque Dei perituro ostenderet hosti.  
 Argenti quod erat, solis fulgebat in armis:  
 Ponebant igitur Tusco farrata catino.

sat at meat, as a provocative to hilarity and good fellowship. *G.*

98. As the old Romans had made no extraordinary progress in any of the fine arts, we may easily suppose that the clumsy workmanship of these ornaments provoked the risibility of the 'unlucky boys' of the family. *G.*

99. 'They were all of a piece.' *M.*

100. Cf. Polyb. in Strab. p. 381. V. Pat. i. 13. *R.*

102. 'Of great artists:' viii. 102 sqq. *R.*

The army of Clovis, the founder of the French monarchy, having plundered a church, carried off, among other sacred utensils, a vase of extraordinary size and beauty. On coming to Soissons, where the booty was to be divided, and was placed, for that purpose, in one great heap in the centre of the army, Clovis entreated, that, before making the division, they would give him that vase over and above his share. All appeared willing to gratify the king by complying with his request, when a fierce and haughty soldier lifted up his battle-axe, and, striking the vase with the utmost violence, cried out with a loud voice, "You shall receive nothing here but that to which the lot gives you a right!" *Greg. of Tours, Hist. Fr. ii. 27.*

103. *Phaleris*: cf. x. 134. *Virg. Æ. ix. 359. (HY.) Ov. M. viii. 33. (H. BU.) Petr. 55. Suet. Ner. 33. Sil. xv. 255. (DR.) R. alia purpurea tæniæ dorsa ac pectora collaque equorum complectuntur: pro fasciis aureæ phaleræ cernuntur, quæ sunt ovales orbiculi et auro distincta lora; Pancir. Dig. Imp. Or. GRÆ. [Livy xxii, 52, 7. ED.]*

104. 'Of the she-wolf.' cf. *Liv. i. 4. PR.* It was customary to have the origin or history of their ancestors or their country embossed on their helmets or shields. *Sil. i. 407. 415. viii. 385 sqq. xv. 682. (DR.) R. LU.*

105. *Fato*; cf. *Her. i. 111, note 89.*

For 'the rock,' *Dionys. H. i. Virg. Æ. viii. 630. (CE.)* the *ficus Ruminalis* is generally substituted. *Plin. xv. 18 s 20. (HA.) R.*

'The twin Quirini' i. e. *Romulus and Remus. M.*

106. 'Of Mars descending to visit Iliia, VS. and hovering over her in the air,' *Spence, Polymetis, vii. p. 77.* or 'over his children as their guardiau.' *M.*

107. The Roman soldiers used to bear on their helmets the first history of *Romulus*. The figure of the god of war was made as if descending on the priestess *Iliia*. The sculptor, to distinguish him from the rest of the gods, gave him, what the medalist calls his proper attributes, a spear in one hand and a shield in the other. As he was represented descending, his figure appeared suspended in the air over the vestal: *Addison, Trav. p. 184.* He illustrates this by a coin of *Antonius Pius*, which appears to be a mere copy of this description. Both *Ovid* and *Tibullus*, however, say that *Mars* was unarmed. *G.* See *Hamilton's Vases, pl. 38. 62. &c.*

108. Cf. *Suet. Cæs. 67. (CAS.) R. [Livy xxii, 52. ED.]*

109. *Tuscum fictile*; *Pers. ii. 60. LU. Aretina nimis ne spernas vasa monemus, lautas erat Tuscia Forsena fictilibus; Mart. XIV. xcvi. M. Plin. xxxv. 12 s 46. (HA.) R.*

- 110 Omnia tunc, quibus invidetas, si lividulus sis.  
 Templorum quoque majestas præsentior, et vox  
 Nocte ferè media mediamque audita per Urbem,  
 Litore ab Oceani Gallis venientibus et Dis  
 Officium vatis peragentibus, his monuit nos.
- 115 Hanc rebus Latiis curam præstare solebat  
 Fictilis et nullo violatus Jupiter auro.  
 Illa domi natas nostraque ex arbore mensas  
 Tempora viderunt; hos lignum stabat in usus,  
 Annosam si forte nucem dejecerat Eurus.
- 120 At nunc divitibus cœnandi nulla voluptas,  
 Nil rhombus, nil dama sapit; putere videntur  
 Unguenta atque rosæ, latos nisi sustinet orbes

*Farrata*; cf. xiv. 171. *LU.*

110. 'Yet all was then most enviable, if you had but a spark of that feeling in your composition.' *M.*

111. 'The majesty of the gods in the temples was more propitious.' *M.* cf. iii. 18, note. *Virg.* E. i. 42. *G.* i. 10. (*HY. CE.*) *R.*

112. *M. Cædicius de plebe nuntiavit tridunis, ut in Nova Via, ubi nunc sacellum est, supra ædem Vestæ, vocem noctis silentio audisse clariorem humana, quæ magistratibus dici juberet GALLOS ADVENTARE; Liv. v. 32. 50. LU. Plut. V. Cam. G.*

113. *Inivritato atque inaudito hoste ab Oceanis terrarumque ultimis oris bellum ciente, &c. Liv. v. 37. i. e. 'the Senones,' under Brennos. LU. ib. 33 sqq.*

114. *His* (1) 'from these temples,' *R.* (2) 'by these methods,' *M.* (3) 'concerning these foes,' *ACH.*

115. *Res Latias* 'the Roman commonwealth.' *R.*

116. *Cf. Pers. ii. 89. 69. The golden age was that, when there was least gold. cf. iii. 20. LU. et te quoque dignum finge deo: finges autem non auro, non argento: non potest ex hac materia imago dei exprimi similis: cogita illos, quum propitii essent, fictiles fuisse; Sen. Ep. 31. extr. Pliny, speaking of an earthenware image of Jupiter, which the elder Tarquin set up in the Capitol, adds, hæc enim tum imagines deum erant laudatissima: nec pœnitent nos illorum, qui tales coluerunt. aurum enim et argentum ne diis quidem conficiebant: durant in plerisque locis etiam nunc fictilia ista simulacra, sanctiora auro, certe innocentiora; Plin. xxv. 12 s 45 sq. PR. xxxiv. 7 s 16.*

*Sen. to Helv. 10. Mart. XIV. clxxviii. Tib. I. x. 19 sqq. Luc. Contempl. t. i. p. 505. V. Max. iv. 4. Ov. F. i. 201 sq. Of Jupiter Hammon, Lucan says, pauper adhuc deus est, nullis violata per ævum divitiis delubra tenens; morumque priorum numen Romano templum defendit ab auro; ix. 519 sqq. R. The statue of Cybele (iii. 137, note.) was still more rude and artless than that mentioned in the text. The true principle (I believe) of the adoration which was anciently paid to those unfinished masses of stone, as well as to the first shapeless blocks which were set up in the temples, was the profound reverence entertained for the gods; which did not suffer the artists to invest them too closely with a determinate form. In process of time they grew bolder: and it is an observable thing in the history of sculpture, that the most admired statues of the deities were produced in the age of scepticism, or infidelity. This applies no less to the Greeks than to the Romans: the latter, while they were sincere believers in their mythology, had not a god tolerably executed. G. cf. Virg. G. ii. 465 sq.*

118. *Stare* often means *esse*: cf. *Virg. Æ. i. 646. vii. 553. (HY.) R.*

119. 'A walnut-tree.' *M.*

120. *Ventrem invidant pretio; Claud. xx. 329. renovant per damna famem; Petr. 119. 55. Hor. II S. ii. 21. R.*

121. 'Even turbot and venison is tasteless.' *M.*

*Dama; Plin. viii. 53. PR. Æl. H. A. xiv. 14. R.*

122. *Cf. ix. 128, note. R.*

Grande ebur et magno sublimis pardus hiatu,  
 Dentibus ex illis, quos mittit porta Syenes  
 125 Et Mauri celeres et Mauro obscurior Indus  
 Et quos deposuit Nabatæo belua saltu,  
 Jam nimios capitique graves. Hinc surgit orexis,  
 Hinc stomacho bilis: nam pes argenteus illis,  
 Annulus in digito quod ferreus. Ergo superbum  
 130 Convivam caveo, qui me sibi comparat et res  
 Despicit exiguas. Adeo nulla uncia nobis  
 Est eboris nec tessellæ nec calculus ex hac

*Orbes*; i. 75, and 137, notes. R. Citron-wood tables had long been in high estimation. Cicero, in his impeachment of Verres, says; *tu maximam et pulcherrimam citream mensam a Q. Lutatius Diodoro abstulisti*; iv. 17. This may be alluded to in i. 75. Seneca, according to Xiphilinus, was reproached with having in his possession no less than five hundred of these costly tables! *G. dentibus hic niveis sectos Atlantide silva imposuere orbes*; Luc. x. 144 sq. PR.

123. 'A massive ivory pedestal carved in the form of a rampant leopard.' M. Round tables were generally *μωσάδας*, Lucian calls them *τραπίδας λιθασσίδας*; Somn. HN.

124. 'Teeth': Pausanias calls them 'horns.' RH. cf. Sil. xvi. 206. (DR.) Plin. viii. 3. 10. Prop. II. xxxi. 12. (BK.) R.

*Mittit*; cf. iii. 205. Plin. xii. 5. Mart. II. xliii. 9 sq. IX. xxiii. 5. XIV. lxxxix. xci. R.

*Syene*, a town and peninsula of the Nile, on the confines of Æthiopia and Egypt, now 'Assuan,' under the tropic of Cancer, Ptol. iv. 5. (but see AN.) to which Juvenal was banished, as it was a Roman garrison town; Strab. xvii. p. 797. Plin. v. 9 s 10. (HA.) or the island *Elephantina* (for *janus Baiarum*, iii. 4. does not denote *Baïæ* itself,) may be meant. FA. PR. R.

125. *Elephantos fert Africa ultra Syrticas solitudines et in Mauritania: ferunt Æthiopes et Troglodytæ: sed maximos India*; Plin. viii. 11. R.

The Africans generally were celebrated for their speed: as the Carthaginians, Sil. iii. 232. the Gætulians, *ib.* 292 sqq. the Autololes, *ib.* 306 sqq. the Troglodytæ,

Her. iv. 183. Plin. vi. 29 s 34. Luc. iv. 677 sqq. R. PR.

'The darker Indian.' SCH. The Greek *Μαῦρος* means 'obscure.' *Indis ad nascentem diem sitis tamen in corpore color noctis inest*; Apul. Flor. PR. *concolor Indo Maurus*; Luc. iv. 678. R.

126. The capital of the Nabatæans was Petra, whence the whole country was called Arabia Petræa. Strab. xvi. p. 779. Plin. vi. 28 s 33. R. FA. They were named after "The first-born of Ishmael, Nebajoth;" Gen. xxv. 13. PR.

The elephant is said to shed its tusks every two years. *dentes deciduos casu aliquo vel senecta defodiunt: hoc solum ebur est: circumventiqua a venantibus, impactos arbori frangunt, prædaque se redimunt*; Plin. viii. 3. PR.

127. *Ὀρέξω*; vi. 428. PR. *Heliogabalus amabat sibi pretia majora dici eorum rerum, quæ mensæ parabantur, orexin convivio hanc esse asserens*; Lampr. 29 astr. cf. v. 16. R. Congreve, in translating this passage, has given a conundrum not unworthy of Cowley in his happiest moments: "An iv'ry table is a certain whet; You would not think how heartily he'll eat, As if new vigour to his teeth were sent, By sympathy from those o' th' elephant." G.

128. 'The gastric juice.' From the irritation of the coat of the stomach by this fluid, arises the sensation which we call hunger.

'Silver was thought nothing of, in comparison with ivory.' VS.

129. 'An iron ring.' i. 28, note. M. cf. Plin. xxxiii. 1. PR.

131. *Adeo* 'inasmuch that.' M.

132. 'Neither the squares in my chess-board nor the chess-men are of ivory.' cf. Mart. XIV. xvii. xiv. LU.

*ince (i.e. from the material of the table) of  
 betide and hence disgust.*

Materia: quin ipsa manubria cultellorum

Ossea. Non tamen his ulla umquam opsonia fiunt

135 Rancidula, aut ideo pejor gallina secatur.

Sed nec structor erit, cui cedere debeat omnis

Pergula, discipulus Trypheri doctoris, apud quem

Sumine cum magno lepus atque aper et pygargus

Et Scythicæ volucres et phœnicopterus ingens

140 Et Gætulus oryx, hebeti lautissima ferro

Cæditur et tota sonat ulmea cœna Subura.

Nec frustum capræ subducere nec latus Afræ

Pers. iii. 48. PR. Prop. II. xxiv. 13. Theoph. Ch. v. 4. (CAS.) R.

134. His 'on account of their being bone.' VS.

136. Cf. v. 120 sqq. notes. LU.

137. Pergula was the stall on the outside of a shop, where articles were displayed for more publicity, and where obscure artists exhibited their skill to gain notoriety. JS. VL. cf. Plin. xxxv. 10 s 36, 12. (HA.) Suet. Aug. 94. III. Gr. 18. It is here put for the professors of the science of carving, who exhibited at these stalls. PR. Scr. H. Aug. t. ii. p. 733. (SA.) R.

Doctor Trypherus was the master of a carving academy in the Subura. M. ερφαρος 'delicate.' VL.

138. Sumen was the udder of a sow killed the day after farrowing. cf. 81. M. Pers. i. 63. LU. Mart. XIII. xlv. PR. Plin. xi. 37 s 84. ext. (HA.) R.

Pygargus (αργή 'tail,' λεγύς 'white') VS. Plin. viii. 63. PR. 'The white antelope,' Pennant; 'the spring-bok' (i. e. bounding goat) of the Cape, Sparrman; G. or 'gazelle.' R.

139. The pheasant, λεγὸς φασιανῆς or φασιανῆς, derived its name from the Phasis, VS. a river of Colchis, on the confines of Scythia. PR. Petr. 93. (WE.) R. αλλῶδες ἢ λεβίθεο τῶν καλοτέρων φασιανῶν φανῆ σραφῆς χάρου σπῆς εἰς λεβίθεο τῶν στυραδῶν Agatharch. in Ath. ix. 38. It is represented as saying "Argiva primum sum transportata carina; ante mihi notum nil nisi Phasis erat;" Mart. XIII. lxxii. King Ptolemy Evergetes speaks of it, from hearsay, as a great delicacy; τῶν φασιανῶν ἰσχυροὶ σπῆδες, δορυ καὶ στυραδῶν ἐν γῆρῃ βεβαίως σπασομένης ἀποφαίνουσι Ath. xv. 69. Philozæus mentions it as

coming on, with chicken, hare, and partridge, in the second course; iv. 28.

Φασιανῶς 'crimson,' αργῆς 'pinion.' phœnicopteri linguam præcipui saporis esse Apicius docuit nepotum omnium altissimus gurgas; Plin. x. 48 s 67 sq. (HA.) dat mihi penna rubens nomen, sed lingua gulosis nostra sapit; quid si garrula lingua foret? Mart. XIII. lxxi. PR. Suet. Vit. 13. R. "Evening comes on: arising from the stream, Homeward the tall flamingo wings his flight; And where he sails athwart the sitting beam, His scarlet plumage glows with deeper light;" Southey, Kehamah, V. i. 1 sqq.

140. The oryx was a species of 'antelope' or 'wild goat.' Plin. ii. 40. 46. LU. viii. 53 s 79. x. 73 s 94. xi. 46 s 106. (HA.) Mart. XIII. xc. Æl. xiv. 14. PR. R.

141. These delicious birds and beasts were carved in elm, and divided into their proper slices and joints. The several pieces were fastened together either by slight pegs or weak glue, which gave way to the blunt knives used by the professor and his pupils. This could not be done without some noise. LU. PR.

142. 'My little novice knows not how to take off by the sly a piece of a roe.' VS.

'Or a slice off the breast of a turkey,' M. [rather 'of a guinea-fowl;'] which bird was introduced into America, from the slave coast, at the commencement of the sixteenth century, A.D. 1508. But turkeys are natives only of America, and were first imported into Europe from Mexico or Yucatan, about the same period. From Spain they came over to England, A.D. 1524.] gallinæ Africanæ sunt grandes, variæ, gibberæ, quas



- Novit avis noster tirunculus ac rudis omni  
 Tempore et exiguæ furtis imbutus ofellæ.  
 145 Plebeios calices et paucis assibus emtos  
 Porriget incultus puer atque a frigore tutus :  
 Non Phryx aut Lycius, non a mangone petitus  
 Quisquam erit et magno. Quum posces, posce Latine.  
 Idem habitus cunctis, tonsi rectique capilli  
 150 Atque hodie tantum propter convivia pexi.  
 Pastoris duri hic est filius, ille bubulci.  
 Suspirat longo non visam tempore matrem  
 Et casulam et notos tristis desiderat hædos  
 Ingenui vultus puer ingenuique pudoris,  
 155 Quales esse decet, quos ardens purpura vestit ;

*μειλιγγιδας* appellant Græci. hæ novissimæ in triclinium ganearium introierunt e culina, propter fastidium hominum veniunt propter penuriam magno; Varr. R. R. III. ix. 18. Mart. XIII. lxxiii. PR. Hor. Ep. ii. 53. Petr. 55. Col. viii. 2. pr. Suet. Call. 22. Plin. x. 26 s. 38. (HA.) Ath. x. 24. xiv. p. 655. R.

144. 'Initiated.' ER, Cl. Cic. Virg. Æ. vii. 542. (HY.) R.

'In the thefts of, now and then, a small cutlet.' cf. v. 85, note. R. Among those who adopt the reading in the text are HO. and OW. But most of the editors prefer *frustis*; and make *subducere* 'to take off neatly by the carving knife.' In this case 'the skill of the lad is limited to the helping his master and the guests to slices of a small steak.' LU. Col. xii. Mart. XIV. ccxxi. PR. M. and G; who is indignant at the imputation of theft being thrown out against the character of the young rustic. The objection to the latter reading, on account of *frustum* so immediately preceding, is of little weight: cf. xiv. 70 sq. Lucr. ii. 1156. 1158. Æsch. Pers. 255 sq. &c.

145. Cf. v. 29—48. R. Mart. XIV. 93—96. PR.

147. *Mango* 'a slave-merchant.' Pers. vi. 76 sqq. FA. from *manu* and *ago*, because they made up their slaves for the market by various tricks; by drugs, amongst others; Plin. xxi. 26. PR. x. 50. xxiv. 6. xxx. 5. *colorem fuco*, et *verum robur inani sagina mentitur*; Quint. ii. 15. cf. v. 56, notes. R.

148. 'When you want him, speak in Latin, for he knows no Greek.' G.

149. *Habitus*; cf. Luc. x. 127 sqq. Sen. Ep. 95. Br. V. 12. R.

*Tonsi*; cf. Hor. I S. v. 31. I Ep. xviii. 7. Tib. J. iv. 38. vii. 16. (HY.) R.

*Ne quis, cui rector est coma, crispulis misceatur*; Sen. 95. PR.

150. *Ut omnes præcincti recte pueri contique ministrent*; Hor. II S. viii. 69 sq. LU. cf. Ov. M. iv. 311. (H.) R.

152. *Suspirans*, with an accusative, 'to sigh after.' Tib. I. vi. 35. (BK. HY.) Hor. III Od. vii. 10. (MI.) R. It is impossible to read these lines without being impressed with the most favourable opinion of the writer. They are full of sweetness and sensibility, qualities which Gibbon denied to our author. The young neatherd (who seems to be his favourite) is mentioned, not only with the warmth of a kind master, but with the tenderness of an affectionate parent. It would seem from what follows (178 sqq.) that Juvenal had superintended their education. One of the boys could read Homer: the other knew no language but his own. G.

154. "His look belies his birth; ingenuous grace Beams from his eye and flushes in his face." G.

155. 'Such should the sons of noble houses be.' SCH. cf. i. 78, note. M.

Thus *Tyrio ardebat murice lana*; Virg. Æ. iv. 262. VS. 'Purple' is also called *ignea*; V. Flac. i. 427. *flammata*; Mart. V. xx. 2. Stat. Ach. i. 297. *condens*; Hor. II S. vi. 102. *mixto incensa auro*;

- Nec pugillares defert in balnea raucus  
 Testiculos nec vellendas jam præbuit alas,  
 Crassa nec opposito pavidus tegit inguina gutto.  
 Hic tibi vina dabit, diffusa in montibus illis,  
 160 A quibus ipse venit, quorum sub vertice lusit:  
 Namque una atque eadem est vini patria atque ministri.  
 Forsitan expectes, ut Gaditana canoro  
 Incipiat prurire choro plausuque probatæ  
 Ad terram tremulo descendant clune puellæ,  
 165 Irritamentum Veneris languentis et acres  
 Divitis urticæ. Major tamen ista voluptas  
 Alterius sexus: magis ille extenditur et mox  
 Auribus atque oculis concepta urina movetur.  
 Non capit has nugas humilis domus. Audiatur ille  
 170 Testarum crepitus cum verbis, nudum olido stans

Stat. Th. x. 60. The same metaphor is used in Greek. *R. clarus vestis splendor purpureus*; Lucr. ii. 51.

166. 'Nor, with hoarse voice, does he exhibit in the baths his robust manhood; nor have his arms been rendered smooth by art, nor does he timidly hide his exposed person by the interposition of the oil-flask.' iii. 263, note.

169. *Diffusa*; v. 30. *SCH.* vii. 121, note.

162. The Romans were arrived at such a pitch of licentiousness that they had at their banquets dancing girls from all parts of the world. Those from the south of Spain (x. 1.) were in high request. (*Nec de Gadibus improbis puellæ vibrabant sine fine prurientes lascivos docili tremore lumbos*; Mart. V. lxxviii. *VS.*) Their dance is neither more nor less than the fandango; which still forms the delight of all ranks in Spain; and which, though somewhat chastised in the neighbourhood of the capital, exhibits at this day, in the remote provinces, a perfect counterpart (actors and spectators) of the too free but faithful representation before us. *G. Id. I. xlii. 12. LU. lxii. 9. III. lxiii. 5. VI. lxxi. 1 sqq. XIV. cciii. Stat. S. I. vi. 71. Ath. iv. 1. ut nos puella ex industria supra naturam mollior canora dulcedine et saltationis lubrico, exercent illosobris*; Macr. ii. 1. cf. Liv. xxxix. 6. Gell. xix. 9. *R. PR.* The fashion was borrowed from the Greeks: "To supper,

sir! . . . All is prepared—the table and the couch—With due appurtenance of clothes and cushions. Chaplets and dainties of all kinds abound: Here rich perfumes are seen—there cakes and cakes Of every fashion, cakes of honey, cakes Of sesamus, and cakes of unground corn: What more—a troop of dancing women fair, And minstrels who may chaunt us sweet Harmodius. Haste, sir, I beg you, to the banquet;" Aristoph. Ach. 1050 sqq. *MIT.*

163. *Lascivus chorus*; Tib. II. i. 88. *R.*

166. *Urticæ*; ii. 128. *LU.*

167. 'The softer sex is more excitable; and soon its passion stirs, imbibed by ear and eye.' Hor. A. P. 180 sqq. [*Livy xxvii, 51, 1. ED.*]

169 *Stultitiam patiuntur opes*; Hor. I Ep. xviii. 29. *LU.*

170. 'The clicking of castanets.' ἡ τοῖς ἰσπελάμοις κροσσῶνα Arist. R. 1301 sq. These were used both by Spanish and by Indian dancing girls. *FA.* cf. Suet. Ner. 20. *GR. edere lascivos ad Batica crasmata gestus, et Gaditanis ludere docta modis*; Mart. VI. lxxi. 1 sq. Ath. v. 4. Διδυμὰς φωνὴν, εὐαθίνας ἐνὰς ἑστῆς τοῖς λώβας πογχύλια καὶ ἰσπελάμοις ἐνγοσσοῦστας. ἰσπελάμοι [s. ἰσπελάμοι] ἄχρην εἶνα ἀποστειλῶν τοῖς ἰσπελάμοις Id. xiv. 9. (*CAS. SW.*) *R.* The *testæ* were small oblong pieces of polished wood or bone, which the dancers held between their fin-

- Fornice mancipium quibus abstinet; ille fruatur  
 Vocibus obscœnis omnique libidinis arte,  
 Qni Lacedæmonium pytismate lubricat orbem:  
 Namque ibi Fortunæ veniam damus. Alea turpis,  
 175 Turpe et adulterium mediocribus. Hæc eadem illi  
 Omnia quum faciant, hilares nitidique vocantur.  
 Nostra dabunt alios hodie conviva ludos: *Convivia*  
*Conditur* Conditur Iliados cantabitur atque Maronis  
 Altisoni dubiam facientia carmina palmam.  
 180 Quid refert, tales versus qua voce legantur?  
 Sed nunc dilatis averte negotia curis  
 Et gratam requiem dona tibi, quando licebit  
 Per totam cessare diem: non feneris ulla

gers, and clashed in measure, with inconceivable agility and address. The Spaniards of the present day are very curious in the choice of their castanets; some cost twenty-five or thirty dollars a pair; these are made of the beautifully variegated woods of South America. G.

'Words, which the half-clad slave that stands for hire in the foul brothel would not use.' M.

173. Few passages have perplexed the commentators more than this, and many alterations of the text have been proposed. The most simple interpretation perhaps is that of VS. 'Who lubricates the pavement inlaid with Laconian marble by spitting from his lips the wines he tastes.' FE. SA. cf. Hor. II Od. xiv. 25 sqq. M. The green marble of Tænarus was much esteemed. cf. Plin. H. N. xxxvi. 7 s 11. (HA.) Prop. III. ii. 9. Tib. III. iii. 14. (BK.) stavit et (Heliogabalus) saxis Lacedæmoniiis ac porphyreticis plattas in palatio, quas Antoninianas vocavit; Lampr. 24. Oval pieces of various coloured marbles, ovata figuræ, Plin. xxxv. 1. orbes, Sen. 87. were often inlaid in the pavements of their banqueting rooms. R.

In conviviis, quod poculis et pytismatis effunditur, simul atque cadit, siccescit; Vitr. vii. 4. unam ei cœnam atque ejus comitibus dedi: quod si iterum mihi sit danda, actum siet. nam ut alia omitam, pytissando modo mihi quid vini absumsit? sic hoc, dicens; asperum, pater, hoc est: aliud lenius sodes vide. relevi dolia omnia, omnes serias; Ter. Heaut. III. i. 46 sqq. R. cf. xiii. 214.

174. "For there the world a large allowance make And spare the folly for the fortune's sake. Gaming, adultery, with a small estate Are damning crimes, but venial with a great; Nay more than venial; witty, gallant, brave, And such wild tricks 'as gentlemen should have!" Thus, "In lords a wildness is a noble trick And cherish'd in them, and all men must love it;" Beaum. and Fl. Maid in the Mill. "So please your majesty, my master hath been an honourable gentleman; tricks he hath had in him, which gentlemen have!" Shaks. All's Well that Ends Well, V. iii. The late Lord Orford seems to have been somewhat of the same way of thinking: of the Duke of Wharton he says, he "comforted all the grave and dull by throwing away the brightest profusion of parts on witty fooleries, debaucheries, and scrapes; which may mix graces with a great character, but never can compose one!" See viii. 181 sq. note. G.

177. Note on vi. 434. Suet. Aug. 74. ER. and Cl. Cic. acroama. R. Of Atticus, C. Nepos says, nemo in convivio ejus aliud acroama audivit, quam ænagnoten: quod nos quidem jucundissimum arbitramur. neque unquam sine aliquis lectione apud eum cœnatum est, ut non minus animo quam ventre convivio delectarentur. G.

178. Homer shall be read aloud. cf. vii. 153. M.

179. Note on vi. 436. M.

181. Thus Horace addresses Mæcenas; mitte civiles super urbe curas; III Od. viii. 17. LU.

- Mentio nec, prima si luce egressa, reverti  
 185 Nocte solet, tacito bilem tibi contrahat uxor,  
 Humida suspectis referens multicia rugis  
 Vexatasque comas et vultum auremque calentem.  
 Protenus ante meum, quidquid dolet, exue limen:  
 Pone domum et servos et quidquid frangitur illis  
 190 Aut perit: ingratos ante omnia pone sodales.  
 Interea Megalesiacæ spectacula mappæ  
 Ideum solenne colunt similisque triumpho  
 Præda caballorum Prætor sedet ac, mihi pace  
 Immensæ nimisæque licet si dicere plebis,  
 195 Totam hodie Romam circus capit et fragor aurem  
 Percutit, eventum viridis quo colligo panni.

184. The want of delicacy in this allusion betrays the general depravity of those times. R.

186. *Multicia*; ii. 66, note. LU.

187. Cf. Suet. Aug. 39. Cal. 36. LU. Ner. 38. GR.

188. 'Divest yourself of;' M. cf. Sil. i. 38. vii. 496. Claud. Cons. Hon. iii.

187. R. "Your eye in Scotland Would create soldiers, make our women fight To doff their dire distresses;" Shakspeare, *Macbeth*, IV. iii.

189. 'Banish from your thoughts.'

191. 'You may just as well make it a holiday: all the world is at the Circus: you would find no one with whom to transact business of any kind.' PR.

*Megalesiacæ*: cf. vi. 69, note. PR.

*Mappa*. Nero, being told while he was at table, how anxiously the people were expecting his arrival as the signal for the commencement of the games, had the napkin, with which he had wiped his hands, thrown out of window, to give notice that he had dined, and would soon be at the Circus. Ever since which, the hanging out of a napkin from the prætor's house was the signal for the commencement of the games. Cassiod. iii. 51. CAL. Suet. Ner. 22. Mart. XII. xxix. PR. Tert. de Sp. 16. T. Manil. ii. 189. (JS.) Quint. Inst. O. I. v. 57. (SPA.) R.

192. 'Of Ida.' cf. Virg. Æ. ix. 80 sqq. 617 sqq. (HY.) R.

*Triumpho i. e. triumphantis*: x. 36 sqq. LU.

193. *Præda i. e.* 'eaten up, as it were, by horses,' 'falling a victim to the ruinous

expenses of the games.' i. 59 sq. notes. Tac. An. i. 15. (LI.) Claud. Fesc. 11. (H.) GRO. Compare ἀλλ' ἐὼ δόναται δαίλωνος ἰδδων, δακνόμενος ὄρω τῆς δασάτης καὶ τῆς φάτης καὶ τῶν χειῶν Arist. N. 12 sq. and the whole of that opening scene.

*Pace* 'without offence.' PR.

195. Note on iii. 223. R. The passion of the Romans for the games of the Circus continued in after times. The following vivid and accurate picture is drawn after Amm. Marc. xiv. 6. "The impatient crowd rushed at the dawn of day to secure their places; and there were many who passed a sleepless and anxious night in the adjoining porticos. From the morning to the evening, careless of the sun or of the rain, the spectators, who sometimes amounted to the number of 100,000, remained in eager attention, their eyes fixed on the charioteers, their minds agitated with hope and fear, for the success of the colour which they favoured: and the happiness of Rome appeared to hang on the event of a race;" Gibbon. G.

'A burst of applause.' Quint. viii. 3 pr. Sen. de Tr. An. 2. (LI.) Sil. iii. 694. iv. 7. V. Flac. i. 743. ii. 91. v. 273. Ov. F. iii. 741. Quint. Decl. 301. (BU.) R.

196. *Eventum* 'the success' 'the victory.' VS.

*Viridis panni*; cf. vi. 590, note. *miror tot millia virorum tam pueriliter identidem cupere currentes equos, insistentes curribus homines videre. si tamen aut velocitate*

- Nam si deficeret, mœstam attonitamque videres  
 Hanc urbem, veluti Cannarum in pulvere victis  
 Consulibus. Spectent juvenes, quos clamor et audax  
 200 Sponsio, quos cultæ decet adsedissee puellæ ;  
 † Spectent hoc nuptæ juxta recubante marito, †  
 † Quod pudeat narrasse aliquem præsentibus ipsis. †  
 Nostra bibat vernum contracta cuticula solem  
 Effugiatque togam. Jam nunc in balnea, salva  
 205 Fronte, licet vadas, quamquam solida hora supersit

*equorum aut hominum arte traherentur, esset ratio nonnulla. at nunc favent panno, pannum amant; et si in ipso cursu medioque certamine hic color illuc, ille huc transferatur, studium favorque transibit, et repente, agitatos illos, equos illos, quos procul noscitant, quorum clamitant nomina, relinquunt: tanta gratia, tanta auctoritas in una vilissima tunica; Plin. Ep. ix. 6. si veneto prasino-ve faves, qui cocceina sumis, ne fias ista transfuga sorte, vide; Mart. XIV. cxxxii. micant colores, albus, vel venetus, virens, rubensque . . . hortanturque obiter, juvantque blandis ultro plausibus . . . dictant quadripedantibus furorem . . . impellunt, trepidant, trahunt, repugnant, ardescunt, saliant, timent, timentur; Sidon. Ap. xxiii. PR. cf. Suet. Cal. 55. Ner. 22. R. Dio lxxvii. 4. G.*

197. 'If it were to fail.' *VS.* Cassiod. Ep. iii. 51. Priscian, viii. R.

198. 'On Cannæ's dusty field.' ii. 155. *PR.* *ventus, quem Vulturum incolæ regionis vocant, adversus Romanis coortus, multo pulvere in ipsa ora volvendo, prospectum ademit; Liv. xxii. 46. FA. and 43. Sil. ix. 491 sqq. R.*

199. 'The consuls' were Æmilius Paulus and Terentius Varro. *VS.*

200. "Betting." *quærit, posito pig-nore, vincat uter; Ov. A. A. i. 168. T. Tert. de Sp. 16. R.*

We often find infinitives subjoined in this manner to one or more nouns, especially in Greek: *me nec femina, nec puer, nec spes, nec certare juvat, nec vincere; Hor. IV. Od. i. 29 sqq. R. Id. I. Od. i. 19 sq. ii. 49 sq. Virg. Æ. ix. 775 sq. (in G. i. 25 sq. the verb precedes;)* Hom. II. K. 174. Her. i. 54. Xen. An. I. ii. 27.

202. It was almost impossible to frequent the Circus without witnessing scenes

of profligacy unfit for the eyes or ears of any modest woman. *Ov. A. A. i. 135—170. Tr. ii. 280 sqq.* Hence the fathers of the church denounced its licentiousness in strong terms. *HN.*

203. He alludes to that sunning of themselves, of which old men are so fond. *Pers. iv. 18. LU. ib. 33. v. 179. (K.) tolos avida cute combibe soles; Mart. X. xii. Plin. H. N. xxi. 14. Ep. iii. 1. R.*

204. 'And escape from the ceremony and drudgery of the gown.' *LU. cf. iii. 127. 172. notes. PR.* Martial, who had withdrawn into Spain soon after the accession of Trajan, addresses from his retirement a little poem to his friend, which sets the misery of this attendance in a very strong light: *dum tu forsitan inquietus erras clamosa, Juvenalis, in Subura aut collem domina teris Dianæ: dum per limina te potentiorum sudatrix toga ventilat vagumque major Calius et minor fatigant; XII. xviii.* When we recollect our poet's strong sense of independence, we are surprised that he too did not retire from this state of slavery; especially as he had property at Tibur, and, probably, at Arpinum. He doubtless sacrificed much to the mental pleasures, which could be found in perfection only in the capital; and indeed a mind like his, inquisitive, vigorous, and profoundly reflective, does not appear altogether suited to retirement. I may mistake, but I sometimes think I discover striking traits of similarity between our author and Dr. Johnson. *G.*

205. The forehead is the seat of shame. *Pers. v. 104. R.* The eyes were considered so by the Greeks. cf. note on *ἔμπασι* Her. i. 37.

Persicus, being an old man, was allowed (by way of indulgence) to take a bath at

Ad sextam. Facere hoc non possis quinque diebus  
 Continuis, quia sunt talis quoque tædia vitæ  
 Magna. Voluptates commendat rarior usus.

eleven in the forenoon, three hours before the usual time; *G.* i. 49, note; *Pers.* iii. 4. *PR.* and then to come and take an early dinner, which might be done with propriety on holidays. *LU.* vi. 418 sqq. notes. *Tac. An.* xiv. 2. (*LI.*) *R.* iv. 106, note.

207. *Tædia*: because *omnibus in rebus voluptatibus maximis finitimum est fastidium*; *Cic. de Or.* ii. *PR.* Shakspeare has admirably expressed the like sentiment: "If all the year were playing holidays, To sport would be as tedious as to work; But when they seldom come, they wish'd-for come;" *K. H.* iv. pt. ii. *A.* I. sc. ii. *M.* and again, "These violent delights have violent ends' And in their

triumph die;—the sweetest honey Is loathsome in his own deliciousness And, in the taste, confounds the appetite;" *Rom.* and *Jul.* II. vi. *G.* Compare also the speech of the Player-King in *Hamlet*; III. ii.

208. According to the saying of Chilo, *μᾶλλον ἄγαν* (*Arist. Rh.* II. xiv. 2.) *rara juvant*; *Mart.* IV. xxix. whence the Latin adage *omne rarum carum, vilescit quotidianum*: *LU. et quidem omnia præclara rara*; *Cic. Læl. PR. nulla est voluptas quæ non adsiduitate sui fastidium pariat*; *Plin.* xii. 17. *εὐδὲ γὰρ ἄλλο, ἰδὲ πάλιν, εὖ εἰ γὰρ ἄλλο.* cf. *Sen. de V. B.* 7. *Macr. S.* vii. 7. *Cic. de Or.* iii. 25. *R.*

## SATIRE XII.

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### ARGUMENT.

This is the shortest of Juvenal's pieces; yet it is by no means wanting in good passages, some of much moral force; and many of a pathetic and affectionate tendency.

Catullus, for whom he had conceived a friendship of the liveliest kind, had narrowly escaped shipwreck; and the Poet, whose joy knows no bound on the occasion, (a proof of his not being deficient in the "social affections,") addresses an exulting letter to their common friend, Corvinus; in which, after acquainting him that he was then about to sacrifice the victims he had vowed for the safety of Catullus, 1—16. he describes his danger and escape. 17—82.

He then gives a most beautiful and animated picture of the private part of the solemnity, and of the various marks of gratulation which his house exhibits. 83—92. So far we see nothing but the pious and grateful friend.

The Satirist now takes his turn most adroitly and unexpectedly: he recollects that sacrifices are vowed by others, for the preservation of their acquaintance; this leads him to speak with manly confidence of his own disinterestedness, which he considers as almost unique; and which he opposes, with equal spirit and success, to the base and designing promises of the legacy hunters, by whom the sick-beds of the rich and childless were constantly surrounded; 93—127. and he concludes with an appropriate malediction on such heartless and selfish wretches. 128—130. *G. R.*

With the former part of this Satire may be compared Horace I, Ode xxxvi; II, Ode vii; III, Ode xiv; and Catullus, ix. With the latter part, Lucian Dialogues of the Dead, v—x. and Horace II, Satire v. Of Juvenal's two friends we know nothing. *R.*

- NATALI, Corvine, die mihi dulcior hæc lux,  
 Qua festus promissa Deis animalia cespes  
 Exspectat. Niveam Reginæ ducimus agnam :  
 Par vellus dabitur pugnanti Gorgone Maura.  
 5 Sed procul extensum petulans quatit hostia funem,  
 Tarpeio servata Jovi, frontemque coruscat :  
 Quippe ferox vitulus, templis maturus et aræ  
 Spargendusque mero, quem jam pudet ubera matris  
 Ducere, qui vexat nascenti robora cornu.  
 10 Si res ampla domi similisque affectibus esset,  
 Pinguior Hispulla traheretur taurus et ipsa  
 Mole piger nec finitima nutritus in herba,  
 Læta sed ostendens Clitumni pascua sanguis

1. 'Natal day,' cf. Pers. vi. 19. PR. xi. 84. Hor. IV Od. xi. 1—20. Virg. E. iii. 76. M.

2. 'Festal;' Virg. Æ. ii. 249. R. 'The altar of turf,' cf. Hor. III Od. viii. 2—4. M.

3. 'To Juno.' VS. *ast ego, quæ divûm incedo regina*; Virg. Æ. i. 46. PR. cf. Liv. v. 22. xxxix. 3. R.

'White' victims were offered to the celestials, and black to the infernal deities. Hor. I S. viii. 27. Virg. Æ. iv. 61. M.

*Ducere*; 112. x. 65. Ov. M. xv. 114. (H.) *trahere*; 11. R. *ductus cornu ancor stabit hircus ad aram*; Virg. G. ii. 396.

4. 'Minerva,' VS. when she went into battle, was armed with the Ægis; whereon was Medusa's head, which petrified all who looked upon it. cf. Ath. v. 20. LU. Hom. II. E. PR. Virg. Æ. viii. 435—438. M.

The Gorgons were the three daughters of Phorcus and Ceto, Medusa, Euryale, and Sthenone. They dwelt in Africa near the confines of Mauritania. LU. Medusa alone was mortal, and was slain by Perseus. PR. cf. Apoll. II. iv. 2 sq. and Virg. Æ. ii. 616. viii. 435. (HY.) Hes. Theog. R.

5. Victims were led to the altar by long and loose cords, that they might not appear to be dragged reluctantly, which would have been an ill omen. AS. *observatum est a sacrificantibus, ut, si hostia, quæ ad aras duceretur, fuisset vehementius*

*reluctata ostendissetque, se invitum altari- bus admoveri, amoveretur, quia invito deo offerri eam putabant*; Macr. iii. 5. PR. cf. Hor. III Od. xiii. 3 sqq. IV. ii. 54 sqq. (JN.) R.

6. Cf. vi. 47, note. LU. The Tarpeian rock was so called from Tarpeia. M. See AN. Sil. x. 432 sqq. (DR.) Hor. I Od. xii. 19 sq. R.

'Brandishes.' VS. Ov. M. iv. 493. (H.) Theoc. iii. 5. Lucr. ii. 320. (W.) R.

7. Cf. Macr. iii. 1—10. PR. viii. 169. R.

*Templis et aræ*, by the figure hendiadis. SCH.

8. Virg. Æ. iv. 60 sq. LU. *Id. vi. 244. PR.* Hence the Greek epigram *ἄλλ' μὲν θάγγε τὸν βίβαν ἰμῶν τῆς καρπο- φασίας ἵερῶν ἱεροσάντων εὐδ. τράγος, θυμῶν*. Anth. i. M. *fundit pu rum inter cornua vinum*; Ov. M. vii. 584. R.

*Matre relicta*; Hor. IV Od. ii. 54. R.

9. Cf. Virg. G. iii. 232 sq. VS. E. iii. 86 sq. PR.

10. Cf. Hor. II Od. xvii. 30 sqq. III. xxiii. 9—20. IV. ii. 53 sqq. R.

11. *Hispulla*; vi. 74. LU.

12. Cf. Hor. III Od. xxiii. 11. R.

13. The waters of Clitumnus, a river of Umbria on the confines of Tuscany, (now 'the Timia,') were supposed to make the cattle which drank of them, white. Hence the altars of Jupiter were usually supplied with victims from its banks. Plin. ii. 7. 103. RU. Virg. G. ii. 146 sqq. Claud. vi Cons. Hon. 506 sq. PR. Prop. II. xix. 25 sq. Vib. Seq. p.



- Iret et a grandi cervix ferienda ministro  
 15 Ob reditum trepidantis adhuc horrendaque passi  
 Nuper et incolumem sese mirantis amici.  
 Nam præter pelagi casus et fulguris ictum  
 Evasi densæ cœlum abscondere tenebræ  
 Nube una subitusque antennas impulit ignis,  
 20 Quum se quisque illo percussus crederet et mox  
 Attonitus nullum conferri posse putaret  
 Naufragium velis ardentibus. Omnia fiunt  
 Talia, tam graviter, si quando poetica surgit  
 Tempestas. Genus ecce aliud discriminis: audi  
 25 Et miserere iterum, quamquam sint cetera sortis  
 Ejusdem: pars dira quidem sed cognita multis  
 Et quam votiva testantur fana tabella  
 Plurima. Pictores quis nescit ab Iside pasci?  
 Accidit et nostro similis fortuna Catullo.  
 30 Quum plenus fluctu medius foret alveus et jam,

101 sqq. (OB.) Plin. Ep. viii. 8. R. This letter is a perfect model of simplicity, elegance, and taste. G.

14. Iret 'should flow.' SCH. 'The minister' was called *papa*. RU. cf. Pers. vi. 74. R.

15. *Horret adhuc animus manifesta que gaudia differt, dum stupet et tanto cunctatur credere voto*; Claud. de B. G. 8 sq. G.

18. Cf. Acts xxvii. 20. M.

19. 'The electric fluid,' *ignis Helenæ*, or, as the French call it, *le feu Saint-Elme*. cf. Plin. ii. 37. (HA.) Stat. Th. vii. 792 sqq. (B.) R. See Ariel's second speech in Shakspeare. Temp.

21. *Attoniti* are those *qui vivi stupent et in totum sibi excidunt*; Sen. N. Q. ii. 27. R.

22. For in case of shipwreck many might get safe to land. cf. Acts xxvii. 44. M.

23. *Poetica*; for instance, Hom. Od. E. Virg. Æ. i. and iii. Ov. M. xi. PR. *Διὸς γὰρ τίσι (ἡ συγγραφεῖς) ποιητικῶν τῶν ἀνίμου θεωριάζοντες τὰ ἀπάντα κ. ε. λ.* Luc. de Hist. Scr. t. iii. p. 405. *καὶ εἴ τί σι ἄλλο εἰ μὲν βροχῶνται φωνταὶ καλοῦσι. καὶ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μίτρα. ἄπαντα γὰρ ταῦτα λῆρος ἤδη ἀναπίφθησι καὶ κωνῆς ποιητικῶν ἀτιχῶν, ἔξω τοῦ πατάγου τῶν ἰομάτων.* Id. Timon. pr. cf. Eund. Jov. Trag. 6. R.

24. Stat. Th. xii. 349. (B.) R.

27. Persons in peril of shipwreck often vowed to some deity a painting of their dangers and escape, in case they got safe to land. VS. LÜ. cf. Pers. i. 89. PR. Hor. I Od. v. *fin.* M. xiv. 302.

28. The hatred, which our author bears to this exotic deity, breaks out on all occasions. It is singular, that an Egyptian goddess, whose genuine worshippers at home held the sea and every thing connected with it in abhorrence, should be fixed upon at Rome for the tutelary power of that element. In consecrating votive tablets to Neptune, there was some propriety: but Isis not only trespassed upon his prerogative but on those of Apollo, Æsculapius, &c. Cat. i. 3 sq. The unbounded attachment of the women to her, seems to have finally seduced the men; and this strange divinity (whose temples were little better than marts of debauchery) was suffered to usurp by rapid degrees, the attributes of almost every other god. We learn from Propertius that the temples were profaned with pictures of a much worse character. G. cf. vi. 489. LÜ. Hor. A. P. 19 sqq. PR. Her grand feast at Rome was called *Isidis navigium*; Lact. Inst. i. 11. Apul. M. xi. p. 367. R.

- Alternum puppis latus evertentibus undis  
 Arboris incertæ, nullam prudentia cani  
 Rectoris conferret opem; decidere jactu  
 Cœpit cum ventis, imitatus castora, qui se  
 35 Eunuchum ipse facit, cupiens evadere damno  
 Testiculi: adeo medicatum intelligit inguen.  
 "Fundite, quæ mea sunt," dicebat, "cuncta," Catullus,  
 Præcipitare volens etiam pulcerrima, vestem  
 Purpuream, teneris quoque Mæcenatibus aptam,  
 40 Atque alias, quarum generosi graminis ipsum  
 Infecit natura pecus, sed et egregius fons  
 Viribus occultis et Bæticus adjuvat ær.  
 Ille nec argentum dubitabat mittere, lances

31. *Puppis* here means 'the stern' or aft part of the ship, ἡ *σφημὴ*: as *medius alonus* is *μίαση νῆος* 'the midship'; both are distinguished from *πρόρη* 'the fore ship'; note on *Her.* i. 1. *anchora de protra jacitur; stant litore puppes; Virg. Æ.* iii. 277. ἡ μὲν πρόρη κρίσασα ἱσανεὶ ἀσάλλονος, ἡ δὲ σφύμνα ἰλίνοσ ἀπὸ τῆς βίας τῶν κρημάτων' *Acts* xxvii. 41.

32. *Arboris* 'of the ship'; *Ov. Her.* xii. 8. *R.* Thus *ξύλα* is put for *νῆος*, note on *Her.* viii. 100. and 'a ship' is called *ξύλον ἀνάλωσ* *Pind.* P. iv. 47. 68. meaning 'a tree stripped of its bark'; whence *ξύλον* also means 'a spear.'

*Instabilis*; *Virg. G.* iv. 195. *R.*

33. 'To compound.' *Job* ii. 4. *M.* 'to settle the affair in dispute.' *LU.*

34. This anecdote of 'the beaver' is asserted; *Plin.* viii. 30 s. 47. xxxvii. 6. (*HA.*) *Sol.* 23. but denied on competent authority; *Plin.* xxxii. 3 s. 13. *LU.* cf. *Sil.* xv. 484 sqq. *Arist.* H. A. vii. 5. *Æl.* H. A. vi. 33 sq. *Diosc.* ii. 23. 26. (*Pliny* relates a similar story of the elephant's teeth: viii. 3 s. 4.) *R. Pers.* v. 135. *PR.* The sebaceous matter, called in pharmacy *castoreum*, is secreted by two glands near the root of the tail. *Brown's Vulg. Err.* iii. 4. *M.* This, though an idle fable, makes a very good illustration in our author's hands. The same use of it is made in *Sapor's* letter to *Constantius*: *Ammian.* xvii. 5. *G.*

37. *Acts* xxvii. 18 sq. *PR.* and 38. *R.* *Joah* i. τῶν ὄντων δὲ τι συμβαίνει καὶ περὶ τὰς ἐν τοῖς χυμῶσιν ἰσβολάς· ἀπλῶς μὲν γὰρ οὐδὲ ἀποβάλλουσι ἰσόν, ἐπὶ σπηραίῃ

δὲ αὐτοῦ καὶ τῶν λαπῶν ἔκαστος ἐἰ τοῦ ἰχθυοῦσ· *Arist. Eth.* iii. 1.

39. *Mæcenatibus*; i. 66. *LU.*

40. There is not, perhaps, much more foundation for this fact, than for that mentioned in v. 34. the belief of it, however, was very general; and this is sufficient for the poet. *Martial* frequently speaks of this singular property of the air and water of Bætica (Andalusia) in staining the fleeces of the sheep kept there, with a bright yellow or golden hue; and *Virgil*, long before him, had mentioned this faculty of communicating colours to the "flocks at feed," as one of the blessings of that golden period, which was to commence with the arrival of young *Pollio* at man's estate. (*ipse sed in pratis aries jam suave rubenti murice jam croceo mutabit vellera luto; sponte sua sandyx pascentes vestiet agnos*; *E.* iv. 43 sqq. *PR.*) The truth of this was not ascertained, because the youth, whoever he was, died too soon; but as nature is invariable, methinks the wool of Andalusia should be as rich in native grain now, as heretofore: perhaps it is so: the Spanish shepherds, however, do not trust to this: they stain the fleeces of their sheep at present with a kind of ochre: probably they always did so; and this, after all, may be the secret. *G.* cf. *Plin.* viii. 48. *LU.* *Mart.* V. xxxviii. 7. VIII. xxviii. 5. 6. IX. lxii. XII. c. XIV. cxxxiii. *PR.* *R.*

42. *Pætis* is now 'the Guadalquivir,' *PR.* i. e. (in Arabic) *Wady al Kabyr* 'the great river.' *R.*

43. *Argentum*; i. 76. *R.*

Parthenio factas, urnæ cratera capacem

- 45 Et dignum sitiante Pholo vel conjuge Fusci.  
 Adde et bascaudas et mille escaria, multum  
 Cælati, biberat quo callidus emtor Olynthi.  
 Sed quis nunc alius, qua mundi parte, quis audet  
 Argento præferre caput rebusque salutem?

44. 'By Parthenius,' a sculptor, *VS.* of whom we know nothing. cf. iii. 91, note. *R.*

The *urna* contained 4 *congii* or 24 *sextarii*. *RU.* vi. 426. *R.*

*Crater*; cf. Hor. III *Od.* viii. 13. xviii. 7. *R.* ii. 87, note.

45. *Pholus* was one of the Centaurs. *VS.* Diodor. v. 2. *J. οὐβερμον δὲ λαβῶν* ('*Ἡρακλῆς*) *δίαυε ἱμμετρον ὡς περιλάγνον, πῶς ἰσισχόμενος τὸ βίαι ὁ παρθένου Φύλος*) *σεβόμενος*: Stesich. in Ath. xi. 14. *GR.* Apoll. II. v. 4. Virg. *G.* ii. 455 sqq. *V.* Flac. i. 337 sq. Stat. Th. ii. 564. *R.*

*Cornelius Fuscus* is mentioned, iv. 112. *LU.* but this is more probably *Aurelius Fuscus*: xvi. 46. Plin. Ep. vii. 9. (Mart. VII. xxviii. *M.*) Some suspect the lady to be *Saufeta*; vi. 320 sqq. ix. 117. *R.* The Roman writers take frequent notice of the immoderate love of the women for wine. The following passage is very humorous, and withal so ardent, that I doubt whether the most brain-sick lover ever poured out such genuine strains of rapture to his goddess, as the bibulous old lady before us lavishes on her darling liquor: *flos veteris vini meis naribus obiectus est: ejus amor cupidum me huc proicit per tenebras: ubi, ubi est? prope me est. evax! habeo, salve anime mi. Liberi lepos; ut veteris vetusti cupida sum! nam omnium unguentum odor præ tuo nautea est: tu mihi stacte, tu cinnamomum, tu rosa, tu crocinum et casia es, tu bellium: nam ubi tu profusus, ibi ego me pervelim sepultam!* Plaut. *Curc.* i. ii. *G.*

46. *Barbara de pictis veni bascauda* *Britannis, sed me jam mavult dicere Roma suam*; Mart. XIV. xcix. *LU.* These 'baskets' (almost the only manufacture of our simple ancestors) seem to have excited the admiration, if not the envy of the Romans, by the beauty of their workmanship. It is curious to observe how greatly the most savage nations excel in this kind of rush-work. *Vaillant* speaks of some baskets which he found among the people of *Caffraria*; and our navigators

have brought from the new-discovered isles, specimens of art in this branch, which our expertest basket-makers would strive in vain to equal. It is some little compliment to our forefathers, that their conquerors adopted the name with the article, which must have borne a high price, if we may judge from the value of the precious effects among which it is enumerated. *G.* "BASKET, *Bascauda*, a basket; *basket dorn*, a hand-basket; an ancient British word, as you may see in *Martial*, &c." *Pryce*, *Archæol. Cornu-Brit.*

47. Philip of Macedon bribed *Lathenes* and *Eurycrates* to betray *Olynthus* into his power. Because he ever afterwards spoke of them as traitors, they hung themselves. *VS.* cf. *Demosth. Ol. Thuc.* i. 68 sqq. *Diodor.* xvi. 63 sq. Philip bought many cities in this way; *Sen. Ep.* 94. Once when he was about to attack a certain castle, the scouts brought him word that the road was impracticable; the king immediately asked *σι χαλσεῖο ὄντως ἰστί, ὅστι μὴδ' ἔνοι προστάθειν χρῆσθαι κερύζοντα*: *Plut. Apoph.* t. ii. p. 178. *Cic. Att.* i. 16. *R.* He used to sleep with a gold cup under his pillow: *Plin.* xxxiii. 3. *PR.* The assassination of Philip by *Pausanias* took place, *B. C.* 336. *M.*

'Wily,' *blandus pariter et insidiosus alloquio, qui plura promitteret, quam præstaret, in seria et jocos artifices*, &c. *Just.* ix. 8. *PR.* It was said of him that what he could not conquer by iron, he won by gold. *M.*

*Olynthus* was a very consequential town of *Thrace*, in the neighbourhood of *Macedonia*, *PR.* and a dependency of *Athens*. *Xen. H. G.* v. p. 433 sqq. *Q.* *Curt.* viii. 8 sq. 19. *C. Nep. Pel.* i. *R.*

48. *Aristippus*, the philosopher, being on board a ship with pirates, threw all his money overboard secretly, lest if they discovered it, they should throw him into the sea to get possession of his wealth. *M.*

- 50 †Non propter vitam faciunt patrimonia quidam†  
 †Sed vitio cæci propter patrimonia vivunt.†  
 Jactatur rerum utilium pars maxima: sed nec  
 Damna levant. Tunc, adversis urgentibus, illuc  
 Recidit, ut malum ferro submitteret, ac se  
 55 Explicat angustum. Discriminis ultima, quando  
 Præsidia afferimus navem factura minorem.  
 I nunc et ventis animam committe, dolato  
 Confisus ligno, digitis a morte remotus  
 Quatuor aut septem, si sit latissima tæda!  
 60 Mox cum reticulis et pane et ventre lagenæ  
 Adspice sumendas in tempestate secures.  
 Sed postquam jacuit planum mare, tempora postquam  
 Prospera vectoris fatumque valentius Euro

50 sq. These lines are condemned by BY. and defended by ACH. The two preceding lines also are objected to by G. For *quidam* we should probably read *quibus*. R.

Most men mistake the means for the end.' cf. viii. 84, xi. 11, notes. *ὁ γὰρ οὐκ ἐστὶν τοῦ πλοουτῶν ἰσότης, ὡς τοῦ δὲ ἐν πλοουτῶν ἰσομετρίωσιν. καὶ οὐκ ἔστιν ἰσότης ἐν πλοουτῶν ἰσομετρίωσιν. καὶ οὐκ ἔστιν ἰσότης ἐν πλοουτῶν ἰσομετρίωσιν.* Luc. Nigr. 23. R.

53. After *levant* we must either understand *navem* (cf. Virg. *Æ.* i. 145. HK.) or *discrimen*, as *damna* is the nominative. B.

54. *Recidit*: cf. Livy [xxx, 42, f. ED.] xliii. 6. (GR. DR.) Tac. An. iii. 59. and Suet. Claud. 9. (ER.) Ov. Her. xiv. 46. and Claud. B. G. 44. (H.) The syllable *re-* is common when prefixed to verbs beginning with a consonant, and short when it precedes a consonant inserted to avoid hiatus, as *redeo redoleo*, &c. Prop. IV. viii. 44. (H. BK.) Sil. i. 309. (DR.) Manil. i. p. 48. and Prop. II. xxiv. (JS.) R. 'It came to that pass.' M.

'To the axe.' M.  
 'And extricates himself when straitened.' LU.

55. 'The jeopardy is extreme, when we employ remedies which will mutilate and cripple the ship.' MA. LU.

56. *Βεβήκων ἰχθύων*. Acts xxvii. 17. M.

57. *I nunc*; vi. 306. Sen. Med. 650. R.

*Ventis*. cf. Hor. I Od. iii. 9—24. M. Prop. III. vii. 29 sqq. Ov. Am. iii. 2. and Phædr. IV. vi. 8. (BU.) Grat. p. 45. (B.) Sen. Med. 304. R.

58. "Trust to a plank, and draw precarious breath, At most, seven inches from the jaws of death!" G. Anacharsis, on hearing *εἰς τῆς δακτύλου ἴσας τὸ πᾶχος τῆς νιῆς*, observed *σοσοῦναι θανάτου τοῦς πλοουτῶν ἀντίχου*. Laert. i. SCH. Hence a ship is called *εὐδάκτυλος ξύλον πλοῦταιον*. D. Chrys. Or. lxiv. *ἄλλοτε δὲ δὲ ξύλον "Αἴψ' ἰσίου"*. Arat. Phæn. 300. *parva materia conjungit fata*; Sen. Contr. iii. *potuit tenui fidere ligno, inter vitæ mortisque vias nimum gracili limite ducto*; Sen. Med. 306 sqq. cf. xiv. 288. Ov. Am. II. xi. 25 sqq. Anth. Gr. t. ii. pt. 2. p. 55. (JA.) R. On the other hand, it has been wisely remarked, *erras si navigatione tantum existimas minimum esse, quo a morte vita diducitur; in omni loco æque tenuis intervallum est*; Sen. Ep. G.

59. *Tæda* 'the deal.' VS.

60. 'With wallets'; Hor. I S. i. 47. Pers. v. 140. LU.

61. 'Look after,' 'provide.' PR.

62. *Jacuit* is opposed to *surrexit*: cf. Virg. E. ii. 26. (HY.) Sil. v. 583. (H.) R. *κύμα* 'a wave' is akin to the Hebrew *קָם* 'to rise.'

63. The destinies (iii. 27. ix. 135 sq. PR. x. 252. M.) were more mighty than the deities: Sil. v. 76. 406. R.

- Et pelago, postquam Parcæ meliora benigna  
 65 Pensa manu ducunt hilares et staminis albi  
 Lanificæ, modica nec multum fortior aura  
 Ventus adest: inopi miserabilis arte cucurrit  
 Vestibus extentis et, quod superaverat unum,  
 Velo prora suo. Jam deficientibus Austris,  
 70 Spes vitæ cum sole redit: tum gratus Iulo,  
 Atque novercali sedes prælata Lavino,  
 Conspicitur sublimis apex, cui candida nomen  
 Scrofa dedit, lætis Phrygibus mirabile sumen  
 Et numquam visis triginta clara mamillis.  
 75 Tandem intrat positas inclusa per æquora moles  
 Tyrrhenamque Pharon porrectaque brachia rursus,  
 Quæ pelago occurrunt medio longæque relinquunt

65. The phrase *ducere pensa* alludes to the action of the spinster, who 'draws' the wool, or flax, from the distaff as she spins it; this she continues, till 'the task' assigned her is finished. cf. Hor. III Od. xxvii. 63. *M.*

'Cheerful.' *M.* cf. Tib. III. iii. 35. (BK. HY.) Sil. i. 281. *R.*

It was a poetical fiction that the Fates spun 'white' or black 'yarn' according as a mortal's lot was prosperous or adverse. *ultima volentes orubat pensa sorores, ut traherent parca stamina pulla mora*; Mart. IV. lxxiii. 3 sq. *LU.* *si mihi lanificæ ducunt non pulla sorores stamina*; VI. lviii. 7 sq. *PR.* Hor. II Od. iii. 16. *R.*

67. 'In piteous plight she made her way by a poor contrivance.' *M.* See notes on *ἀσπασίας*. Thuc. ii. 70. v. 8. vi. 37. by Bloomfield.

68. 'With the crew's garments spread out to catch the breeze.' *LU.* cf. Tac. An. ii. 24. *R.*

*Superare* is used for *superesse*. *PR.* *solus superabat Acestes*; Virg. *Æ.* v. 519. *M.*

69. 'The fore-sail,' *M.* which was called *dolon*; the main-sail was *artemon*, and the mizzen-sail *epidromus*. *PR.*

'The south winds' were very violent on the coasts of Italy. cf. Hor. I S. i. 6. III Od. iii. 4 sq. I Od. iii. 14—16. *M.*

70. Thus Neptune *collectas fugat nubes solemque reducit*; Virg. *Æ.* i. 143. *R.*

71. *Alba Longa*, iv. 61, note, was founded by Iulus, the son of *Æneas* and

Creusa, who left *Lavinium* (now 'Citta Lavinia') to his step-mother Lavinia. *VS. FA. PR.* Liv. i. 1. 3. Virg. *Æ.* i. 2. 267 sqq. and Tib. II. v. 49. (HY.) *R.* Though twenty miles from the coast, it formed a conspicuous land-mark. *G.*

72. Cf. Virg. *Æ.* iii. 388 sqq. viii. 42 sqq. 81 sqq. (HY.) Varr. *R. R.* ii. 4. *LU. PR. R.*

73. Cf. vi. 177, note. *M.*

*Sumen*; xi. 138. *R. Pers.* i. 53. *PR.*

74. *Numquam*; understand *antes. LU.*

'Thirty teats with a pig at each.' *M.*

75. *Portum Ostiæ extruxit, circumducto dextra sinistraque brachio, et ad introitum profundo jam solo mole objecta, quam quo stabilis fundaret, navem ante demersit, qua magnus obeliscus ex Ægypto fuerat advectus, congestisque pilis superposuit altissimam turrim in exemplum Alexandrini Phari, ut ad nocturnos ignes cursum navigia dirigerent*; Suet. Claud. 20. This grand undertaking employed 30,000 labourers for eleven years. *LU.* cf. V. Flac. vii. 84 sqq. (BU.) *R.* Dio gives a very rational account of the motives which induced Claudius to execute this stupendous work; which seems to have been highly necessary for ensuring the regular supplies of Rome. *G. cf. Tac. An.* i. 18.

76. Cf. vi. 83. *PR. WE.* on P. M. t. v. p. 120. 149. Ov. *M.* xi. 393. xiii. 903. *R.*

*Rursus* 'on her return,' *M.* or 'still further' i. e. than the light-house. *GR.*

Italiam. Non sic igitur mirabere portus,  
Quos natura dedit. Sed trunca puppe magister  
80 Interiora petit Baianæ pervia cymbæ  
Tuti stagna sinus. Gaudent ibi vertice raso  
Garrula securi narrare pericula nautæ.

Ite igitur, pueri, linguis animisque faventes  
Sertaque delubris et farra imponite cultris  
85 Ac molles ornate focos glebamque virentem :  
Jam sequar et sacro, quod præstat, rite peracto,  
Inde domum repetam, graciles ubi parva coronas  
Accipiunt fragili simulacra nitentia cera.  
Hic nostrum placabo Jovem Laribusque paternis

81. *Habet præteriti doloris secura recordatio delectationem: ceteris vero nulla perfunctis proprius molestia, casus autem alienos sine ullo dolore intuentibus etiam ipsa misericordia est jucunda;* Cic. Ep. Dio v. 12. PR. ἰδί ται εὐδίνου μεμνηθεὶς τίνων Eur. And. fr. x. 2. cf. Sen. Ep. 78. Macr. vii. 2. R. Jorsan et hæc olim meminisse juvabit; Virg. Æ. i. 207. Lucr. ii. 1 sqq. Hom. Od. O 399 sq. Arist. Rh. i. xi. 3.

"With shaven crowns." G. It was the custom in distress at sea to invoke the aid of the deities: Jonah i. 5. often with the addition of a solemn vow to cut off the hair and offer it as an acknowledgement of preservation. When St Paul says, "There shall not an hair of your head perish," Acts xxvii. 34. he may allude to this custom: as if he had said "You need not shave and devote your hair, for you shall be preserved without doing so." M. δεῦρ ἢ μοι οὐκ ἀλόγως ἀν καὶ ἐρησθησθαι τῆν κεφαλῆν. ὁρατε οἱ ἐν τῶν ναυαγῶν ἀποστολῆντις ἐλιθίοντι. Luc. Hermet. 86. Auth. Gr. vi. 21. ep. 1. Artem. Onoir. i. 23. Petr. 63. PTR, Arch. Gr. iii. 20. iv. 5. R. It was anciently supposed that the gods would accept life for life, that the voluntary devotement of one person would preserve another from impending fate; FA. (cf. Eur. Alc. Macr. iii. 9. A. PR.) absolute forgiveness was deemed no attribute of the heathen divinities. As the world grew older, it grew more foolish: it imagined that the gods might be shuffled off with somewhat less than full payment; and this persuasion gave rise to a thousand absurdities, such as the maiming and wounding still practised in barbarous

countries, the sacrifice of some personal beauty, the vowing of hecatombs, &c. &c. The hair was usually cherished with extreme care and affection, and therefore was not thought unworthy to be tendered in a calamity like this, as a vicarious offering for the life. This is perhaps the true history of these vows. G. Pers. iii. 106, note. [Livy xxiv. 16, 11. ED.]

83. *Rebus divinis quæ publice fierent, ut faverent linguis imperabatur;* Cic. de Div. i. 102. ib. ii. 83. PR. Hor. III Od. i. 2. ore favete omnes; Virg. Æ. v. 71. M. εὐφημίαις 'silence! attention!' εὐφημίαις is 'to utter words of good omen,' and (that words of ill omen may not escape) 'to observe a reverential silence.' MIT. cf. Theoph. Ch. xix. 3. (CAS.) Hor. III Od. i. 2. xiv. 11. (MI.) Tib. II. i. 84. ii. 1. (HY.) R. Eur. Hec. 528—531.

84. 'Garlanda.' cf. 91. vi. 51. ix. 85. Hom. II. A 39. Virg. Æ. iv. 459. R. *delubra deâum festa velamus fronde;* Id. ii. 248 sq. M.

The fire, the head of the victim, and the sacrificial knife were sprinkled with the sacred meal, which was a mixture of flour, salt, and water. PR. (*salsæ fruges;* Virg. Æ. ii. 133.) Hence the word *immolator*. M.

85. Cf. v. 2. LU. Hor. I Od. xix. 13. (MI.) R.

86. 'In due form.' Hor. I Od. xxxii. 16. IV. iv. 25. vi. 37. xv. 28. R.

88. Cf. notes on x. 55. PR. ix. 137 sqq. R. *renidentes lares;* Hor. Ep. ii. 66. They were partly made of 'wax.' LU. 'Brittle;' or 'easily moulded;' Ov. M. xv. 169. ACH.

89. Cf. Pers. v. 31. LU. viii. 14, note.

- 90 Thura dabo atque omnes violæ jactabo colores.  
Cuncta nitent: longos erexit janua ramos  
Et matutinis operatur festa lucernis.  
Nec suspecta tibi sint hæc, Corvine. Catullus,  
Pro cujus reditu tot pono altaria, parvos
- 95 Tres habet heredes. Libet exspectare, quis ægram  
Et claudentem oculos gallinam impendat amico  
Tam sterili. Verum hæc nimia est impensa: coturnix  
Nulla umquam pro patre cadet. Sentire calorem  
Si cœpit locuples Gallita et Paccius orbi,
- 100 Legitime fixis vestitur tota tabellis

PR. viii. 110 sq. M. ix. 137 sqq. Hor. I Od. xxxvi. 2. III. xxiii. 3. R.

90. Besides 'the purple and the white violet,' there is the *viola tricolor* (of Linnæus) or 'pansy:' "And maidens call it love-idleness;" Shaksp. Mids. N. Dr. II. ii. the name which it retains in the south of Hampshire. The flower there known by the name of 'heart-ease' is the *pallens viola* of Virgil, E. x. 47. *chairanthus cheiri* (of Linnæus) or 'yellow wallflower.' May it not be that "little western flower," amid whose blossoms Pindar imbedded the infant Iamus? ἀλλ' ἐγκύβευτο γὰρ σχοίνῳ βασιγ' ἐν ἀκτινάῳ, τῶν ἐκδοῖσι καὶ παραπορφύροις ἁκτίσι βιβραγγύμοις ἄβροδύμοις. Ol. vi. 89—93.

Cf. Pers. v. 182. (CAS.) Virg. E. ii. 47. v. 38. x. 39. (VO.) R.

91. Cf. vi. 51. 79. R.

92. *Matutinis*, sarcastically, when lamps are perfectly needless. LU.

*Operatur* (1) 'is busily engaged:' cf. Tib. II. i. 65. iii. 36. and Virg. G. i. 339. (HY.) Hor. III Od. xiv. 16. (BY. JN.) R. Or (2) 'My gate celebrates the festivities.' LU. cf. ix. 117. Virg. E. iii. 77. M.

In public and private rejoicings lamps were suspended to the doors, windows, and trees. cf. Sen. Ep. 96. Pers. v. 180 sq. (CAS.) *nec lucernis diem infringimus*; Tertull. Apol. PR. Tac. An. iii. 9. Capell. p. 31. (GROT.) R. This solemn lighting of lamps was, undoubtedly, the primal indication of idolatry; the first profane ceremony which took place when men fell from worshipping the Father of Light, to the adoration of the noblest material object, the sun, of which those

artificial fires were the most obvious symbol. The institution itself, that of the Festival of Lamps, shows the universality of this specious worship; as it would be difficult to point out a region, in which it has not, at one period or other, prevailed. It extends even now, though the origin and object of it have been forgotten for ages, over more than half the habitable globe. The Christians continued it after their conversion from paganism: *sed luceant, inquit (Christus) opera vestra: at nunc lucent tabernæ et januæ nostræ: plures jam invenies Ethnicorum fores sine lucernis et laurois quam Christianorum.* Tertull. The transition of this illumination, from a mark of veneration to a simple type of joy and festivity, is neither singular nor difficult to explain. G. DD.

95. Καὶ τὴν γὰρ τῶν ταύρων εἴχων ἐκτενέσθαι, γὰρ τὸν καὶ γαρόσπον ἰσθόντες, καὶ μάλα τὰ ἐν ἄραισι σὺν αἰθρῆσι τῶν ἀνθρώπων. Luc. D. Mort. vi. 3. R.

\* I should be glad to see.' M.

96. Cf. xiii. 233. R.

97. *Sterili*, (vii. 49.) ironically and equivocally; for the more prolific, the less productive is he. BRI. R.

'Not even a common quail for one that is a father!' LU. Varr. R. R. III. v. 17. Plin. x. 23 s. 33. (HA.) R.

98. 'Symptoms of fever.' PR.

99. *Gallita Crispitina*; Tac. H. i. *Paccius Africanus*; Id. H. iv. LU. PR. cf. vii. 12. R. Might not this latter be one of those wealthy misers who paid the poet in kind?

100. Cf. x. 55, note. Suet. Cal. 14. (ER.) FA.

- Porticus: existunt, qui promittant hecatomben,  
 Quatenus hic non sunt nec venales elephanti *since*  
 Nec Latio aut usquam nostro sub sidere talis  
 Belua concipitur; sed furva gente petita  
 105 Arboribus Rutulis et Turni pascitur agro,  
 Cæsaris armentum nulli servire paratum  
 Privato: siquidem Tyrio parere solebant *even if*  
 Hannibali et nostris ducibus regique Molosso  
 Horam majores ac dorso ferre cohortes, *the forefathers of the*  
 110 Partem aliquam belli et euntem in prælia turrim.  
 Nulla igitur mora per Novium, mora nulla per Histrum  
 Pacuvium, quin illud ebur ducatur ad aras  
 Et cadat ante lares Gallitæ, victima sola  
 Tantis digna Deis et captatoribus horum.  
 115 Alter enim, si concedas mactare, vovebit

101. Hecatombs were only offered on the most solemn and urgent occasions. A hundred altars were erected, and a hundred victims simultaneously sacrificed. The victims properly were oxen, but might also be sheep, goats, or any other animals. Emperors are said to have sometimes offered a hundred lions, or a hundred eagles. *A. RH.* 'Εκατόμβη. cf. *Soph. Tr.* 762. (*HP.*) *Herod.* i. n. 107, *L.A. R.*

102. 'Elephants' (x. 150.) were first seen at Rome, in the war with Pyrrhus, *A. U.* 472. *Plin.* viii. 6. *PR.*

103. On the other hand we read of *terras alio calore solis*; *Hor.* II *Od.* xvi. 18. *R.*

104. *Concipitur* 'is generated:' but see *Colum.* III. viii. 3. *R.*

*Furva*; *Ov. M.* iii. 273. (*H.*) *R.* cf. xi. 125 sq. *PR.*

105. *Ardes* was the capital of *Turnus* king of the *Rutuli*. *PR.* A herd was also kept in the *Tiburine* land: *Mart.* IV. *l. 12.* VII. xii. *R.*

106. *Domitian* kept this herd for the purpose of the games. *PR.* *Plin.* viii. 2. 7. *Suet. Cæs.* 37. *Dio* xlix. p. 574, 23. (*FAB.*) *R. Cæsa*, in the *Punic* tongue, signified 'an elephant.' *SV.*

107. *Privato*; vi. 114, note. *R.*

*Carthage* was founded by *Dido* with a 'Tyrian' colony. *FA.*

'To obey.' *Plin.* viii. 7. *Q. Curt.* *PR.*

108. *Hannibal*; x. 158. *VS.*

'Our generals.' *Curius Dentatus* was the first who led elephants in triumph. *L. Metellus* and others did the like. *GR.* *Metellus* exhibited no fewer than two hundred and four of these animals, after his victory over *Asdrubal*. *M. Plin.* viii. 6. *R.* *L. Scipio*, *Pompey's* father-in-law, employed thirty of them in battle against *Cæsar*. *App. B. C.* ii. 96. *PR.*

*Pyrrhus* king of *Epirus*, *VS.* of which country the *Molossians* were a people. In that *Tarentine* war, *elephantos Italia primum vidit et boves Lucas appellavit*, in *Lucanis risos* *A. U.* cccclxxxii; *Plin.* viii. 6. *LU.* *Just.* xviii. 1. *PR.*

109. 'A cohort;' i. 58. *GR.*

110. Cf. *Cæs. Comm.* *Ælian.* *Philostr.* 1 *Maccab.* vi. 34 sqq. *S. Ambros.* *Hex.* vi. 5. *PR.*

111. *Nulla mora*; vi. 333. *R.* *Novius* and *Pacuvius* were gentlemen of the same kidney: ii. 58. *R.*

112. As 'the elephant' is here called *ivory*, by metonymy; so *Virgil* calls 'the ivory,' by synecdoche, *elephant*: *G.* iii. 26. *Æ.* vi. 896. *M.*

114. By 'such great gods' he probably means 'such opulent patrons.' *LU.* cf. i. 112. 135, note; v. 132, note; &c.

115. *Alter i. e. Pacuvius.* *LU.*

Human sacrifices were offered in Italy to *Pluto* and *Saturn* in conformity with the following oracle, καὶ κεφαλὰς Ἄδης καὶ τῆς κερῆς ἀντικεῖται φερέα, till *Hercules* taught them to substitute, in the former

It is not therefore at all *Novius'* fault - he was  
 sacrifice elephants if he could.



- De grege servorum magna aut pulcèrrima quæque  
 Corpora; vel pueris et frontibus ancillarum  
 Imponet vittas et, si qua est nubilis illi  
 Iphigenia domi, dabit hanc altaribus, etsi  
 120 Non sperat tragicæ furtiva piacula cervæ.  
 Laudo meum civem nec comparo testamento  
 Mille rates: nam si Libitinam evaserit æger,  
 Delebit tabulas, inclusus carcere nassæ,  
 Post meritum sane mirandum, atque omnia soli  
 125 Forsan Pacuvio breviter dabit. Ille superbus  
 Incedet victis rivalibus. Ergo vides, quam  
 Grande operæ pretium faciat jugulata Mycenis.

case, little pendent images, and, in the latter, lighted lamps, as the word *φωτὰ* is equivocal: Macr. i. 7. A. U. DCLVII *Lentulo et Licinio consulibus, factum s. c. ne homo immolaretur; palamque ad tempus illud prodigiosa sacra extitisse. non satis æstimari potest quantum Romanis debeatur, qui monstra sustulere, in quibus hominem occidere religiosissimum erat; Plin. xxx. 1. PR. RH.*

118. Thus Sinon represents himself on the point of sacrifice; *mihī sacra parari et salæ fruges et circum tempora vittas; Virg. Æ. ii. 132 sq. LU.*

'Marriageable:' Hor. III Od. vi. 22. I Od. xxiii. 11 sq. M.

119. The Greeks, having killed a hind consecrated to Diana, were wind-bound at Aulis. The oracle told them that to pacify the deity they must sacrifice the daughter of their generalissimo. Agamemnon, after a while, gave his reluctant consent; but, just as she was on the point of being sacrificed, the goddess conveyed her away to the Tauric Chersonese, and substituted in her stead a hind. *HO. Eur. Iph. A. and T. PR. Hyg. F. 98. Lycoph. 183. (TZ.) Virg. Æ. ii. 116. (HY.) Ov. M. xii. 1—38. (BU.) R.* There is much variation in the story; cf. *Æsch. Ag. 39—240. Lucr. i. 85—102.* which appears founded on Abraham's sacrifice of Isaac.

121. "A thousand ships are trifles to a will!" *G.*

122. *Mille*, in round numbers. *Sil. iii. 229. Virg. Æ. ii. 198. (HY.) R. στίλον 'Αργείων χιλιουσίτην' Æsch. Ag. 44. (BL.) Ov. M. xii. 7. 37.*

*Libitina* was the goddess of funerals,

*FA.* whom Plutarch makes the same with Venus: *Probl. PR. Libitinam vitare; Hor. III Od. xxx. 7. R.*

123. 'His former will.' *FA.*

'Hampered in the net, which was set for him.' *FA. κέρας' Opp. Hal. iii. 85. 341 sq. Is χειρῶν λαβήροισ' Theoc. xxi. 11.*

*11. sollers piscator ore levem patulo texens de vimine nassam, cautius interiora ligat mediamque per alvum sensim fastigans compressa cacumina necit ac fraude erectati remeare foraminis arcet introitu facilem, quem traxit ab æquore pisces; Sil. v. 47—52. cf. Cic. to Att. xv. 20. Plaut. Mil. II. vi. 98. Truc. I. i. 21 sq. Cure. III. 61. Mart. VI. lxiii. 5 sq. Hor. II S. v. 44. I Ep. i. 79. Luc. Tim. 22. D. Mort. vi. 4. x. Hermot. 59. R. note on κέρας' Her. i. 191.*

124. Attributing his recovery solely to the vows and sacrifices of Pacuvius. *PR.*

125. *Forsan* is very emphatic; for there is no certainty after all. *R.*

Where one person is left sole heir, but few words are needed. *BRI. cf. i. 68. R. and 40, note.*

126. *Virg. Æ. i. 46. M. Tac. An. iv. 23. 5. Liv. i. 26, 9. Sall. Jug. 31. (CO.) R.*

'Ευίτος μὲν, ἴσους δὲ ἦ σοι, ἀρπαγμῶνός με (Πλοῦτον) αὐτῇ δίλῳ. τίς φησὶ ἀντὶ τοῦ τίως Πόρριον, ἢ Δελφίαν, ἢ Τάβιον, Μεγακλῆς, ἢ Μεγάβουζος, ἢ Πρωταρχος μεσομασθίς, τοὺς μάλιστα κερφήτας ἐκείτους εἰς ἀλλήλους ἀποβλήσοντας πανταγῶν, ἀληθῆς ἄγορας τὸ τίσις κ. σ. λ. Luc. Tim. 22, R.

127. *Operæ pretium* is a metaphor taken from hirelings. *BRI. [Livy xxv, 30, 2. ED.]*

As he had before called Pacuvius's

Vivat Pacuvius, quæso, vel Nestora totum :  
 Possideat, quantum rapuit Nero : montibus aurum  
 130 Exæquet ; nec amet quemquam nec ametur ab ullo !

daughter *Iphigenia*, 119. so he now styles her 'the fair Mycenian,' & *Mouusis* : *Ov. M. xii. 34. R.*

121. Cf. x. 246sqq. Life is no blessing to the miser, who starves like Midas among heaps of gold, and pines like Tantalus in the midst of plenty. *BRI.*

*Nestor*, for 'the age of Nestor ;' *Mart. X. xxiv. 11.* as *Nero*, for 'the baths of Nero ;' *X. xlviii. 4.* *Mentor* for 'a cup of Mentor ;' *XI. xii. 5. Ov. M. xii. 188. (H.) R.*

129. The rapacity of this tyrant was

proverbial ; cf. x. 15. The sums he extorted from the provinces under various pretences exceed all belief, and almost all arithmetic. He gave no office, says Suetonius, without the addition of this special charge : " *Scis quid mihi opus sit ; et hoc agamus, ne quis quidquam habeat ;*" 32. *ib. 36. Xiph. PR. M.*

*Partarum rerum æquatus exlo cumulus sedem stabilem non habebit ; V. Max. ii. 9. R.*

130. *Sitque miser semper, nec sit miserabilis ulli ; Ov. Ib. 117 &c. BRI.*

## S A T I R E XIII.

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### ARGUMENT.

Calvinus had left a sum of money in the hands of a confidential person : no uncommon thing in those days, as there were then no public banks. This man, when he came to re-demand it, forswore the deposit. 15 sq.

The utmost indignation and fury are expressed by Calvinus at this breach of trust. 11—15. His friend Juvenal endeavours to sooth and comfort him under his loss. 7 sqq.

Such is the simple foundation on which the beautiful structure before us is raised ! *G.*

The topics of consolation which the Poet employs are these. That the fortune of Calvinus was such that the loss could be easily borne : 7 sq. 13—16. and that such acts of dishonesty were nothing extraordinary, amid the general depravity of the times, when a man of strict integrity would be regarded as a prodigy. 16—74. 120—173. This universal corruption was owing, in Juvenal's opinion, to the absurd notions entertained respecting the deities, from the opinions of the avowed atheist to those of the practical infidel : 75—119. He proceeds to deprecate revenge as no reparation of harm received, and as unworthy of a man and philosopher : 174—192. to represent the stings of a guilty conscience and the superstitious fears of the guilty as an infinitely greater punishment than any other ; 192—235. and to state, that if the wicked are left to themselves, they add crime to crime, till the measure of their iniquities is full, when vengeance and retribution infallibly overtake them. 236—249. *R.*

Juvenal is here almost a Christian : for though his ignorance of " that light which was come into the world" (St John i.) did not enable him to number among the dreadful consequences of impenitent guilt, the certain punishment of the life to come ; yet, on every other topic that can alarm or terrify the sinner, he is energetic and awful beyond example. Perhaps the horrors of a troubled conscience were never depicted with such impressive solemnity as in this Satire. 192—198. 210—239.

Bishop Burnet recommended the tenth Satire to his clergy, in his *Pastoral Letters* : the present is not, indeed, so poetic, so fervid, so majestic, as that ; but, on the other hand, it enters more into the common business of life. All cannot be statesmen and kings ; but all may be injured by treachery, and all have need to be reminded, that guilt sometimes finds its punishment even on this side the grave ! *G.*

EXEMPLO quodcumque malo committitur, ipsi  
 Dispicet auctori. Prima est hæc ultio, quod se  
 Judice nemo nocens absolvitur, improba quamvis  
 Gratia fallaci Prætoris vicerit urna.

- 5 Quid sentire putas omnes, Calvine, recenti  
 De scelere et fidei violatæ crimine? Sed nec  
 Tam tenuis census tibi contigit, ut mediocris  
 Jacturæ te mergat onus; nec rara videmus,  
 Quæ pateris. Casus multis hic cognitus ac jam  
 10 Tritus et e medio Fortunæ ductus acervo.  
 Ponamus nimios gemitus: flagrantior æquo  
 Non debet dolor esse viri nec vulnere major.  
 Tu quamvis levium minimam exiguamque malorum  
 Particulam vix ferre potes, spumantibus ardens  
 15 Visceribus, sacrum tibi quod non reddat amicus

1. *Nulla major pœna nequitia, quam quod sibi ac suis displicet*; Sen. Ep. 42. *R. turpe quid ausurus te sine teste time*; Ana. LU.

2. *Semper sceleris in scelere supplicium*; Sen. LU.

3. Romans ii. 14 sq. R.

4. This can only be understood by a reference to the judicial forms of the Romans. In criminal causes, the prætor urbæus, who sat as chief judge, put into an urn the names of his assessors (a kind of jurymen, who, to the amount of some hundreds, were annually chosen for this purpose), from which he drew out the number prescribed by law, usually about fifty, who sat by him at the trial. When the pleadings were over, they retired, and deliberated on what had passed. On their return, they had each three waxen tablets put into their hands, one of which was marked with the letter C for *condemno*, 'guilty'; another with the letter A for *absolvo*, 'not guilty'; and the third with the letters N L for *non liquet*, 'I am doubtful,' or 'not proven.' One of these tablets each person dropped privately into the urn, which was then brought to the prætor, who took them out, and pronounced sentence according to the decision of the majority. In this last transaction, a perverse or corrupt judge had an opportunity of juggling, which the history of those times proves

he did not always let slip. It is to this Juvenal alludes. PR. G. M. Virg. Æ. vi. 432. (HY.) It would seem that the dishonest friend of Calvinus had been nefariously acquitted. R.

5. Martial mentions an indifferent poet named *Calvinus Umber*; VII. lxxxix. PR.

6. *Sed*. 'It is a gross act of dishonesty, to be sure; but, at the same time, &c.' Before Juvenal enters upon the guilt of the offender, he endeavours to moderate the passionate transports of his friend. In what follows, he has almost translated Menander: *εὐδὲ οὐδ' ὑπερβάλλοντα, Τρίφιμ', ἐπώλιους ἀγαθῶ, τὰ νοῦν δ' ἰσθὶ μίτριά σοι παυά· ὅς ε' ἀνάμισόν σου καὶ τὸ λωπὸν εὐφίει. G.*

8. The metaphor is taken from a ship's sinking by being overloaded. *M.* But in that case, the greater the *jactura* the less would be the danger of sinking: *damna levant*; xii. 53.

10. A metaphor from a 'well-worn' path. LU.

In *acervo* the metaphor is perhaps taken from a heap of spoils, in which articles of peculiar rarity or value would be laid on the top; these constituted τὰ ἀρεθίσια note on Her. i. 86.

12. Cf. Hor. Ep. x. 17. Sen. Ep. 99. R.

14. Cf. i. 45, note. R.

15. 'Sacred' on account of the oath to which the gods were witnesses. PR.

Depositum. Stupet hæc, qui jam post terga reliquit  
Sexaginta annos, Fonteio Consule natus?

An nihil in melius tot rerum proficis usu?

Magna quidem, sacris quæ dat præcepta libellis,

20 Victrix Fortunæ Sapientia. Ducimus autem

Hos quoque felices, qui ferre incommoda vitæ,

Nec jactare jugum, vita didicere magistra.

Quæ tam festa dies, ut cesset prodere furem,

Perfidiam, fraudes, atque omni ex crimine lucrum

25 Quæsitum, et partos gladio vel pyxide numos?

Rari quippe boni: numerus vix est totidem, quot

Thebarum portæ vel divitis ostia Nili.

16. Παγκρατήσια. R.

Stupet hæc; iv. 119. R.

17. Four consuls bearing the name of Fonteius Capito are mentioned in the public records: (1) in A. U. 720. cf. Hor. I S. v. 32. (2) in A. U. 764 or 765. (3) in A. U. 811 or 812. cf. Tac. An. xiv. 1. Plin. ii. 70 s. 72. vii. 20. Suet. Cal. 8. (4) in A. U. 819 or 820. If the second of these is meant, the Satire would be written in the 3rd or 4th year of Veaspasian; if the third, this will bring the date of the Satire as low down as the 2nd or 3rd of Hadrian; if the fourth, it will be still later in the same reign. cf. 157. xv. 27. R. LI. PR.

19. Sacris. Of philosophy, Cicero says, *est donum inventumque dæorum . . . ejus prorsus divina vis . . . et animus divinus, aut deus, &c.* Cic. T. Q. i. 26. PR.

20. Cf. x. 52 sq. PR. *ib.* 365 sq. *valentior omni fortuna est animus sapientis*; Sen. Ep. 98. *M. philosophia est inexpugnabilis murus, quem Fortuna multis machinis lacessitum non transit*; *ib.* 82. *Cato Fortunæ victor*; Manil. Pythagoras first adopted the name of φιλόσοφος, that of σοφός having got into disrepute. R.

21. *Et hoc ipsum, si intelligimus, solatium est, æquo animo perdere, quod perituum erat*; Sen. Ep. 99. SCH. *levius fit patientia, quidquid corrigere est nefus*; Hor. I Od. xxiv. 19 sq. *superanda omnis fortuna ferendo est*; Virg. Æ. v. 710. Jeremiah xxxi. 18. M.

22. A metaphor from restive oxen, which endeavour to get rid of the yoke by tossing their heads about. M. cf. vi. 208, note. R. Æsch. Pers. 199 sqq.

Vita. "To know That which before us lies in daily life is the prime wisdom;"

Milton. M.

Magistra; Ov. Her. xv. 83. (H.) R.

23. 'What day is not profaned by bringing to light instances of all sorts of crime?' R.

25. 'The box,' for 'the poison' therein contained. PR. Cic. Coel. 25. Suet. Ner. 47. R. ii. 141.

26. Lucian calls a good man *χρῆμα δουρίερον*, and sarcastically add., *ὄχι πολλοῦ ἐκλεισθῆναι ἐν τοῦ βίου ἡμετέροισιν ἢ Λυγκείῳ ἢ Ἰεζύροισιν ἡμετέροις οἴσιν καὶ μηρῶν ἑν. ὄ.* Sen. Ep. 42 *pr.* R.

Totidem. There is some allusion perhaps to the number of the seven sages. VS. *ἑπτά μιν γὰρ ἀγῶν, παντοδαπῶν δὲ κακῶν*. Anon. Auth. in Ar. Eth. ii. 6.

27. 'Thebes' in Beotia, which was built by Cadmus, had seven gates: *ἑπτάπυλος Θῆβαι*. Hom. II. Δ 406. Hes. O. D. 162. Æsch. S. c. Th. There was also *Θῆβαι Διγύνηται ἑκατόμυλοι*. Hom. II. i 383. which Busiria built. cf. xv. 6. Mel. i. 9. besides several towns of less note, bearing the same name. LU. R. M.

The mouths of the Nile were also seven: VS. viz. Canopic, Bolbitine, Sebennytic, Phatnitic, Mendesian, Tanitic, and Pelusiac. SCH. Strabo xvii. p. 801 sq. Plin. v. 10 s. 11. (HA.) Her. ii. 17. Diod. i. 33. Ath. ii. 90. (SW.) whence the Nile is called *septemfluvius*: Ov. M. xv. 753. *septemplex*; Id. v. 187. *septemgeminus*; Virg. Æ. vi. 801. PR. R. 'Rich' 'fertilizing.' LU.

Nona ætas agitur pejoraque sæcula ferri  
 Temporibus, quorum sceleri non invenit ipsa  
 30 Nomen et a nullo posuit Natura metallo.  
 Nos hominum Divûmque fidem clamore ciemus,  
 Quanto Fæsidium laudat vocalis agentem  
 Sportula. Dic senior bulla dignissime, nescis,  
 Quas habeat Veneres aliena pecunia? nescis,  
 35 Quem tua simplicitas risum vulgo moveat, quum  
 Exigis a quoquam, ne pejeret et putet ullis

28. The Greeks divided the ages of the world into distinct periods, to which they gave names from the metals, beginning with the most precious. (1) Gold, (2) Silver, (3) The mixed metal called *Ἐλασπερ*, (4) Brass, (5) Copper, (6) Tin, (7) Lead, (8) Iron. These being now exhausted, there remained but Earth or Mud for the race then existing. According to other authorities, there were but five ages, Hes. O. D. 109—208. four, Ov. M. i. 89 sqq. three, Arat. Phœn. 100 sqq. or two, Virg. G. i. 125 sqq. *L. U. P. R.* There are many other abstruse interpretations, none of which seem satisfactory. Some editors adopt a different reading *nunc*; *BOI*, prefers *non alius*. The eight-fold division, above given, wants confirmation. *R.* According to Pliny (l. 33 sqq. *ad fin.*) there were eight metals: viz. *aurum, argentum, æs, electrum, orichalcum, stannum, plumbum, ferrum*; see Steph. Th. L. Gr. 6102, ed. Valp. Still, I think, a more simple plan would be to adhere to the common seven-fold division, (especially after the reference to seven gates and seven mouths,) and to assign the following sense to the text as it stands: 'So much worse is the present age than that of iron, that it cannot come next to it; it is at least two degrees worse; if the seventh be iron, this must certainly be the ninth: and we have no metal whereby to designate it. Though it be *ferrea proxima* and *ferrea* is the seventh, still I cannot reckon this as other than the ninth.' *duobus igitur summis, Crasso et Antonio, L. Philippus proximus accedebat, sed longo intervallo tamen proximus. itaque cum, etsi nemo intercedebat, qui se illi anteferet, neque secundum tamen, neque tertium dixerim*; Cic. *de Cl. Or.* 47. cf. Hor. *I Od.* xii. 17—20.

31. 'Living as we do in such a corrupt age, how can we be so foolish as to feel or express surprise at any thing that may happen?' *R. pro deum atque hominum fidem!* was a common exclamation when any thing very marvellous occurred; *P. R. M. νεώτερος τῆ* notes on Her. i. 210. iii. 62. [*Livy* xxii, 14; xxviii, 28. *ED.*]

32. *Fæsidium* we only know from this passage. *G.*

'The largess finds them tongues to cheer him as he pleads.' cf. x. 46. *M.* The orators in those days were interrupted by shouts of *euge! præclare! bene! bella! recte! pulcre! æquè!* (as those of modern times by bursts of "Hear! hear!") The obtaining such vehement applause by bribes was neither a new nor a singular practice. It was adopted by poets as well as orators. *quod tam grande "æquè!" clamat tibi turba togata, non tu, Pomponi, cæna disertæ tua est*; Mart. VI. xlviii. *non ego ventosæ plebis suffragia venor impensis cænarum et tritæ munere vestis*; Hor. *I Ep.* xix. 37 sq. *laudicoeni sequuntur, conducti et redempti mancipes, auditores actoribus similes, qui ternis denariis ad laudandum trahuntur. et tamen crescit indies illa fæditas: in media basilica sportulæ dantur palam ut in triclinio: tanti constat ut sis disertissimus: hoc pretio subællia implentur, hoc infiniti clamores commoventur. primus hunc morem induxit Licinius, ut auditores corrogaret*; Plin. ii. 14. *GR. P. R.* *συναγωγὴς τῶν ἀκροῦστων ἀληθῶς ἴσους ἰσῶτες. ἴσους δὲ ἀκροῦστων καὶ ἰσῶτας οὐκ ἔστιν ἴσην. εἰς ἀπὸν συναγωγὴν τῆν ἰδίην μακίην* Ep. in Br. An. t. ii. p. 331. *R.*

33. *Sportula*; i. 95, note. *P. R.* One hundred quadrantes amount to twenty pence nearly: *G.* 19½d. Three *denarii* would be nearly two shillings: ls. 11½d. *Bulla*; 164, note. *VS.*

- Esse aliquod numen templis aræque rubenti?
- Quondam hoc indigenæ vivebant more, prius quam
- Sumeret agrestem posito diademate falcem
- 40 Saturnus fugiens; tunc, quum virguncula Juno,
- Et privatus adhuc Idæis Jupiter antris.
- Nulla super nubes convivia Cœlicolarum,
- Nec puer Iliacus, formosa nec Herculis uxor
- Ad cyathos, et jam siccato nectare tergens
- 45 Brachia Vulcanus Liparæa nigra taberna.

37. 'Red' with the blood of victims. VS.

38. Quondam 'in the golden age.' cf. vi. 1 sqq. LU.

'The Aborigines.' LU.

39. Saturn, after he was expelled from his throne by Jupiter, taught mankind the arts of husbandry. LU. PR. cf. Ov. M. i. 89 sqq. M. HY, exc. on Virg. Æ. vii. and viii. 314—329. This fable is founded, probably, on the fall of man and his doom to till the ground: Gen. iii.

40. Before the marriage of Jupiter and Juno. LU. Jove nondum barbato; vi. 15 sq. M. Juno was Saturn's eldest child.

41. Jupiter was concealed in the caves of Ida by his mother Rhea, that Saturn might not devour him, as he was bound to do by his compact with Titan his brother. LU. Cic. N. D. ii. 63 sqq. PR. There were two mountains of the name of Ida, this in Crete, and another in Phrygia, Prop. III. i. 27. (PAS.) Apoll. I. i. 1. extr. (HY.) R. Her. vii. 42, note.

42. 'There were no banqueting and carousals' at that time. LU.

43. Cf. Prop. IV. viii. 37. Hor. I Od. xxix. 8. (MI.) R. Cic. T. Q. i. PR.

Puer 'Ganymede.' VS. v. 59. LU.

Uxor 'Hebe,' VS. the goddess of youth, and Juno's daughter. Her removal from the office of cup-bearer and the appointment of Ganymede, was one cause of Juno's bitter hatred of the Trojans. LU. cf. Pind. N. i. 100—112.

44. Cyathos; Her. iii. 130, note.

These words are very difficult to be explained, and have not been understood by any of the interpreters. Compare however x. 130 sqq. v. 52—62. ΖΕΤΣ. εὐν' Ἠφαιστος ἴδει εὐνὸν οἰνοχοεῖν ἡμῶν χυλεύοντα, ἐκ τῆς καμίνου ἤκοντα, ἴει τῶν σπιθήκων ἀνάσσειν, ἔπει τὴν ἀργύρεαν

ἀνοσιβήμιον, καὶ ἐκ' ἐκείνου ἀπὸ τῶν δακτύλων λαμβάνειν ἡμῶς τὴν πόλιν καὶ ἰουσσαμένους φιλοῦσι μισαῖο δὲ οὐδ' ἐν ἡ μήτηρ ἐν ἄλλως φιλοῦμαι ὑπὸ τῆς ἀσβόλου κακὸν ἀλωμαίον τὸ ἀφροσύνη. . . Ἰ Γενναίους δὲ καταναμνείας αὐτῆς ἐς τὴν ἴδαν καθαροὺς γὰρ καὶ ῥοδοδάκτυλος. π. σ. λ. HPA. ἴνυ καὶ χυλὸς, ἃ Ζεῦ. ἃ Ἠφαιστος, καὶ οἱ δακτύλοι αὐτοῦ ἀνάξιμοι τῆς οἴης πόλιν, καὶ ἀσβόλου μιστός ἐστι, καὶ οὐκ ἔστι ἐξ ἑαυτοῦ. . . ἀλλά δὲ οὐχ ἰόρας ταῦτα, οὐδ' οἱ σπιθήκας, οὐδ' ἡ κάμινος ἀπὸ τῆς σπῆς ἐκ μὴ οὐχ' ἄνιστον παρ' αὐτοῦ Luc. D. D. v. 4 sq. and again ἴδαντι μέμνηται, πάλιν αἰδέσθην ἐπὶ τοῦ ἀφροσύνη ἔχοντα. ih. xv. 1. R. Under these circumstances, it will be best to content ourselves with the most simple exposition: that 'After the nectar had been all drained from the bowl, Vulcan wiped his arms, black from his Liparæan workshop.' To throw the greater ridicule over these celestial computations, and to make at the same time, the widest contrast between Vulcan and the fair cup-bearer just mentioned, the former is represented as coming hot from the forge, and not even having the good manners to make himself decent and tidy, till the banquet and his services were over. He did then make himself so far comfortable as to rub the sweat and soot off his bare arms, but not till then. [Livy iii, 26. ED.]

'Nectar' the drink of the gods, as 'ambrosia' was their food. poetæ nectar, ambrosiam, epulas comparant; et aut Juventutem aut Ganymedem pocula ministrantem; Cic. N. D. i. 113. Apul. Met. 6. Ath. ii. 2. Macr. in S. Sc. i. 12. PE. cf. Hom. Il. A 597 sqq. Od. I 9 sq. R.

45. Liparæa; i. 8, note. x. 132. PR. cf. Virg. Æ. viii. 416 sqq. (HY.) M. Call. H. in Dian. 47. (SP.) Hom. Il. A 594. (KP.) R.

When the Vulcan was cup-bearer - lit. a  
Vulcan, the nectar being now drained,  
attendance over, wiped his arms black

Prandebat sibi quisque Deus nec turba Deorum  
 Talis, ut est hodie, contentaque sidera paucis  
 Numinibus miserum urgebant Atlanta minori  
 Pondere. Nondum aliquis sortitus triste profundi  
 50 Imperium: aut Sicula torvus cum conjuge Pluton;  
 Nec rota nec Furiæ nec saxum aut vulturis atri  
 Pœna; sed infernis hilares sine regibus umbræ.  
 Improbitalo fuit admirabilis ævo.  
 Credebant hoc grande nefas et morte piandum,  
 55 Si juvenis vetulo non adsurrexerat et si

46. This is a severe satire on the Pagan Polytheism. *PR.* cf. *Plin.* ii. 7. *Cic. N. D. R.* The heathen deities amounted to above thirty thousand. *M.* But our author had a further and more important end in view; for his satire is directly levelled at the frequent apotheoses of the Cæsars, in which the base and abject herd of Rome contentedly acquiesced. The deifying of such characters, and of a multitude of imaginary beings little less odious and contemptible, is alleged by implication, as the prime cause of the increased depravity of the times. To have spoken plainer would have been unsafe; to have left the subject untouched, unlike our author. *G.*

47. Cf. *Romans* i. 21—32. *M.*

49. The three sons of Saturn divided the world between them. Jupiter ascended the throne of heaven, Neptune became king of the sea, and Pluto had for his domain, the infernal realms. *VS.*

50. Pluto married Proserpine (the daughter of Jupiter and Ceres) whom he carried off from the plains of Henna in Sicily. *LU.*

\* *Grim:* 'Αἴθης ἀριέλχους ἢ ἀλάμωτος· καθόσα καὶ εἰ βροταῖσι τῶν ἰχθύων ἀνάσσει· *Hom.* II. I 158 sq. *R.*

51. Cf. ii. 149 sqq. *R.* *Ixion* was bound on a wheel and tormented with snakes, for presuming to make love to *Juno*: *Hyg. F.* 62. *LU.*

The *Furies* (vii. 68.) were the daughters of *Acheron* and *Night*. *PR.*

*Sisyphus* was doomed, for his robberies and frauds, to roll up hill a huge stone which always rolled back into the plain. *M. LU.*

*Tityos*, for offering violence to *Latona*, was doomed to have his liver mangled by a vulture: *Virg. Æ.* vi. 595 sqq. *LU.*

*Prometheus*, for stealing fire from heaven, was sentenced to a like punishment. *PR. Æsch. Pr.* V.

52. Without *Pluto* and *Proserpine* to occupy their throne; and without *Æacus*, *Minos*, *Rhadamanthus* and *Triptolemus* to preside in their courts. *LU. R.*

53. 'And vice was then as rare as virtue now.' *R.*

54. 'Any deficiency of respect towards one's elders was a capital offence.' *LU.*

55. Cf. *Job* xxix. 8. *M. Virg. E.* vi. 66. (*HY.*) *Claud.* xxi. 48. (*K.*) *Gell.* ii. 15. *Tyrt.* p. 139. (*KL.*) *R.* All profane and sacred history supports Juvenal in his assertion respecting the reverence anciently paid to old age. It was synonymous with power: it continued so, while men led a pastoral life; nor did they know any other judge or leader than the aged, till a thirst for rapine spread amongst them, and wisdom and justice were compelled to give way to activity, strength, and brutal ferocity. *Solomon*, by a beautiful figure, calls a virtuous old age "a crown of glory:" *Prov.* xvi. 31. and even so early as the days of *Moses*, we find this attention to age the subject of a positive command: "Thou shalt rise up before the hoary head, and honour the face of the old man;" *Levit.* xix. 32. αἰδίσθαι

πολιεροντάφους ἱλαυ δι γέροντι ἴδεις καὶ γεράσι πάντων γυνή δ' ἀτάλαντοι περίβου ἰμήλινα παρὰς ἴσας τιμαῖσι γέροντι· *Phocyl.* fr. And even among our author's countrymen, long after the golden period of which he speaks, age was no less venerated than venerable: *magna fuit quondam capitis reverentia cani, inque suo pretio ruga senilis erat. . . . et medius juvenum, non indignantibus ipsis, ibat; et interior, si comes unus erat. verba quis auderet*



- Barbato cuicumque puer, licet ipse videret  
 Plura domi fraga et majores glandis acervos.  
 Tam venerabile erat, præcedere quatuor annis,  
 Primaque par adeo sacræ lanugo senectæ !  
 60 Nunc, si depositum non infitietur amicus,  
 Si reddat veterem cum tota ærugine follem,  
 Prodigiousa fides et Tuscis digna libellis,  
 Quæque coronata lustrari debeat agna.  
 Egregium sanctumque virum si cerno, bimembri  
 65 Hoc monstrum puero aut miranti sub aratro

*coram sene digna rubore dicere? censuram longa senecta dabat.* Ov. F. v. 57 &c. Among our poets, it would be difficult to find a more beautiful passage on the subject than this, which is evidently taken from the text: "COLAX. It is an impious age. There was a time, (And pity 'tis so good a time had wings To fly away,) when reverence was paid To the gray head: 'twas held a sacrilege Not expiable, to deny respect to one of years and gravity;" Muses' Looking Glass. To which may be added the following apposite passage: "KNOWELL. When I was young, he lived not in the stews, Durst have conceived a scorn, and uttered it, On a gray head: age was authority Against a giber; and a man had then A certain reverence paid unto his years, That had none due unto his life: so much, The sanctity of some prevailed for others! But now we all are fallen; youth from their fear, And age from that which bred it, good example;" Every Man in his Humour. This is, indeed, what Dryden calls "invading the ancients like a monarch:" it is not a theft, but a victory. G.

56. *Barbatus* is used in the same sense as in vi. 16. for one 'no longer beardless.' cf. vi. 105. R.

57. These were the only riches of a race that lived on fruits and berries. VS. vi. 10. R.

*Fraga*; Plin. xxi. 15. PR.

*Glandis*; Plin. xvi. pr. 3. 5. PR. *Id.* xviii. 7 sq. R.

58. Cf. V. Max. ii. 1. Gell. ii. 15. PR.

59. 'The chin's first down and the hoary locks of age were treated with like deference by their respective juniors.' FE.

60. *Ut nunc sunt mores, si quis quid reddit, magna habenda est gratis*; Ter. Ph. I. ii. 5 sq. M.

61. A sign it had never been touched, although it had been so long in his keeping. PR. LU.

*Ærugo* is properly 'the rust of brass,' *rubigo* 'that of iron:' VS. but see 148.

*Follis* is 'a leathern money-bag.' xiv. 281. SA. Veget. ii. 20. Plaut. Aul. II. iv. 23. R.

62. The juggling arts of divination, which were practised by the Pelasgians, came to Rome through Tuscauy. The marvellous events of the year were registered by the soothsayers in their records, that they might be duly expiated, if they portended divine displeasure. LU. cf. Pers. ii. 26 sqq. Cic. *de Div.* ii. 50 sqq. PR. *libri Etruscorum*; *ib.* 23. *Etruscorum disciplina volumina*; Plin. ii. 83 s. 85. R.

64. *Egregium* 'distinguished from the common herd.' M. *si, quod raro fit, id portentum putandum est; sapientem esse, portentum est: sapius enim mulam peperisse arbitror, quam sapientem fuisse*; Cic. *de Div.* ii. 28. PR.

*Bimembri*; either 'with double limbs,' PR. or 'half man and half beast;' as the Centaurs, the Minotaur, &c. SCH. cf. Liv. xxvii. 11. xli. 26. R. We have recently witnessed a most extraordinary instance of a similar kind, in the case of the Siamese twins.

65. For other examples of *hiatus*, see i. 151, and note. R.

*Miranti*; sense is attributed to an inanimate object; as in the expressions *irato sistro, enuriens ramus olivæ, &c.* and the prodigy is enhanced by making the very plough wonder thereat. BRI. G. R.

- Piscibus inventis et fetæ comparo mulæ,  
 Sollicitus, tamquam lapides effuderit imber  
 Examenve apium longa consederit uva  
 Culmine delubri, tamquam in mare fluxerit amnis  
 70 Gurgitibus miris et lactis vortice torrens.  
 Intercepta decem quereris sestertia fraude  
 Sacrilega? Quid si bis centum perdidit alter  
 Hoc arcana modo? majorem tertius illa  
 Summam, quam patulæ vix ceperat angulus arcæ?  
 75 Tam facile et pronum est, superos contemnere testes,  
 Si mortalis idem nemo sciat! Adspice, quanta  
 Voce neget! quæ sit ficti constantia vultus!  
 Per Solis radios Tarpeiaque fulmina jurat  
 Et Martis frameam et Cirrhæi spicula vatis,  
 80 Per calamos venatricis pharetramque Puellæ

66. *Piscibus*; cf. Theophr. *de Pisc.* Plin. ix. 57 s 83. (HA.) Strab. xii. *Æl.* V. H. viii. SCH. Liv. xlii. 2. R. I have been told that small fishes have been found in India at a considerable distance from the sea (of which they were natives), and were supposed to have been carried inland by the violence of the winds. My informant was a person of veracity and professed to have been an eye-witness of the fact.

'A mule with foal.' Plin. viii. 44 s 69. (HA.) Varr. R. R. GR. Cic. (quoted at 64.) Theophr. Plut. Pl. Phil. v. 14. PR. App. B. C. i. M. Suet. Gal. 4. Liv. xxxvii. 3. Arist. H. A. vi. 24. R. Her. iii. 153.

67. *Lapides*: cf. Liv. i. 31. vii. 28. xxi. 62. xxii. 36. xxiii. 31. xxv. 7. &c. E. Plin. ii. 58. xxxi. 1. V. Max. i. 6. PR.

68. *Bergedæ*: Hom. Il. B 89. *jamque ardente summa conflueret et lentis uvam demittere ramis*; Virg. G. iv. 557 sq. Plin. xi. 17. (HA.) PR. Virg. *Æ.* vii. 64 sqq. Liv. iv. 33. (DR.) *opium* for *apum*; Sil. viii. 633 sqq. Tac. An. xii. 64. (ER.) R. Amm. Marc. xviii. 3. G.

70. Rivers were sometimes said to run with blood. Cic. *de Div.* ii. 58. Liv. xxii. 1. xxiv. 10. 44. xxvi. 23. xxxiv. 45. V. Max. i. 6. Plin. ii. 56. PR. R. Virg. G. i. 485. Dio lxii. 1. JA.

71. About £80. M.

72. About £1615. *ἄπαντα γὰρ τὰ μάλ' ἢ τίποσθι τις ἀτυχίματ' ἄλλοις γυγασί' ἰπποσύμνος, τὰς αὐτὰς αὐτοῦ συμφορὰς ἴῃσιν φέρετ'* Timoc. in Ath. vi. 1. R.

73. *Arcana* 'deposited without a witness to the fact.' LU.

74. 'Of a capacious strong box.' LU. x. 25, note.

75. 'So prone are mortals to despise the gods, who are witnesses to all their actions; if they can but hide them from the eyes of men.' M. *ὄντων τῶν ἰασηκῶν τις ἰσχυροῦντων ἴσως ἐραλλίδα φοβηθείη δὲ, ἢ τὴν τοῦ παρθαμάτατος κεραιῶν φλόγα* s. c. λ. Luc. Tim. 2. H.

77. *Num ejus color pudoris signum usquam indicat?* Ter. And. V. iii. 7. FS.

78. 'The Sun's rays.' cf. Virg. *Æ.* iii. 699 sq. M.

'The thunder-bolts of Capitoline Jove.' FS.

79. *Framea* is properly 'the pike' used by the Germans. Tac. 6. (LI.) BRI. According to others it is 'a sword.' Isid. and August. Ep. cxx. 16. R.

Apollo was worshipped at Cirrha in Phocis near the foot of Parnassus, and not far from Delphi, LU. PR. of which it was the port. Thus he is called *Delius vates*; Virg. *Æ.* vi. 12. R.

80. 'The quiver and darts of Diana the virgin huntress.' Cic. N. D. iii. PR. Tib. 1. iv. 25. R.

Perque tuum, pater Ægæi Neptune, tridentem;  
 Addit et Herculeos arcus hastamque Minervæ,  
 Quidquid habent telorum armamentaria cœli.  
 Si vero et pater est, "Comedam" inquit "flebile nati  
 85 Sinciput elixi Pharioque madentis aceto."

Sunt, in Fortunæ qui casibus omnia ponant  
 Et nullo credant mundum rectore moveri, *μῦθος*  
 Natura volvente vices et lucis et anni;  
 Atque ideo intrepidi quæcumque altaria tangunt.

90 Est alius, metuens ne crimen poena sequatur:  
 Hic putat esse Deos et pejerat atque ita secum:  
 "Decernat, quodcumque volet, de corpore nostro

81. Neptune's chief residence was in the Ægean sea, which was so named after Ægeus, king of Athens, (the father of Theseus,) who drowned himself therein. Hyg. F. 16. *LU. PR.* cf. vi. 394. Hor. II Od. xvi. 2. Virg. *Æ.* xii. 366. iii. 74. *R.*

'The trident' is also an attribute of Nereus: Virg. *Æ.* ii. 418. *R.*

82. 'The bow, and the arrows' dipped in the blood of the Lernæan hydra, without which, the Fates had decreed, Troy could not be captured. The demigod bequeathed them to Philoctetes. Soph. Ph. *SCH. PR.* Virg. *Æ.* iii. 402. *M.* Hyg. F. 102. *R.*

Minerva had the name of Pallas from *πάλλω* 'to poise' the spear. *PR.*

84. 'If I speak false, may I feed on such a horrid banquet as Thyestes, *LU. PR.* and Harpagus.' Her. i. 119.

*Misrabile sinciput*; Sidon. v. 418. *R.*  
 85. *Sinciput* i. e. *semicaput*. *M.* It also means the whole head: Plaut. Men. III. ii. 41. IV. ii. 69. *R.*

'The vinegar of Egypt' was very pungent, and in high esteem. Ath. ii. 26. *LU. amphora Niliaci non sit tibi vilis aceti*; Mart. XIII. cxvii. *PR.*

86. Such are the Epicureans, who appear ignorant of that truth which Seneca has stated: *natura, fatum, fortuna, casus, sunt omnia unius et ejusdem Dei nomina*; de Prov. *LU.* (Hence Lactantius praises Seneca as the wisest of Stoics.) Such also was Diagoras. Of these persons Cicero says, *esse deos ita perspicuum est, ut qui neget, vix eum sane mentis existimem*; de N. D. ii. 44. *PR.* Plin. ii. 7. Plut. de Pl. Ph. i. Claud.

Ruf. i. 1 sqq. (B.) *R.* It would be well if the dreamers on virtuous communities of atheists would seriously meditate on such passages as these. It would be paying the most moral unbeliever of the present day no small compliment, perhaps, if he were allowed to rank with Juvenal in virtue: yet Juvenal could see that this was insufficient to control the vicious propensities of mankind; which can only be held in order, by the solemn conviction that there is an eye which marks their ways; an overseer, who, in the sublime language of Callimachus, is seated, *ἄκρησιν ἐν ποσσίνισσιν, ἐπιόφθαλμος ὃς ἐν δίκῃσι λαὸν ὑπὲρ σκολιῆς, ὃς ἔ' ἱερὰ κτλ ἰδύσσουσιν*. *G.* Among the illuminati of the present day may be reckoned the philanthropist of Lanark, who, having borrowed a leaf from the book of the heathen philosophers referred to by Paley, (Ev. pt. i. ch. i. in the words of Gibbon;) challenges the whole religious world to controvert and disprove his thesis, that 'All religions are equally false! and nearly equally mischievous!'

87. *Qui deum in natura non vident, non solum ratione carent sed etiam sensu*; Avicen. *LU.* See the Epicurean notions in Hor. I S. v. 101 sqq. *M.* and more fully developed in the magnificent poem of Lucretius.

88. *Intelligamus nihil horum esse fortuitum, sed hæc omnia esse providæ solertisque naturæ*; Cic. de N. D. ii. 128. *PR.* Virg. *Æ.* iii. 376. Claud. Ruf. i. 6. (R.) *R.* See the history of the Creation on the fourth day: Gen. i.

89. Virg. *Æ.* iv. vi. xii. Macr. iii. 3. *SCH.* cf. xiv. 219. *R.*

Isis et irato feriat mea lumina sistro,  
 Dummodo vel cæcus teneam, quos abnego, numos.

95 Et phthisis et vomicæ putres et dimidium crus  
 Sunt tanti? Pauper locupletem optare podagram  
 Ne dubitet Ladas, si non eget Anticyra nec  
 Archigene. Quid enim velocis gloria plantæ  
 Præstat et esuriens Pisææ ramus olivæ?

100 Ut sit magna, tamen certe lenta ira Deorum est.

93. On the worship of Isis, see vi. 526. 489. &c. xii. 28. Tib. I. iii. 23 sqq. (HY.) Blindness was thought to be the usual punishment for perjury, and to be inflicted by this goddess. Ov. Am. iii. 1 sq. Pont. I. i. 51 sqq. Apul. Met. viii. p. 213, 9. Anth. Gr. t. ii. pt. ii. p. 466. (JA.) JB, Panth. Æg. t. i. p. 111 sq. t. ii. p. 3 sqq. PR. R. Pers. v. 186. T. There is a propriety in this, which has not been generally noticed. Blindness is a disease more frequent in Egypt than elsewhere: its infliction, therefore, is rightly assigned to an Egyptian deity. Travellers still speak with astonishment of the numerous hospitals for the blind, to be found in every part of that country. The evil is probably occasioned, in great measure, by the nitrous quality of the air, and by those dreadful typhons, or whirlwinds, which sweep before them an impalpable sand, so that it pierces the lachrymal gland like a flake of flying fire. And, indeed, when no wind prevails, if the eye be extended over the smooth and arid plains which lie at a certain distance from the Nile, while the sun is at any great elevation, it is affected by a tremulous motion in the air, just as if it were looking at the fiercest flame. G. Note on Her. iii. 1.

*Χύστρον* is derived from *εσίω*. T. per angustam laminam, in modum baltei recurvatam, trajectæ mediæ paucæ virgulæ, crispantæ brachio tergemino jactus, reddebant argutum sonorem; Apul. Met. xi. p. 258, 33. cf. Plut. Is. and Os. 63. Tib. I. iii. 24. (BK. HY.) Isid. Or. ii. 21. iii. 13. Virg. Æ. viii. 696. (SV.) Petr. 114. Prop. III. ix. 43. A figure of it is given by GRU, Inscr. p. 82. n. 3 sq. R.

95. Consumption and malignant imposthumes are also common in Egypt. G. 'I would run the chance of being sickly and rich, rather than have health with poverty.' VS.

96. *Locupletem* 'with a full purse,' PR. and which is 'a very frequent concomitant of wealth.' LU. Mart. XII. xvii. Luc. Ep. xxvii. in Br. An. t. ii. p. 313. R.

97. *Ladas* was a victorious runner at the Olympic games, in the time of Alexander the great. VS. Solin. 6. SCH. Paus. II. xix. 6. III. xxi. 1. VIII. xii. 3. X. xxiii. 9. Cic. to Her. iv. Mart. X. c. 5. PR. Id. ii. 86. Cat. lv. 25. R. 'If he be not stark mad.' M. Anticyra was an island of Phocis, in the Crissean gulf, celebrated for its black hellebore, which was considered a very efficacious medicine in cases of insanity. Pers. iv. 16. LU. Hor. II S. iii. 83. 166. M. Id. A. P. 300. Gell. xvii. 15. Plin. xxv. 5 s. 21. (HA.) There was also a town of this name in Phthiotis, on the Maliac gulf, which produced the same plant. Paus. x. 36. Steph. Byz. Strab. ix. p. 288 sq. 299. R.

98. 'Archigenes, to breathe a vein.' vi. 46. 236. PR.

'A man cannot live upon empty fame.' LU. FA.

99. 'The hungry branch of Pisa's olive crown.' The Olympic games were celebrated every fifth year, in the extensive plain on the banks of the Alpheus, between Elis and Pisa. BRI. The prize was an olive chaplet. LU. Paus. V. xv. 3. xvi. 2. &c. cf. Barthel. Voy. du J. An. 38. R.

100. *Lento quidem gradu ad vindictam divina procedit ira, sed tarditatem supplicii gravitate compensat*; V. Max. I. i. est. 3. Plut. de T. Num. Vind. LU. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil;" Eccles. viii. 11. M. *χρόνια μὲν τὰ σὺν θεῶν ποιεῖ, εἰς τίλους δ' οὐκ ἄσθενῆ* Eur. Ion. 1615. Plato de Leg. x. Plin. ii. 7. Tib. I. ix. 4. (HY.) Pers. ii. 24 sqq. Hor. III Od. ii. 32. (ML.) R. Virg. Æ.

- Si curant igitur cunctos punire nocentes,  
 Quando ad me venient? Sed et exorabile Numen  
 Fortasse experiar: solet his ignoscere. Multi  
 Committunt eadem diverso crimina fato:  
 105 Ille crucem sceleris pretium tulit, hic diadema."  
 Sic animum diræ trepidum formidine culpæ  
 Confirmant. Tunc te sacra ad delubra vocantem  
 Præcedit, trahere immo ultro ac vexare paratus.  
 Nam quum magnæ malæ superest audacia causæ,  
 110 Creditur a multis fiducia. Mimum agit ille,  
 Urbani qualem fugitivus scurra Catulli:  
 Tu miser exclamas, ut Stentora vincere possis,  
 Vel potius, quantum Gradivus Homericus: "Audis,  
 Jupiter, hæc, nec labra moves, quum mittere vocem  
 115 Debueras vel marmoreus vel æneus? aut cur  
 In carbone tuo charta pia thura soluta

100. 208 sq. Claud. Ep. to Hadr. 38 sq. Sen. Hip. 1128 sq. Luc. iii. 448. K.

101. They attribute the slowness of divine vengeance to the delay occasioned by an accumulation of business; as though the deity were, like man, constrained to proceed step by step in his operations. *LU.*

103. *His*: 'perjuries, not committed out of wantonness, or disrespect to him, but for my own benefit:' *PR.* as though a person should now argue, that this did not fall under the designation of "taking God's name in vain."

104. Cf. ii. 63, note. *LU.*

105. *Crucem*. cf. Plaut. Most. v. Sen. Cons. to Marc. 20. The punishment of crucifixion was abolished by Constantine, A.D. 325. Sozom. i. 1. *PR.*

Romulus, by fratricide, gained a diadem. *VS.* cf. viii. 259. *R.* Hence the truth of the epigram; "Treason does never prosper: what's the reason? When it does prosper, none dare call it treason."

108. *Confirmant—præcedit*. The change of number, by substituting an individual instance for an universal case, makes the picture more vivid. *φθάνει δὲ τι καὶ τὸν ἄγοντα*: Strato Ep. xxvi. in Br. An. t. ii. p. 365. *R.*

'He will even drag you before the judge, and threaten to prosecute you for taking away his character.' *PR.*

109. 'When there is plenty of impu-

dence in a bad cause, the vulgar regard it as the confidence of integrity.' *BRI. LU.*

110. *Fallit enim vitium species virtutis et umbra*; xiv. 109. *ἄξιον γὰρ τοῖς σπυλαῖς*: Arist. Rh. I. ix. 3.

'His acting is quite as good a farce as the buffoonery of the fugitive slave in the Spectre of the ludicrous Catullus.' *LU. JS.* viii. 186. *PR.*

111. *Urbani*: cf. xvi. 25. Plaut. Trin. I. ii. 165. (*GRO.*) Cat. xxii. 2. 9. 12. (*JS. DCE.*) Poll. xxx tyr. p. 316. (*SA.*) *R.*

112. *Στίοντα χαλεπώτατον, ἢ τὸν αὐθάσασχ', ἴσον ἄλλοι σιντάσσοντα*: Hom. II. E 785 sq. *LU.*

113. *Ὁ δ' ἴβραρχι χάλκιοι ἄρας*, (when wounded by Diomedes,) *ἴσον ε' ἰπτάχιλοι ἰσάχιον ἢ διαπάχιλοι ἄριος ἐν σπυλαῖς*: Hom. II. E 859 sqq. *VS. LU.*

114. *Ζῆδος ἔρμιοι* is here meant. *R.* Note on Her. i. 44.

*Nec labra moves*; cf. ii. 130 &c. Luc. Tim. 1—6. Virg. *Æ.* iv. 206 sqq. *R.* Compare Elijah's taunt to the priests of Baal; 1 Kings xviii. 27. *M.*

115. This is a sarcasm on the stupidity of men, in worshipping marble and brass as gods. *RI.*

116. 'If you are utterly insensible and powerless, what is the use of our offerings and sacrifices?' *VS. PR.* The heathens expected blessings from the gods, out of gratitude for vows and oblations. Hom.

Ponimus et sectum vituli jecur albaque porci  
Omenta? Ut video, nullum discrimen habendum est  
Effigies inter vestras statuamque Vagelli.

- 120 Accipe, quæ contra valeat solatia ferre  
Et qui nec Cynicos nec Stoica dogmata legit  
A Cynicis tunica distantia, non Epicurum  
Suspicit exigui lætum plantaribus horti.  
Curentur dubii medicis majoribus ægri;  
125 Tu venam vel discipulo committe Philippi.

11. A 39 sqq. O 240. Od. Δ 763 sqq. P 240 sqq. Virg. Æ. ix. 406 sqq. R.

'The cornet of paper being undone.' RU. *thuris piperisq; cucullus*; Mart. III. ii. 5. Ov. Her. xi. 4. R.

'Pious frankincense.' Sil. iv. 794. Virg. Æ. iv. 637. v. 745. R.

117. 'Cut out,' LU. or 'cut up.' PR. 'White from the quantity of fat,' LU. or 'that of a white pig.' FA.

118. 'The caul.' Pers. ii. 47. vi. 74. PR. cf. Hom. II. A 460. H 240. R.

"We might ask redress, for aught I see, As wisely of Bathyllus, (*Vagellius*, R.) as of thee!" G.

119. *Vagellius* was a very great fool, who nevertheless had the honour of a statue: VS. *declamator mulino corde*; xvi. 23. R.

120. 'Consolations, not from philosophy but common sense.' R.

121. Antisthenes was the founder of the Cynic sect, and Zeno of that of the Stoics, which was in fact but a branch of the Cynic; with which it accorded as regards morals. VS. LU. cf. Pers. i. 133. iii. 53. PR.

122. The Stoics wore tunics under their gowns, the Cynics waistcoats only. SA. cf. Hor. I Ep. xvii. 25. PR. D. Laert. vi. 104. Ath. xiii. 2. Tac. An. xvi. 34. R.

*Epicurus*; D. Laert. x. PR. cf. xiv. 319. R.

123. He was the first who introduced the fashion of having gardens to town-houses. Plin. xix. 4. PR. In his own diet, he was very simple and abstemious, Sen. Ep. 21. living upon herbs and bread and water. D. Laert. LU. cf. Prop. III. xxi. 26. (PAS.) Stat. S. I. iii. 94. Virg. Cir. 3. (JS.) R. No one could hold the theological tenets of Epicurus in greater contempt and abhorrence than Juvenal,

and yet he never omits an opportunity of doing justice to the simplicity of his life. This is the more laudable, as few have lain under greater obloquy (from the dissipated lives of his followers) than this philosopher, who, to say the least of him, was no ordinary man. He has been represented as wallowing in sensuality. He placed, it must be confessed, the chief good in pleasure; but he meant by it, that calm and soothing delight which arises from a life spent in the contemplation of virtue. Diocles says that he was a perfect example of continence and simplicity; and Juvenal loves to dwell on his frugality: *parvis sufficit in hortis*. In a word, the garden of Epicurus was a school of temperance, and would have afforded little gratification, and still less sanction, to those sensualists of our day, who, in turning hogs, flatter themselves that they are becoming Epicureans! After saying thus much of the man, it is but just to add a word respecting his doctrines. With regard to the beauty of temperance and sobriety, and the strong necessity of restraining the tumultuous and disorderly passions, Epicurus may be listened to with advantage; but on the higher and more important subjects of life, there is not a more false and destructive system on earth than his; nor one so likely to make mankind worse by imitation. Perhaps he is the only philosopher, who never had one follower like to himself. *Decipit exemplar vitiiis imitabile*; Hor. I Ep. xix. 17. All his imitators were vicious, and the old world was ruined by his virtues. G. M.

124. 'Yours is not such a desperate case.' F.

125. 'You may be bled by the apprentice of a second-rate practitioner.' PR. M.

- Si nullum in terris tam detestabile factum  
 Ostendis, taceo; nec pugnīs cædere pectus  
 Te veto nec plana faciem contundere palma,  
 Quandoquidem accepto claudenda est janua damno  
 130 Et majore domus gemitu, majore tumultu  
 Planguntur numi, quam funera. Nemo dolorem  
 Fingit in hoc casu, vestem deducere summam  
 Contentus, vexare oculos humore coacto:  
 Ploratur lacrumis amissa pecunia veris.  
 135 Sed si cuncta vides simili fora plena querela,  
 Si, decies lectis diversa parte tabellis,  
 Vana supervacui dicunt chirographa ligni,  
 Arguit ipsorum quos litera gemmaque princeps  
 Sardonychus, oculis quæ custoditur eburnis:  
 140 Ten', O delicias! extra communia censes  
 Ponendum? Qui tu gallinæ filius albæ,  
 Nos viles pulli nati infelicibus ovis?  
 Rem pateris modicam et mediocri bile ferendam,

126. Hor. II S. iii. 41. R.

127. 'Exhibit all the signs of frantic grief.' Claud. xv. 135. (H.) R.

129. It is still the practice to close the doors and windows of one's house as a sign of deep mourning. VS. LU.

130. Because, in the other case, one may be a gainer.

131. *Χεῖματα γὰρ ψυχῇ πλίτται δολοῖσι βροτοῖσι.* LU.

132. 'With stripping down the upper part of the dress, without tearing it.' dicitur unus *frisse Pelops, humerumque, suas ad pectora postquam deduxit vestes, ostendisse*; Ov. M. vi. 403 sqq. *cadat ex humeris vestis apertis: jam nuda vocant pectora dextras*; Sen. Tro. 102 sqq. 86 sqq. R.

133. *Una falsa lacrumula, quam oculos terendo vix vi expresserit*; Ter. Eun. I. i. 22 sq. VS. *captique dolis lacrumisque coactis*; Virg. *Æ.* ii. 196. M. *ib.* iv. 449. x. 465. cf. vi. 273 sqq. R. "And vex their lids for one hard gotten tear." G.

136. 'After their bonds have been read over at least ten times, and that in different places, before divers witnesses.' LU.

137. 'Assert that the deed is not valid, as the signature is a forgery.' FA. Their tablets were generally made of thin 'deal.' GR. xvi. 41. *nec mea fallaci convicta*

*est gemma sigillo mendaces lignis imposuisse notas*; Ov. Pont. II. ix. 69 sq. (H.) R.

138. 'Their own hand-writing.' SCH.

'The sardonyx' was 'the principal gem' employed for seals; *quoniam sola prope gemmarum sculpta ceram non aufert*; Plin. xxxvii. 6 s 23. (HA.) SCH.

139. vi. 382. vii. 144. R.

'Ivory cases:' from which we may infer that the disgraceful practice of perjury was not confined to the lower orders. M.

140. Cf. vi. 47, note. SCH. *ἡ γαλοῖ, μάτος ἀφθρητα πάσχειν νομίζουσ. μαδίον ἔργον πίνθου ἄριστον*; Luc. Demon. 25. R.

141. 'White' was deemed a lucky colour. *E. albæ gallinæ, quum sint fere molles ac minus vivaces, tum ne fœcundæ quidem facili reperiantur*; Col. R. R. VIII. ii. 7. R. It might be the rarity, and not the felicity of the object, which the old adage had in view. G. From what I have heard, I am induced to question the accuracy of Columella's statement; unless in Italy the case is different from what it is in our country.

142. *Nos animæ viles*; Virg. *Æ.* xi. 372. VS.

143. 'With moderate choler.' M. v. 159. R.

- Si flectas oculos majora ad crimina. Confer  
 145 Conductum latronem, incendia sulphure cœpta  
 Atque dolo, primos quum janua colligit ignes;  
 Confer et hos, veteris qui tollunt grandia templi  
 Pocula adorandæ robiginis et populorum  
 Dona vel antiquo positas a rege coronas.  
 150 Hæc ibi si non sunt, minor exstat sacrilegus, qui  
 Radat inaurati femur Herculis et faciem ipsam  
 Neptuni; qui bracteolam de Castore ducat.  
 An dubitet, solitus totum conflare Tonantem?  
 Confer et artifices mercatoremque veneni  
 155 Et deducendum corio bovis in mare, cum quo  
 Clauditur adversis innoxia simia fatis.  
 Hæc quota pars scelerum, quæ custos Gallicus Urbis  
 Usque a lucifero, donec lux occidat, audit?  
 Humani generis mores tibi nosse volenti  
 160 Sufficit una domus. Paucos consume dies et  
 Dicere te miserum, postquam illinc veneris, aude.  
 Quis tumidum guttur miratur in Alpibus? aut quis

145. *Grassator*; cf. iii. 305.

*Incendia*: cf. Suet. Ner. 38. *LU*.

146. Cf. ix. 98. *PR*. So as to preclude all possibility of escape. *M*.

147. The epithets are well chosen and add much to the force of the passage. *R*.

148. 'Of venerable antiquity.' *M*. *robigo*, here, is not to be taken in its strict sense. cf. 61.

149. The nations and kings, who were allies of the Roman Republic, often sent 'crowns' and other presents, as oblations to Capitoline Jove. *DX. ACH*. Juvenal probably alludes to some of the acts of incendiarism and sacrilege of which Nero was guilty. Suet. 32. 38. *LU*.

151. "Will scrape the gilded thighs of Hercules, Strip Neptune of his silvery beard, and peel Castor's leaf-gold." *G*.

153. "Steal and melt down the Thunderer entire." *G. calo tonantem credidimus Jovem*; Hor. III Od. v. 1.

154. 'The compounders of poison, and the dealer in it.' *LU*. Hor. Ep. ix. 61. *I S*. ix. 31. *M*.

155. Cf. viii. 213, note. *PO*. The first who underwent this punishment was

P. Malleolus, convicted of murdering his mother. Livy lxxviii. ep. G.

157. *Rutilius Gallicus Valens* was prefect of the city and chief magistrate of the police, in the reign of Domitian: *LU. quem penes intrepidæ mitis custodia Romæ*; Stat. S. I. iv. 16. *PR*. iv. 77 sq. note. cf. Sen. Ep. 86. Eleg. in *WE*, P. L. M. t. iii. p. 159, 27. Tac. An. vi. 10 sqq. Before determining the date of the Satire, we must also take into account v. 17. see note. *R*.

158. *Lucifero*; viii. 12, note. *PR*. Ov. M. iv. 664. *M*.

160. 'One house, that of Rutilius, is enough.' *VS*. As we might say, 'the Mansion House.'

161. *Aude*: 'I may defy you.'

162. 'Crimes are not more wonderful in Rome, than goitres on the Alps.' *VS*. Plin. xi. 37 s 68. (*HA.*) *BRO. Ægricultis in Italia et Alpibus in natione Medullorum, est genus aquæ, quam qui bibunt, efficiuntur turgidis gutturibus*; Vitruv. viii. 3 extr. *R*. 'When we were boys, Who would believe that there were mountaineers Dew-lapp'd like bulls, whose throats had hanging at them Wallets of flesh! . . .



- In Meroe crasso majorem infante mamillam?  
 Cærulea quis stupuit Germani lumina, flavam  
 165 Cæsariem, et madido torquentem cornua cirro?  
 Nempe quod hæc illis natura est omnibus una.  
 Ad subitas Thracum volucres nubemque sonoram  
 Pygmæus parvis currit bellator in armis:  
 Mox impar hosti raptusque per aera curvis  
 170 Unguibus a sæva fertur grue. Si videas hoc  
 Gentibus in nostris, risu quatiare: sed illic,  
 Quamquam eadem assidue spectentur prælia, ridet

which now we find, Each putter-out on five for one, will bring us Good warrant of;" Shakspeare Temp. 111. iii. G.

163. *Meroe*; vi. 528, note. cf. Pomp. Mel. Soliu. 15. SCH.

164. *Habitus quoque corporum, quamquam in tanto hominum numero, idem omnibus: truces et caerulei oculi, rutilae comae*; Tac. Germ. 4. PR. *fera caerulea Germania pube*; Hor. Ep. xvi. 7. (MI.) cf. Arist. Probl. xiv. 14. R. The Italians seem to have regarded as a phenomenon, this colour, so common among the northern nations of Europe. The adjunct *truces*, however, makes the common interpretation doubtful. With us 'blue' is rather indicative of soft voluptuous languor, than of fierceness. Why not 'sea-green'? This is not an uncommon colour in the north. I have seen many Norwegian seamen with eyes of this hue, which were invariably quick, keen, and glancing. Shakspeare, whom nothing escaped, has put an admirable description of them into the mouth of Juliet's nurse: "O he's a lovely gentleman! . . . an eagle, madam, Hath not so green, so quick, so fair an eye, As Paris hath;" III. v. Steevens refers to an opposite passage in the Two Noble Kinsmen. It is in Emilia's address to Diana: "Oh vouchsafe With that thy rare green eye, which never yet Beheld things maculate." G. Though the colour does apply to the sea as well as to the sky, yet without including blue and grey eyes, it could hardly be so universal as to warrant the language of Tacitus.

'Yellow hair.' *non est Æthiopsis inter suos insignitus color, nec rufus crinis et coactus in nodum apud Germanos*;

Sen. *de Ira* iii. 26. *auricomus Batavus*; Sil. iii. 608. *rufus Batavus*; Mart. XIV. clxxvi. Procopius calls the Vandals *χρυσουδεις*. Galen says the Germans should be called *κροκωτοι* rather than *ξανθοι*. Com. ad Polyb. *de Vict.* 6. LI.

165. *Insigne gentis obliquare crinem nodoquo substringere . . . horrentem capillum retro sequuntur ac sepe in solo vertice religant . . . in altitudinem quamdam et terrorem, adituri bella, compti, ut hostium oculis, ornantur*; Tac. Ger. 38. Sen. Ep. 24. Mart. Sp. iii. 9. V. xxxviii. Tertul. *de Virg. Vel.* 10. Their hair was 'moistened' with a kind of soft soap, which they applied as pomatum. Plin. xxviii. 12: 51. (HA.) Mart. XIV. xvi sq. LI. VIII. xxxiii. 20. Suet. Cal. 47. cf. vi. 502. R.

167. 'The cranes,' LU. from the Strymon. FS. Virg. G. i. 120. Æ. x. 265 sq. M. ib. xi. 580. Ov. A. A. iii. 182. R. Ath. ix. 11. Plin. x. 23. PR.

'The cloud.' Sil. i. 311. R.

168. Cf. vi. 506. Gell. ix. 6. Plin. vii. 2. BRI. Id. iv. 11. x. 23. (HA.) PR. Strab. xvii. Hom. 11. r 2—7. (KP.) Claud. xv. 474 sqq. R.

171. The facetious Domitian seems to have treated himself with a spectacle of this kind: *hic audax subito ordo pumilemum, quos Natura brevi statu peractos nodosum semel in globum ligavit. edunt vulnera conseruntque dextras, et mortem sibi (qua manu!) minantur. ridet Mars pater et cruenta Virtus. casuraque vagis grues rapinis mirantur pumiles ferociores*; Stat. S. I. vi. 57 sqq. Such were the contemptible amusements of this gloomy tyrant! G.

172. For *quamquam* one would expect *quoniam*. The whole line may be spurious: it could easily be spared. R.

Nemo, ubi tota cohors pede non est altior uno.

“Nullane perjuri capitis fraudisque nefandæ

175 Pœna erit?” Abreptum crede hunc graviore catena

Protenus et nostro (quid plus velit ira?) necari

Arbitrio: manet illa tamen jactura nec umquam

Depositum tibi sospes erit. “Sed corpore trunco

Invidiosa dabit minimus solatia sanguis:

180 At vindicta bonum vita jucundius ipsa.”

Nempe hoc indocti, quorum præcordia nullis

Interdum aut levibus videas flagrantia causis.

Quantulacumque adeo est occasio, sufficit iræ.

Chrysippus non dicet idem nec mite Thaletis

185 Ingenium dulcique senex vicinus Hymetto,

Qui partem acceptæ sæva inter vincla cicutæ

Accusatori nollet dare. Plurima felix

174. *Cepitis* for the whole ‘man.’ Hor. I Od. xxiv. 2. *M.* note on *κεφαλαι*: Her. iii. 46. Thus we use the word ‘body.’

“*Quid ergo,*” inquis, “*impune illi erit?*” *puta te velle, tamen non erit. maxime est enim factæ injuriæ pœna, facisse: nec quisquam gravius afficitur, quam qui ad supplicium penitentia traditur;* Sen. *de Ira* iii. 26. cf. v. 192 sqq. *R.* 238, note.

175. Understand *iri*. *SCH.*

‘Heavier’ than ordinary. *M.*

176. “*Ἔσται δὲ ἡ ἐργὴ, ἔξειξ μετὰ λόγους τιμωρίας φανερώμενος*” Arist. *Rh.* II. ii. 1. *αἱ δὲ εὐὲρ ἴσταν ἡ ἐργὴ, ἀνάγκη πάση ἐργῇ ἵερισθαι ἐνα ἰδοντο ἐνὶ ἀπὸ εὐῆς ἰπιδος τοῦ τιμωρήσαντος* *ib.* 2. cf. II. v. 3.

177. ‘What then? His death does not mend the matter.’ *M.* “Yet shall not the revenge, for which you long, Refund the loss or recompense the wrong.” *BM.*

178. ‘Enviably.’ *LU.*

180. *At*, instead of *et*, after *sed* is more indicative of emotion. cf. *Ov. M.* v. 17 sq. 507 sq. vi. 612. vii. 718. *R.* *ἀλλὰ ἀσι- λάβουσι, ἀλλὰ ἠγιδόθησι, ἀλλ’ ἰδιαιώθη- σι* 1 *Cor.* vi. 11.

Cf. *Hom.* II. Σ 108 sqq. *Arist. Rh.* I. xi. II. ii. *Sen. de Ira* ii. 32. *HN.*

181. “Revenge, they say,—A pleasure sweeter far than life affords. Who say? the fools, whose passions, prone to ire, At slightest causes, or at none, take fire.” *G. volunt quidam ex nostris* (Stoics)

*iram in pectore moveri, effervescente circa cor sanguine. causa, cur hic potissimum adsignetur iræ locus, non alia est quam quod in toto corpore calidissimum poctus est. quibus humidi plus inest, eorum paulatim crescit ira, quia non est paratus illis calor, sed motu acquiritur. itaque puerorum feminarumque iræ (cf. 191 sq.) acres magis, quam graves sunt levioresque dum incipiunt, &c.* *Sen. de Ira* ii. 19. *SCH.*

184. *Chrysippus* was a Stoic (the disciple of Cleanthes and Zeno) and so subtle a logician, that it was said, “If the gods used logic, it would be that of *Chrysippus*.” *LU.* cf. *Pers.* vi. 80. *PR.* *Hor.* I *Ep.* ii. 4.

*Thales* of Miletus, *M.* was one of the seven sages of Greece. *LU.* *D. Laert.* i. *PR.* cf. iv. 39, note. *R.*

185. “Nor that old man by sweet *Hymettus*’ hill.” This is a charming designation of *Socrates* by the place of his residence. The hill of *Hymettus* was not far from *Athens*: *Juvenal* calls it ‘sweet *Hymettus*,’ because it was much celebrated for the richness of its honey. *G.* cf. *Hor.* II *Od.* vi. 14 sq. *M.* *Sen. de Const. Sap.* 18. *de Ira* i. 15. iii. 11. *Plat. Ap. Socr.* and *Phæd.* *R.*

186. “Midst those injurious bonds.” *BM.*

*Cicutæ*; vii. 206, note. *R.*

187. His accusers were three, *Anytus*, *Lycon*, and *Melitus*. *BRI.*

- Paulatim vitia atque errores exiit omnes,  
 Prima docet rectum Sapia: quippe minuti  
 190 Semper et infirmi est animi exiguique voluptas  
 Ultio. Continuo sic collige, quod vindicta  
 Nemo magis gaudet, quam femina. † Cur tamen hos tu  
 Evasisse putes, quos diri conscia facti  
 Mens habet attonitos et surdo verbere cædit,  
 195 Occultum quatiente animo tortore flagellum?  
 Pœna autem vehemens ac multo sævior illis,  
 Quas et Cædicius gravis invenit et Rhadamanthus,

*Nollet* 'would have been unwilling.' R.

188. *Vitæ Philosophia dux, virtutis indagatrix, expultrixque vitiorum*; Cic. T. Q. v. 5. PR.

189. "Divine philosophy! by whose pure light We first distinguish then pursue the right, Thy power the breast from every error frees, And weeds out all its vices by degrees: Illumined by thy beam, revenge, we find, The abject pleasure of an abject mind." G.

190. *Fortior est qui se quam qui fortissima vincit mania, nec virtus altior ire potest*. I. U. Sen. de Ira ii. 34. *magni animi est proprium, placidum esse tranquillumque et injurias atque offensiones superbe despiciere*; Id. de Clem. i. 5. R. cf. Cic. de Or. PR.

191. 'You may at once draw this inference, (Pers. v. 85.) from the circumstance that &c.' M. FA.

192. "But why are those, Calvinus, thought to scape Unpunish'd, whom, in every fearful shape, Guilt still pursues, and conscience, ne'er asleep, Wounds with incessant strokes, not loud but deep, While the vex'd mind, her own tormentor, plies A scorpion scourge, unmark'd by human eyes! Trust me, no tortures which the poets feign, Can match the fierce, the unutterable pain He feels, who night and day, devoid of rest, Carries his own accuser in his breast." G.

193. *Prima et maxima peccantium pœna est peccasse: secundæ vero pœnæ sunt timere semper et expavescere et securitati diffidere: et fatendum est mala facinora conscientia flagellari, et plurimum illic tormentorum esse, eo quod perpetua illam sollicitudo urget ac verberat*, &c. Sen. Ep. 97. BRI. PR. ib. 43. 105. Pers. iii.

35 sqq. Cic. Mil. 23. Plat. Opp. t. ii. p. 554—556. cf. 174, note i. 166 sq. R.

194. *Surdo*; vii. 71, note. R.

The ancient poets embodied the terrors of a guilty conscience under the name of *Ἐργήτις* or *Ἐθμνίδης*, and armed them with a scourge and a goad. *ἰμοὶ δ' ἔτιδος, ἰξ' ἰουράτων μολὸν, ἰτυψιν, διαπανδρηλάτων, μισαλαβῆν κίνηρον ὑπὸ φρίκης, ὑπὸ λαβῆν, πάριστα: μαστίγιστος δαιτυδαμίου (θυμῶν!) βαρὺ τι, περιβαρὺ κρύος ἔχων*. Æsch. Eum. 150 sqq. cf. Sen. quoted above. *ἡ συνίδησις τῆν ψυχὴν πλήττει*. Greek Proverb. R. Juvenal was evidently a favourite with our old writers; and the predilection may be considered as no slight indication of their taste and spirit. The following is a pretty close rendering of the text: "There's no punishment like that to bear the witness in one's breast Of perpetrated evils, when the mind Beats it with silent stripes;" Microcosmus. G.

195. The metaphor is taken from the flogging of criminals, whose terrors are aggravated by seeing the uplifted lash of the executioner shaken over their back. Public whipping was a common punishment of the lower orders among the Romans. Hor. Ep. iv. 11. *Miserificina est ægritudo*; Cic. T. Q. iii. 13. R. Democritus said there was no man so brave that an evil conscience would not render most timorous. SCH. "Conscience does make cowards of us all;" Shakspeare. Ham. III. i.

196. The torments of a wounded conscience are more intolerable than those of bodily suffering. cf. Prov. xviii. 14. M. Pers. iii. 39 sqq. Hor. I Ep. ii. 58. R.

197. *Cædicius*, a courtier of Nero and a cruel agent of that tyrant. VS. A very

Nocte dieque suum gestare in pectore testem.

Spartano quidam respondit Pythia vates :

200 Haud impunſtum quondam fore, quod dubitaret

Depositum retinere et fraudem jure tueri

Jurando. Quærebat enim, quæ numinis esset

Mens et an hoc illi facinus suaderet Apollo ?

Reddidit ergo metu, non moribus ; et tamen omnem

205 Vocem adyti dignam templo veramque probavit

Exſtinctus tota pariter cum prole domoque

Et, quamvis longa deductis gente, propinquis.

Has patitur pœnas peccandi sola voluntas.

Nam scelus intra se tacitum qui cogitat ullum,

sanguinary judge in the reign of Vitellius. *LU.* cf. xiv. 46. *PR.*

*Rhadamanthus*, king of Lycia, son of Jupiter and Europa, brother of Minos. cf. i. 10, note. *PR.* Diod. S. v. 80. Apollod. II. iv. 11. and exc. xi. on Virg. *Æ.* vi. (*HY.*) *R.* note on v. 52.

198. Cf. i, note. *conscientia mille testes*; Quint. *LU.* *bona conscientia turbam advocat, mala etiam in solitudine anxia atque sollicita est. si honesta sunt, quæ facis, omnes sciunt ; si turpia, quid refert neminem scire, quum tu scias ? O te miserum, si contemnes hunc testem !* Sen. Ep. 43. *R.* Compare the whole of Richard's speech, commencing with " O coward conscience, how dost thou afflict me ! " *Shaksp. K. R.* III. V. iii.

199. This story is told at large in Her. vi. 86. A Milesian had entrusted a sum of money to one Glaucus, a Spartan. After a time, the sons of the Milesian came to re-demand it. Glaucus affirmed that he had no recollection of the circumstance, and sent them away. As soon as they were gone, he hastened to Delphi, to enquire whether he might safely forswear the deposit. On hearing the answer of the priestess, the terrified Spartan sent for the young Milesians and restored the money. Leutychides, who applies this case to the Athenians, concludes thus : *Γλαύκου νῦν εἶπες εἰ ἀπίστευόντες ἴσθαι εἶδεν, εἴτ' ἰσθῆναι εἰδὸν ἐπιζήσαντα ἴσθαι Γλαύκου ἰσθῆναι εἰ ἀπίστευόντες ἐν Σπάρτης.* G. *VS. PR.*

*Pythia vates*; notes on Her. i. 55 and 54.

204. *Oderunt peccare mali formidine pœnae : oderunt peccare boni virtutis amore. LU.*

' From moral principle.' *R.*

205. The words were delivered from the sanctuary, ' into which none might enter' but the priestess : *LU.* or from the subterranean chamber, over which the tripod of the Pythoness was placed. *R.* In the temple at Jerusalem, the Holy of Holies was the *ἄδυον*.

After *dignam*, understand *esse*.

207. ' All his relatives, however remote their common ancestor.' *ACH.*

208. Hence the maxims of lawyers : " *pari sorte scelus et sceleris voluntatem ;*" and " *voluntas habetur pro facto.*" *IU.* cf. St Matth. v. 8. 28. Sen. *de Ben.* v. 14. Gell. vii. 3. *R.*

209. If the second foot of a Latin hexameter is a single word, a spondee is only admissible in the instance of the prepositions *inter* and *intra* followed by the word they govern : as here, and in *Lucr.* v. 957. i. 909. In fact, the preposition and its case may be considered as a compound word, and are often written so in mss. We have other examples of this in *interea*, *præterea*, *nobiscum*, *quatenus*, and, in our own language, in *WITHAL*, *WERKIN*, *THERETO*, &c. *Fascic. Poet.* ed. 2nd. p. 14.

Neither Thales, nor Chrysippus, nor his great master Zeno, ever taught, or even conceived doctrines of such pure, such sublime morality as are here delivered : doctrines, in short, which the light of nature alone was incapable of discovering : and which the author undoubtedly derived from that " true light," which now began to glimmer through the Roman world, and by which many sincere lovers of truth and virtue already

- 210 *Facti crimen habet. "Cedo, si conata peregit?"*  
*Perpetua anxietas nec mensæ tempore cessat,*  
*Faucibus ut morbo siccis interque molares*  
*Difficili crescente cibo: sed vina misellus*  
*Exspuit; Albani veteris pretiosa senectus*
- 215 *Displicet; ostendas melius, densissima ruga*  
*Cogitur in frontem, velut acri ducta Falerno.*  
*Nocte brevem si forte indulsit cura soporem*  
*Et toto versata toro jam membra quiescunt;*  
*Continuo templum et violati numinis aras*
- 220 *Et, quod præcipuis mentem sudoribus urguet,*  
*Te videt in somnis: tua sacra et major imago*

began to direct their ways, while they were yet unconscious of the medium through which they received the illumination. With respect to the passage before us, it is not heathenism. It is not to be found in the precepts of their gravest teachers: and elevated as the morality of our author confessedly is, it is difficult to imagine that it could soar so far above the ethics of his time, without the assistance which has been spoken of. What is more, this was the peculiar boast of Christianity. It was the vantage ground, on which its first professors stood, and proclaimed aloud the superiority of their faith: *Ethnici, scelera admissa punitis; apud nos et cogitare peccare est: vos conscios timetis, nos conscientiam, &c.* M. Felix. G. Paley Ev. pt. ii. ch. ii. p. 35.

210. *Cedo*; vi. 504. *R.*

*Conata* 'his evil devices.' *LU.*

212. He becomes feverish from anxiety of mind. One symptom of this inward fever is a dryness of the mouth and throat, owing to the want of a due secretion of the saliva, by the glands appropriated for that purpose. The great use of this secretion is in masticating and diluting the food, and making the first digestion thereof; also to lubricate the throat and œsophagus, in order to facilitate deglutition, which, by these means, in healthy persons, is attended with ease and pleasure. But the direct contrary is the case, when the mouth and throat are quite dry, as in fevers. The food is chewed with difficulty and disgust, and cannot be swallowed without uneasiness and loathing, and may well be called *difficilis cibis* in both these respects.

Wanting also the saliva to moisten it, and make it into a sort of paste, it breaks into pieces between the teeth, and taking up more room than when in one mass, it fills the mouth as if it had increased in quantity, and is attended with a nausea, which still increases the uneasiness of the sensation. *M.*

213. *In ore crevit cibis*; Sen. Ep. 82. *creciscit et invito lentus in ore cibis*; Ov. Her. xvi. 226. *R.*

*For sed vina*, Herel happily conjectures *Setina*; cf. v. 33 sq. x. 27. *R.*

214. *Exspuit*; note on xi. 173.

*Albani*; note on iv. 33. *PR.* and for the periphrasis, note on iv. 39. *R.*

215. 'Wrinkles without end.' cf. i. 120. *M.*

216. Note on iv. 138. *PR.*

218. Cf. iii. 280. *M. adjice illos, qui non aliter, quam quibus difficilis somnus est, versant se et hoc atque illo modo componunt, donec quietem lassitudine inveniant*; Sen. de Tr. An. 2. Cat. l. 10 sqq. Prop. I. xiv. 21. *R.*

220. Cf. i. 167. *LU.* Ov. Her. vii. 65 sqq.

221. The ancients always held apparitions sacred; and, as fear magnifies its objects, they were always fancied to appear larger than the life, especially in solitude, at night, and in dreams. cf. Virg. *Æ.* ii. 772 sq. (*CE.*) *M. hostem frequenter casum, ac penitus in intimas solitudines actum, non prius destitit insequi (Drusus) quam species barbaræ mulieris humana amplior, victorem tendere ultra, sermone Latino prohibuisset*; Suet. Cl. l. *PR.* Tac. An. xi. 21. (*LI.*) *HY.* exc. xiii. on Virg. *Æ.* i. *R.* cf. Her. vii. 12.

Humana turbat pavidum cogitque fateri.  
 Hi sunt, qui trepidant et ad omnia fulgura pallent,  
 Quum tonat, exanimes primo quoque murmure cœli ;  
 225 Non quasi fortuitus nec ventorum rabie sed  
 Iratus cadat in terras et iudicet ignis.  
 Illa nihil nocuit, cura graviore timetur  
 Proxima tempestas, velut hoc dilata sereno.  
 Præterea, lateris vigili cum febre dolorem

222. *Ipsæ deus somno domitos emittere vocem iussit et invitos facta tegenda loqui*; Tib. l. ix. 27 sq. How much better is this, than the gloomy and unsatisfactory ideas of Lucretius upon the subject; who, while he confesses the effect, endeavours to ridicule the cause; and with the most palpable impressions of terror on his own mind, absurdly hopes to succeed in reasoning his followers out of their well-grounded apprehensions: *nec facile est placidam ac pacatam degere vitam, qui violat factis communia fœdera pacis. etsi fallit enim divam genus humanumque, perpetuo tamen id fors clam diffidere debet: quippe ubi se multi per somnia sæpe loquentes, aut morbo delirantes procræze ferantur, et cœlata diu in medium peccata dedisse*; Lucr. v. 1153 sqq. G.

223. *Vix nunquam tristes esse? recte vivo*; was an excellent precept of Isidore. *LU*. This is a vivid picture of the sense of religion bursting forth in the guilty breast, in spite of every effort to smother and extinguish it. cf. Sen. N. Q. ii. 59. R. Here again it is probable that our author had Lucretius in his thoughts: *præterea, cui non animus formidinis divam contrahitur? cur non conrepunt membra pavore, fulminis horribili cum plaga torrida tellus contremis, et magnum percurrunt marmura cælum? non populi gentesque tremunt? regesque superbi conrapiunt divam perculsi membra timore, ne quod ob admittum fœde dictum superbe peccatum grave sit solvendi tempus adactum?* v. 1217 sqq. These are noble lines: and, indeed, though I feel, and have often expressed, a contempt of this author's philosophical, yet I venerate his poetical, talents. The book here quoted (for example) is an unrivalled composition. In pathos, in energy, in richness of language, in full and genuine sublimity, it leaves every thing, I think, in the Latin language, very far beneath it. G.

*Caligula, qui deos tantopers contemneret, ad minima tonitrua et fulgura connivere, caput obvolvere, ad vero majora proripere se e strato sub lectumque condere solebat. peregrinatione quidem Siciliensi, tristes multorum locorum miraculis, repente a Messana noctu profugit, Ætnæi verticis fumo ac murmure pavefactus*; Suet. 51. *LU*. On the contrary, see Hor. III Od. iii. 1 sqq. R.

224. *Hic murus aeneus esto, nil conscire sibi, nulla pallescere culpa*; Hor. I Ep. i. 60 sq. *LU*.

225. That it was 'fortuitous' was the Epicurean opinion. *BRI*. cf. Hor. I S. v. 101 sqq. *M*. *Plin.* ii. 43. *Sen.* N. Q. vi. 3. R. 'From the violence of the winds' occasioning a collision of the clouds. *VS*. *M*. *Sen.* N. Q. i. 1 sqq. R.

226. *Iratus* 'sent by the deity in his anger:' thus *iracunda fulmina*; Hor. I Od. iii. 40. *Ζάσσορος ἕχχος* Pind. N. v. 90. R. cf. v. 93. *Ov.* Her. vii. 72.

'Is fraught with retributive justice.'

227. *Ulla* 'if that first.' *LU*.

228. 'This brief respite is but the calm before the gathering storm.'

With these lines compare the following fine passage: "Let the great gods, That keep this dreadful pothor o'er our heads, Find out their enemies now. Tremble, thou wretch, That hast within thee un-divulged crimes, Unwhipp'd of justice: hide thee, thou bloody hand; Thou perjured, and thou simular man of virtue, That art incestuous: caitiff, to pieces shake, That under covert and convenient seeming Hast practis'd on man's life! Close pent-up guilts, Rive your concealing continents, and cry These dreadful summoners grace;" *Shaksp.* K. Lear, III. ii. *M*.

229. "Its burning vigil, deadliest foe to sleep, In their distemper'd frame if fever keep, Or sharp pleuritic pains their rest prevent, They deem that every god

- 230 Si cœpere pati, missum ad sua corpora morbum  
 Infesto credunt a numine : saxa Deorum  
 Hæc et tela putant. Pecudem spondere sacello  
 Balantem et Laribus cristam promittere galli  
 Non audent : quid enim sperare nocentibus ægris
- 235 Concessum? vel quæ non dignior hostia vita?  
 Mobilis et varia est ferme natura malorum.  
 Quum scelus admittunt, superest constantia. Quid fas  
 Atque nefas, tandem incipiunt sentire peractis  
 Criminibus. Tamen ad mores natura recurrit
- 240 Damnatos, fixa et mutari nescia. Nam quis  
 Peccandi finem posuit sibi? quando recepit

his bow has bent! That pains and aches  
 are stones and arrows hurl'd At bold  
 offenders in this nether world!" *BM.*

230. Cf. Hor. II Od. viii. 1 sqq. (*MI.*)*R.*

231. Tu, Epicure, deum inermem facis :  
 omnia illi telu, omnem detrazisti potentiam,  
 et, ne cuiquam metuendus esset, projecisti  
 illum extra motum; Sen. de Ben. iv. 19. Acute  
 diseases were supposed to be sent by the  
 arrows of Apollo and Diana. *R.* cf. Hom. II. A 10 &c. The red right  
 hand of offended deities was looked upon  
 as armed with the forked fires and reverberating  
 peal of the thunderbolt; ("Have I not heard  
 great ordnance in the field? And heaven's  
 artillery thunder in the skies?" *Shaksp.* T. of the  
 Shr. I. ii.) but plague, pestilence, and disease,  
 no less than thunder and lightning, were  
 reckoned among the weapons, with which  
 heaven's arsenals (*armamentaria cœli*, v. 83.)  
 were furnished.

233. Cf. Plin. x. 21. On recovery from illness,  
 it was customary to offer a cock to Æsculapius.  
*SCH.* *crista galli* is a periphrasis. *PR.* cf. xii. 96. Plat. Phæd. 66.  
 Plin. x. 56 s 77. *R.*

234. Πῶς τοῖς θεοῖς ἀνοχόμεν ἄδικως, καὶ οὐκ ἔργον  
 ἀρετῆς; Xen. *atque hoc scelesti in animum inducunt suum, Jovem se placare  
 posse donis, hostiis: et operam et sumtum perduunt:  
 id eo fit, quia nihil ei acceptum est a perjuriis  
 supplicii;* Plaut. *R.* pr. 22 sqq. *G.*

236. *Hoc habent inter cetera boni mores, placent sibi ac  
 permanent: levis est malitia, saepe mutatur, non in  
 melius, sed in aliud;* Sen. Ep. 47. *R.*

*Natura malorum* 'the character of bad men.' *R.*

237. *Quid egeris, tum patebit cum animum ages;*  
 Sen. *FA.*

238. *Perpetrato scelere, ejus magnitudo demum  
 cognoscitur;* Sen. *SCH.* cf. 174, note. Such was the case in the fall of our  
 first parents: Gen. iii. 7. &c.

239. Custom becomes second nature. *VS.* cf. vii. 50 sqq. *R.* *ex voluntate perversa  
 facta est libido; et dum servitur libidini, facta est  
 consuetudo; et dum consuetudini non resistitur,  
 facta est necessitas;* August. Conf. viii. 5. *naturam expellas furca,  
 tamen usque recurret;* Hor. I Ep. x. 24 sq. *PR.*  
 "As a dog returneth to his vomit; so a fool  
 returneth to his folly;" Prov. xxvi. 11. "It is  
 happened unto them according to the true proverb,  
 The dog is turned to his own vomit again; and  
 the sow that was washed to her wallowing in  
 the mire;" II St Peter ii. 22. *FA.* "Can the  
 Ethiopian change his skin, or the leopard his  
 spots? Then may ye also do good, that are  
 accustomed to do evil;" Jer. xiii. 23. cf. xiv. 13, note.

241. *Nullum enim vitium desinit ubi incipit;*  
 Sen. *FA.* No wicked man could ever say to his  
 evil propensity, "Hitherto shalt thou come,  
 but no further; and here shall thy proud waves  
 be stayed;" Job xxxviii. 11. cf. ii. 83, note. *M.*  
 The Christian can hardly wish for a more  
 decisive inference in favour of the Gospel than  
 is afforded by this passage. Heathenism could  
 offer no sufficient inducement to repentance;  
 and therefore the mind, once engaged in sin,  
 was for ever enslaved to it; and in the just  
 representation of the Apostle, "gave itself  
 over to work all uncleanness with greediness;"  
 Eph. iv. 19. From what a dread-

Ejectum semel adtrita de fronte ruborem ?  
 Quisnam hominum est, quem tu contentum videris uno  
 Flagitio? Dabit in laqueum vestigia noster  
 245 Perfidus et nigri patietur carceris uncum  
 Aut maris Ægæi rupem scopulosque frequentes  
 Exsulibus magnis. Pœna gaudebis amara  
 Nominis invisi tandemque fatebere lætus,  
 Nec surdum nec Tiresiam quemquam esse Deorum.

ful scene of determined vice and impenitence has the Christian world been rescued by the acceptance of the doctrine of remission of sin through the agency of a mediator! Those who would admit the morality of the Gospel without its doctrinal points, should think again of this. It is observable that Juvenal, who had been certainly benefited by the precepts of Christianity, was uninfluenced by its faith: but this was for a time the case of heathenism at large. The world was silently improved by the spreading influence of the Gospel; till at length the conviction of its divinity became too strong to be suppressed; and what began in the humbler admiration of moral purity, ended in the dignity of faith.  
 G.

242. *Cum perficit frontem posuitque pudorem*; Mart. XI. xvii. 7. *LU.* Cic. T. Q. iii. 18. Calv. in Quint. IX. ii. 25. *ER.* Cl. Cic. 'perfricare.' *R.* Jer. iii. 3. *M.*

244. In the Hagiographa the wicked are often represented as laying a snare for their own feet; as in Job xviii. 8—10. Psalm ix. 15 sq. Prov. v. 22. *M.* Or, it may mean, "Give him cord enough, and he will hang himself;" or "Let him go on: he will come to the gallows at last."

245. *Uncum*; cf. x. 66. *LU.* It rather means here 'the staple' in the dungeon to which the prisoner's chains were fixed. *Ov. Am. l. vi. 25. (H.) R.*

246. *Pers. v. 142. PR.* cf. vi. 563 sq. *M. i. 73. R.*

248. *Nominis i. e. hominis. SCH.* Tib. III. iv. 61. (*HY.*) Hor. III Od. xxvii. 34. (*BY.*) *R.*

249. "That Heaven is neither deaf nor blind." *G.* *Tiresias*, the blind prophet of Thebes. *Ov. M. iii. 322 sqq. (BU.) Hyg. F. 75. SCH.* cf. 113 sqq. *M. Call. H. in Lav. Pall. 82. (SP.) Apoll. III. vi. 7. (HY.) R.* Compare with this the fine opening of Claudian's first invective against Rufinus.



## SATIRE XIV.

### ARGUMENT.

The subjects of this Satire are of the most important kind, and the poet, as if fully aware of it, has treated them in his best manner. In none of his works does he take a loftier flight; in none is he more vigorous and energetic; in none more clear and precise in his style, more original in his conceptions, more happy in his illustrations, or more powerful and commanding in his general deductions.

The whole is directed to the one great end of self-improvement. By showing the dreadful facility with which children copy the vices of their parents, 1 sqq. 31 sqq. he points out the necessity, as well as the sacred duty, of giving them examples of domestic purity and virtue. 38—85.

After briefly enumerating the several vices of gaming, 4 sq. gluttony, 6—14. cruelty, 15—25. debauchery, 25—30. &c. 86 sqq. which youth imperceptibly imbibe from their elders; 31 sqq. he enters more at large into that of avarice; of which he shows the fatal and inevitable consequences. 107 sqq.

Nothing can surpass the exquisiteness of this division of the Satire, in which he traces the progress of that passion in the youthful mind, from the paltry tricks of saving a broken meal, 126—137. to the daring violation of every principle human and divine. 215—255.

Having placed the absurdity, as well as the perplexity and danger, of immoderate desires in every possible point of view, 256—314. the piece concludes with a solemn admonition to be satisfied with those comforts and conveniences which nature and wisdom require, and which a decent competence is easily calculated to supply. 315—326. Beyond this, desire is infinite: a gulf which nothing can fill, an ocean without soundings and without shores! 327—331. *G.*

With the latter part of this Satire, compare Horace I S. i. and II S. iii. 108 sqq. With the former, Seneca *de Ira*, ii. 22. and Ep. 97. *R.*

PLURIMA sunt, Fuscine, et fama digna sinistra  
 Et nitidis maculam hæsuram figentia rebus,  
 Quæ monstrant ipsi pueris traduntque parentes.  
 Si damnosa senem juvat alea, ludit et heres  
 5 Bullatus parvoque eadem movet arma fritillo.  
 Nec melius de se cuiquam sperare propinquo  
 Concedet juvenis, qui radere tubera terræ,  
 Boletum condire, et eodem jure natantes  
 Mergere ficedulas didicit, nebulone parente  
 10 Et cana monstrante gula. Quum septimus annus  
 Transierit puero, nondum omni dente renato,

1. It is not known who Fuscinus was.  
 LU.

3. *Monstrant* refers to their examples; *tradunt* to their precepts. R.

Cf. Plut. *de Inst. Lib. utinam liberorum nostrorum mores non ipsi perderemus! infantiam statim deliciis solvimus: mollis illa educatio, quam indulgentiam vocamus, nervos omnes et mentis et corporis frangit. quid non adultus concupiscet, qui in purpuris repit? nondum prima verba exprimit, et jam coccum intelligit, jam conchylium poscit! ante palatum eorum quam os instituimus. gaudemus, si quid licentius dixerint. verba ne Alexandrinis quidem permittenda deliciis, risu et osculo excipimus, nec mirum: nos docuimus, ex nobis audierunt; omne convivium obscenis canticis strepit: fit ex his consuetudo, deinde natura. discunt hæc miseri, antequam scient vitia esse: inde soluti ac fluentes, non accipiunt e scholis mala ista, sed in scholis offerunt;* Quint. I. ii. 6 sqq. PR. 'The child whose swaddling clothes were of purple, was taught to know scarlet and call for crimson, before he could speak plainly!' It is rather singular that Juvenal should have overlooked this instance of absurd and pernicious indulgence, which so well deserved the lash of the satirist. G.

4. "If gaming does an aged sire entice, Then my young master swiftly learns the vice And shakes in hanging sleeves the little box and dice." D. cf. i. 89 sq. R.

5. *Arma*; note on i. 91. M.

*Fritillo*, a diminutive of *fritinnus* an old word. SA. cf. Pers. iii. 50. PR. Theoph. Ch. v. 4. (CAS.) R.

6. *De se* 'of the son than of the sire,' LU. or 'of him than of the one before mentioned.' M. "Nor does that infant fairer hopes inspire, Who, under the gray epicure, his sire, Has learn'd to pickle mushrooms, and, like him, To souse the beccaficos, till they swim!" G.

7. 'To peel and scrape.' cf. v. 116. LU. 'truffles, morilles, champignons.' Ov. Am. III. xv. 2. Id. Med. Fac. 85. (H.) *lycoperdou tuber* of Linnæus. cf. Mart. XIII. 1. Diosc. ii. 175. Plut. Symp. Q. iv. 11. R.

8. *Boletus*; cf. v. 147. SCH.

9. 'The fig-pecker' was esteemed a great delicacy. Ath. ii. 24. Plin. x. 29 & 44. (HA.) It was the only bird of which epicures allowed the whole to be eaten: Gell. xv. 8. *cum me ficus alat, cum pascar dulcibus visis, cur potius nomen non dedit uva mihi?* Mart. XIII. xlix. PR.

10. Literally 'the gray gullet' i. e. 'the hoary glutton.' So in the Apostle's quotation from the Cretan poet, *γαστρις ἀργαῖ* (literally 'slow bellies') means 'lazy gluttons,' Titus i. 12. M. cf. iv. 39. R. This is appositely applied by old Knowell. Speaking of the education which he gave his son, he says, "Neither have I drest snails or mushrooms curiously before him; Perfumed my sauces, and taught him to make them, Preceding still with my gray gluttony, At all the ord'naries, and only fear'd His palate should degenerate, not his manners;" Every Man in his Humour. G.

11. *Post septem menses mandibulis dentes emergunt infantibus; post annos septem qui*

- Barbatus licet admoveas mille inde magistros,  
 Hinc totidem, cupiet lauto cœnare paratu  
 Semper et a magna non degenerare culina.
- 15 Mitem animum et mores medicis erroribus æquos  
 Præcipit atque animas servorum et corpora nostra  
 Materia constare putat paribusque elementis,  
 An sævire docet Rutilus, qui gaudet acerbo  
 Plagarum strepitu et nullam Sirena flagellis
- 20 Comparat, Antiphates trepidi laris ac Polyphemus,  
 Tum felix, quoties aliquis tortore vocato  
 Uritur ardenti duo propter lintea ferro?  
 Quid suadet juveni lætus stridore catenæ,  
 Quem mire afficiunt inscripta ergastula, carcer

*primi dentes emergerant, aliis aptioribus ad cibum solidum nascentibus cedunt*; Macr. S. Sc. i. 6. *editis infantibus primores dentes septimo gignuntur mens: iidem anno septimo decidunt, aliique sufficiuntur*; Plin. vii. 16. PR.

12. Barbatus 'philosophers.' LU. Pers. iv. 1. Ancient sages were so called by the Romans out of respect: Cic. Fin. iv. *barba sylveosa et pulchra alita, quamvis res ipsa sit exterior et fortuita, inter hominis eruditi insignia recensetur*; Plin. Ep. Ath. xiii. PR. Hor. II S. iii. 35. M. Spectator, No. 331.

'Although you place a thousand Stoics on one side of him, and a thousand Cynics on the other to instil abstinence and temperance.' M. R.

13. *Adæo in teneris consuescere multum est*; Virg. G. ii. 272. Hor. I Ep. ii. 69 sq. *vetus consuetudo naturæ vim obtinet*; Cic. de Inv. *quasi altera natura est*; Id. de Fin. Id. T. Q. ii. 40. PR. cf. xiii. 239, note.

14. 'Not to degenerate either in principle or in practice, from the profuse luxury of his father's ample kitchen.' M.

15. Understand the enclitic *ne*, BRI. an, PR. or num. R.

'To moderate faults,' *nam vitii nemo sine nascitur; optimus ille est, qui minimis urgetur*; Hor. I S. iii. 68 sq. LU.

16. The order of the words is *animas et corpora servorum constare nostra materia*.

17. 'Of the same materials as our own, and of the like elements.' LU. PR. cf. vi. 222. M. Arr. Epict. Diss. xiii. R. One of the best chapters in Macrobius is

on the subject of slavery. It contains a direct allusion to this passage: *tibi autem unde in servos tantum et tam immans fastidium quasi non ex iisdem tibi et constant et alantur elementis, eundemque spiritum ab eodem principe carpant! vis tu cogitare eos, quos jus tuum vocas, iisdem seminibus ortos, eodem frui celo, æque vivere atque mori?* i. 2. These last expressions are taken from Seneca, who is a magazine of good things, to which our author, as well as Macrobius, was fond of applying. G.

18. Rutilus appears to have been a tyrannical master: we know nothing more of him. But see xi. 2 &c. PR.

19. Cf. ix. 150. PR.

20. Antiphates king of the Lemnygonians, VS. who were cannibals. LU. Hom. Od. K 114 sqq. PR. Ov. M. xiv. 233 sqq. R.

Lar here signifies 'a household,' i. e. 'the domestics.' LU.

Polyphemus; ix. 64. PR. Hom. Od. A 68. R.

21. Tortor; cf. vi. 480. M.

22. 'Red-hot iron plates were used in putting slaves to the torture.' PAS. Prop. III. vii. 35. Charit. Aphr. i. 5. pr. R.

'For a couple of towels, either lost or stolen.' FA.

23. Catenæ; viii. 180, note. FA.

24. Quem relates to the father. PR.

Inscripta 'branded on the forehead.' FA. *vineti pedes, damnata manus, inscripti vultus rura exercent*; Plin. xviii. 3. Mart. VIII. lxxv. 9. *inusti*; Plin. xxii. 3. Hence slaves are called *literati*

- 25 Rusticus? Exspectas, ut non sit adultera Largæ  
 Filia, quæ numquam maternos dicere mœchos  
 Tam cito nec tanto poterit contexere cursu,  
 Ut non ter decies respiret? Conscia matri  
 Virgo fuit: ceras nunc hac dictante pusillas
- 30 Implet et ad mœchos dat eisdem ferre cinædis.  
 Sic natura jubet: velocius et citius nos  
 Corrupunt vitiorum exempla domestica, magnis  
 Quum subeunt animos auctoribus. Unus et alter  
 Forsitan hæc spernant juvenes, quibus arte benigna
- 35 Et meliore luto finxit præcordia Titan:  
 Sed reliquos fugienda patrum vestigia ducunt  
 Et monstrata diu veteris trahit orbita culpæ.  
 Abstineas igitur damnandis: hujus enim vel  
 Una potens ratio est, ne crimina nostra sequantur
- 40 Ex nobis geniti: quoniam dociles imitandis

'men of letters' by Plautus, Cas. II. vi. 49. and Apuleius, M. ix. Cicero calls a man *compunctum notis, stigmatium*; Off. ii. 7. *κατάγραφος, στιγματίας, τιλιδίδης και κούνης ἀπὸ τῶν στιγματίων, ἀλλὰ ἡμετέρας ἴχνη και σημεία τῶν ἰγναυμάτων* Luc. Catap. 24. 28. cf. x. 183. Claud. xx. 344. Petr. 103. p. 480. (BU.) Colum. x. 125. (GE.) Plin. Pan. xxxv. 3. (SZ.) Dioc. Par. i. 116. iv. 76. R. PR.

*Ergastula* is here put for the slaves themselves. FA. vi. 151, note. *coli rura ab ergastulis pessimum est*; Plin. xviii. 6. PR. The abstract for the concrete. R.

*Carcer*. The *ergastula*, which were generally in the country, were underground cellars, lighted by narrow gratings, and were used as dungeons for refractory or runaway slaves. It.

25. Cf. vi. 239 sqq. SCH.

*Largæ* must have been notorious at that day. SCH.

26. Cf. x. 220 sqq. M.

27. 'Nor string together with such rapidity.' FA.

28. *Conscia*; iii. 49. M.

29. 'Little love-letters,' FA. 'petits billets-doux'; or the young lady had her little tablets, as the young gentleman had his little dice-box. M. cf. vi. 233 and 239 sqq. R.

30. 'And gives to the very same go-betweens to carry to her sweethearts.' LU.

31. *Plus homines exemplo quam peccato nocent*; Cic. Leg. iii. 32. LU. Sen. de Ira ii. 22. Quint. Inst. i. 2. Plut. de Puer. Inst. R.

32. Whose authority can be greater than that of a parent? SCH. *quod exemplo fit, id etiam jure fieri putant*; Cic. Ep. iv. 3. PR.

33. 'When they insinuate themselves into.' LU.

34. These instances are but exceptions to the general rule: for *ad deteriora faciles sumus*; Sen. Ep. 97. PR.

35. *Prometheus*; cf. iv. 133. viii. 132. PR. vi. 13, notes. *ἴσσι Προμηθεὺς ἰσλασι και ἀηλαῦ μὴ ἔϊσίου γήγοιαι*: Callim. fr. 133. On the other hand, we have those, *deteriore luto quos condidit*; Claud. xx. 496. R.

37. *Orbita* is properly 'the track of a wheel': *sic orbem reipublicæ esse conversum, ut vix sonitum audire, vix ingressam orbitam videre quis posset*; Cic. to Att. ii. 21. PR. hence it comes to signify 'the course of life': *neque id ab orbita matrum-familias instituti*; Varro in Non. xiv. n. 37. R.

40. *Ut ingenium est hominum proclive ad libidinem*; Ter. An. I. i. 50 sq. VS. Sil. i. 237. xi. 11. R.

- Turpibus ac pravis omnes sumus; et Catilinam  
 Quocumque in populo videas, quocumque sub axe:  
 Sed nec Brutus erit, Bruti nec avunculus usquam.  
 Nil dictu foedum visuque hæc limina tangat,  
 45 Intra quæ puer est. Procul hinc, procul inde puellæ  
 Lenonum et cantus pernoctantis parasiti.  
 Maxima debetur puero reverentia. Si quid  
 Turpe paras, ne tu pueri contemseris annos:  
 Sed peccaturo obstet tibi filius infans.  
 50 Nam si quid dignum Censoris fecerit ira  
 Quandoque et similem tibi se non corpore tantum  
 Nec vultu dederit, morum quoque filius et qui  
 Omnia deterius tua per vestigia peccet,  
 Corripies nimirum et castigabis acerbo  
 55 Clamore ac post hæc tabulas mutare parabis.  
 Unde tibi frontem libertatemque parentis,  
 Quum facias pejora senex vacuumque cerebro  
 Jam pridem caput hoc ventosa cucurbita quærat?

41. *Omne tempus Clodius, non omne Catones fert*; Sen. Ep. 97. *LU*.

42. *Axe*; viii. 116. vi. 470.

43. *Brutus*, the chief conspirator against Cæsar, was the son of Servilia, who was sister to Cato of Utica. *LU*. cf. v. 37. ii. 40. *PR*.

44. Deeply impressed with the vast importance of his maxims, Juvenal delivers them in this place with a kind of religious solemnity. That they were highly necessary may be learnt from Quintilian, quoted in note on v. 3. *G*.

45. This was the formulary of speech made use of at religious solemnities to prohibit the approach of the profane; *M*. and intimates that the threshold, within which there was a child, was to be held sacred. *R*. ii. 89, note. *hinc procul Æsoniæ, procul hinc jubet ire ministros, et monet arcanis oculos remove profanos*; *Ov. M.* vii. 255 sq.

46. 'The pander's girls' and 'the parasite's midnight song' were only calculated to corrupt the morals of youth.

Cf. i. 139. *PR*.

47. Cato the Censor was as guarded in his language and behaviour before his son, as though he had been in the presence of the Vestals. *Plut. LU*.

48. 'Never fall into the mistake of thinking him too young to get any harm.' cf. *Hor. A. P.* 163. *PR*. There is a homely English proverb, which says "Little pitchers have great ears."

49. "Think that your infant offspring eyes the deed; And let the thought abate your guilty speed, Back from the headlong steep your steps entice, And check you tottering on the verge of vice." *G*.

50. 'The anger' i. e. 'the animadversion and punishment.' *VS*.

51. *Quandoque*; ii. 82.

54. *Nimirum*; ii. 104. *R*.

55. *Parentes, si pergunt liberi errare, bonis exheredant, inquit Metellus*; *Gell. i.* 6. *PR*.

56. Understand *sumes, LU*. on which elliptical form of expression, cf. *Ov. Her.* xii. 84. (*H.*) *R. quo ore illum objurgabit? responde mihi*; *Ter. Phor. V.* vii. 53. *VS*.

57. *Cerebrum consilii sedes est*; *Macr.* vii. 5. and 9. *cerebrum est velut arx sensuum . . . hic mentis est regimen*; *Plin.* xi. 37. *PR*. In English likewise we use 'brain' for 'sense.'

58. 'The exhausted cupping glass,' 'ventouse.' *phreniticis, occipitio inciso, cucurbita admovenda est*; *Cels.* iii. 18.

Hospite venturo, cessabit nemo tuorum.

- 60 " Verre pavementum, nitidas ostende columnas,  
Arida cum tota descendat aranea tela,  
Hic leve argentum, vasa aspera tergeat alter ;"  
Vox domini furit instantis virgamque tenentis.  
Ergo miser trepidas, ne stercore fœda canino
- 65 Atria displiceant oculis venientis amici,  
Ne perfusa luto sit porticus ; et tamen uno  
Semodio scobis hæc emundat servulus unus.  
Illud non agitas, ut sanctam filius omni  
Adspiciat sine labe domum vitioque carentem ?
- 70 Gratium est, quod patriæ civem populoque dedisti,  
Si facis, ut patriæ sit idoneus, utilis agris,  
Utilis et bellorum et pacis rebus agendis.

*Id.* ii. 11. vii. 26. *Plin.* xxxii. 10. *Plut. de An. Tr.* and *Q. Plat. med.* It was so called from resembling a gourd in shape. Or a species of gourd (*καλοκύθη*) may be meant; [some of which are valuable and powerful medicines; as 'colocynth' or 'the bitter apple,' and the sediment from the juice of the *momordica* or 'squirting cucumber,' known by the name of *elaterium*. The latter plant is indigenous in the South of Europe.] cf. *Plin.* xx. 3. *Ath.* ii. 18. *J. P. R.* R.

59. *Qui domum intraverit, nos potius miretur, quam suppellectilem nostram*; *Sen. Ep.* 5. *J. nam domum aut villam extruere œaque signis, aulæis aliisque operibus exornare et omnia potius quam semet visendam efficere, id est, non divitiis decori habere, sed ipsum illis flagitio esse*; *Sall. de Rep. Ord.* i. R.

60. The Roman floors were either paved with stone or marble, or made of a sort of stucco composed of shells reduced to powder and mixed in a due consistency with water; this, when dry, was very hard and smooth. Hence *pavimentum* was called *ostraceum* or *testaceum*. These floors are common in Italy to this day. *BRI. M.*

The Romans were very fond of adorning their buildings with pillars, particularly their rooms of state and entertainment: cf. vii. 182 sq. The capitals of the pillars would be very apt to collect dust. *M.*

61. Cf. *Plin.* xi. 24. *P. R.*

62. 'The polished plate, and that

which is embossed.' *argento perfecta atque aspera signis pocula*; *Virg. Æ.* ix. 263. v. 267. (*HY.*) *Pers.* iii. 69 sq. *VS. LU.* i. 76, note. *M. Sil.* ii. 432. v. 141. *Ov. M.* xii. 235. xiii. 700. (*H.*) R.

63. "The master cries, Whips in his hands and fury in his eyes." G.

65. 'The entrance hall was usually a very filthy place; and indeed nothing can be more so than the *atria* of the Italian nobility at this day. In one corner horses are tied up and fed, in another a cobbler is at work, in a third a pedlar displaying his wares, &c. &c. G.

67. 'Saw-dust' was probably used among them (as it is now in the shops of London) for laying the dust while the dirt was swept away: as housemaids sprinkle tea-leaves over a carpet before they brush out the room.

Our stone or brick floors are strewn with sand for cleanliness. *M. Heliogabalus* was said to strew his gallery with gold and silver dust. *HO.* cf. *Col.* IV. xxix. 16. (*SGN.*) R.

68. *Sanctam*; *Hor.* IV *Od.* iv. 25. (*BY.*) R.

69. "And do you stir not, that your son may see The house from moral filth, from vices, free?" G.

70. Ovid also unites *patriæ populoque*; *M.* xv. 572. 'the state and the people.' *R. BY.* on *Hor.* III *Od.* vi. 20. proposed to read *patribus*. Thus we should avoid the recurrence of the same word: but see note on xi. 144.

- Plurimum enim intererit, quibus artibus et quibus hunc tu  
Moribus instituas. Serpente ciconia pullos  
75 Nutrit et inventa per devia rura lacerta :  
Illi eadem sumtis quærunto animalia pinnis.  
Vultur jumento et canibus crucibusque relictis  
Ad fetus properat partemque cadaveris affert.  
Hic est ergo cibus magni quoque vulturis et se  
80 Pascentis, propria quum jam facit arbore nidos.  
Sed leporem aut capream famulæ Jovis et generosæ  
In saltu venantur aves : hinc præda cubili  
Ponitur : inde autem, quum se matura levarit  
Progenies stimulante fame, festinat ad illam,  
85 Quam primum prædam rupto gustaverat ovo.  
Ædificator erat Cetronius et modo curvo  
Litore Caietæ, summa nunc Tiburis arce,

74. *Illis in Thessalia tantus honos serpentum exitio habitus est, ut ciconiam occidere capitale sit, eadem legibus pœna, qua in homicidas; Plin. x. 23. SCH. Plut. Q. Conv. viii. 7. de Is. PR. Hor. 1 Ep. ii. extr. R.*

75. *Devia 'places out of the way; avia 'where there is no road; invia 'impassable.'*

76. *Sumtis pinnis; Ov. M. iv. 561. (H.) R.*

80. *Vultures (iv. 111.) build their nests on lofty inaccessible rocks; Plin. x. 6. (HA.) cf. Plut. Q. Rom. 93. LU. PR. sometimes, though rarely, on trees. cf. Arist. H. A. vi. 6. ix. 15. R.*

81. *Leporem: cf. Æsch. Ag. 117 sqq. qualis ubi aut leporem aut candenti corpore cyenum sustulit alta petens predibus Jovis armiger uncis; Virg. Æ. ix. 563 sq.*

The eagle' is represented not only as Jove's armour-bearer, carrying his thunderbolts, Plin. ii. 55. x. 3. but as executing his other behests, the carrying off of Ganymede for instance. *LU. Hyg. Astr. Poet.* She also fed him with nectar while he was concealed in the Cretan caves: Ath. xi. 12. *RH. PR. minister fulminis ales; Hor. IV Od. iv. 1 sqq. M. ἄγριος Διὸς Κρονίδαο δίακροτος' Antip. Ep. xcii. in Br. An. t. ii. p. 32. R. Διὸς κρονοῦ νέων, διαφορὸς ἀνέρος' Æsch. P. V. 1057 sq. 828. (Bl.) Jovis satelles; Acc. PR. in Cic. T. Q. ii. 10.*

82. By 'noble birds' are meant either

eagles themselves, R. or hawks, falcons, &c. *LU.*

85. "The stork, with newts and serpents from the wood And pathless wild, supports her callow brood; And the fledged storklings, when to wing they take, Seek the same reptiles through the devious brake. The vulture snuffs from far the tainted gale, And, hurrying where the putrid scents exhale, From gibbets and from graves the carcass tears, And to her young the loathsome dainty bears; Her young, grown vigorous, hasten from the nest, And gorge on carrion with the parent's zest. While Jove's own eagle, bird of noble of blood, Scours the wide champaign for untainted food, Bears the swift hare or swifter fawn away, And feeds her nestlings with the generous prey: Her nestlings hence, when from the rock they spring And, pinch'd by hunger, to the quarry wing. Stoop only to the game they tasted first, When clamorous, from the parent shell they burst." This, however, is a vulgar prejudice; though Buffon and other naturalists have been misled by it. The eagle is scarcely more delicate in the choice of its food than the vulture. *G.* The preceding translation is so admirable, that I could not resist the pleasure of giving it entire.

86. 'Had a passion for building.' cf. Flor. I. viii. 4. Mart. IX. xlvii. R.

87. *Caieta*, now 'Gaeta,' was so called from a Laconic word signifying 'curved:'

- Nunc Prænestinis in montibus alta parabat  
 Culmina villarum Græcis longeque petitis  
 90 Marmoribus, vincens Fortunæ atque Herculis ædem,  
 Ut spado vincebat Capitolia nostra Posides.  
 Dum sic ergo habitat Cetronius, imminuit rem,  
 Fregit opes; nec parva tamen mensura relictæ  
 Partis erat: totam hanc turbavit filius amens,  
 95 Dum meliore novas attollit marmore villas.  
 Quidam sortiti metuentem sabbata patrem,  
 Nil præter nubes et cæli numen adorant

Strab. vi. p. 330. or after the nurse of Æneas: Virg. Æ. vii. 1 sq. (IIY.) LU.

89. Græcis. pretiosi generis marmor exstitit Lacedæmonium viride, cunctisque hilarius; Plin. xxxvi. 7. PR. Stat. S. III. i. 5. R. xi. 173, note.

Longe. Among other marbles, Pliny mentions the Augustan and Tiberian, both from Egypt, the Naxian, Armenian, Parian, Chian, Sicyonian, Synnadic, Numidian, &c. PR.

90. The temple of Fortune at Præneste was a noble edifice, VS. erected by Augustus, from which oracles were delivered. Hence Fortune was called *dea Prænestina*: Ov. F. vi. 62. Strab. v. p. 165. Liv. xli. 1. Suet. Tib. 63. Prop. II. xxxii. 3. Cic. de Div. ii. 41. R. Plin. xxxvi. 22. 25. PR.

The temple of Hercules at Tibur, VS. was built by Marcus Philippus, the step-father of Augustus. BRI. Strab. v. p. 164. Prop. II. xxxii. 5. IV. vii. 82. R. Suet. Aug. 29. PR.

91. 'The eunuch Posides' was a freedman of Claudius and a great favourite with that emperor, who bestowed on him some of the most honourable rewards of military merit. Suet. 28. VS. Like most of the emperor's other favourites, he amassed vast wealth, which, with somewhat better taste than the rest, he lavished in building. G. Pliny mentions the magnificent baths erected by him in the bay of Baie; xxxi. 2. PR.

'Our Capitols.' The plural for the singular; as in x. 66. R. There were, however, two Capitols in Rome, the old and the new, the former in the eighth district of the city, the latter in the sixth. Ann. Marc. RH. Besides which, there were Capitols at Capua, Pompeii, Bene-

ventum, and other towns of Italy. A. T. cf. Sil. xi. 265. R.

94. Turbavit: cf. vii. 129. R.

96. 'Fearful of profaning.' LU. cf. vi. 159. PR. Pers. v. 180 sqq. notes Suet. Aug. 76. Petr. xxxv. 6. Just. xxxvi. 2. R. Ov. R. A. 219. Æl. V. H. xii. 35. (PER.) Hor. I S. iv. 142 sq. K. v. 101.

97. Judæi mente sola unumque numen intelligunt: profanos, qui deum imagines mortalibus materiis in species hominum effingant: summum illud et æternum neque mutabile neque interiturum: igitur nulla simulacra urbibus suis, nedum templis sinunt; Tac. II. v. 5. For a similar reason Aristophanes caricatured Socrates as a cloud-worshipper. LU. Ἰνα δὲ τινὰ ἰσχυροῦς εἰβουσαν οὐδ' ἄγαλμα οὐδὲν ἐν τοῖς ἱεροσολύμοις ἴσχεον ἄβρησαν δὲ δὴ καὶ αἰεὶ δῶ Ἰαῖον τομίζοντες εἶναι, περιστέτατα ἀνθρώπων ἰσχυροῦσι καὶ αὐτῶν νιῶν τι μίγιστον καὶ περιπαλλίστατον. πλὴν καθ' ἴσον ἀχαρῆς τε καὶ ἀνόρητος ἦν. Ἰζητοῖσιν' Dio xxxvii. 17.

Petronius says of the Jew, *et cæli summas advocat auriculas*; fr. p. 683. LI. Our author, though sensible enough to laugh at the deities of pagan Rome, had not the wisdom to understand the one true God. He was to Juvenal, as to the Athenians, *ἄγνωστος θεῖς*: Acts xvii. 23. For "The world by wisdom knew not God;" I Cor. i. 21. M. A truth which should sink deep into our minds. Tacitus, after the sublime description above given, carelessly turned from a Being 'immutable, incomprehensible, omnipotent, and eternal,' as a mere visionary creation of the Jews, and humbled himself before the impure and brutal idols of his own country. Dio, after the lofty and energetic language he has used,



Nec distare putant humana carne suillam,  
 Qua pater abstinuit; mox et præputia ponunt :  
 100 Romanas autem soliti contemnere leges,  
 Judaicum ediscunt et servant ac metuunt jus,  
 Tradidit arcano quodcumque volumine Moses :—  
 Non monstrare vias, eadem nisi sacra colenti ;

was unable to perceive the superior understanding of the Jews in worshipping a Being ' ineffable and invisible,' instead of the stocks and stones before which he himself bowed down. He dismisses the one true God from his thoughts, and insults His worshippers as a weak and credulous nation! Thus the attributes of Jehovah, though repeated by the wisest of the heathens after the Jews, conveyed no ideas to their minds. It is to revelation only that we are indebted for just and rational conceptions on the subject : and if the deists of modern times have more distinct and adequate notions of the Divine Being, than Tacitus and Dio and Juvenal; it is still to the manifestations which he has been pleased to make of himself, that they owe them, however prejudice or pride may operate to prevent the acknowledgement. *G.*

By *numen cæli* is meant that ' the material heaven' (' The blue ætherial sky;' Addison, Psalm xix.) ' is their deity.' *M.* This gross conception of the Romans arose from the Jews having no visible representation of the Deity. *Romanorum primus Cn. Pompeius Judæos domuit; templumque jure victoriæ ingressus est. inde vulgatum, nulla intus deûm effigie vacuum sedem et inania arcana;* Tac. H. v. 9. *G.* Unless we can suppose it to have originated in the narrative of ' the cloud' which appeared on Mount Sinai, and of the pillar of ' cloud,' which, as a symbol of the Divine presence, conducted the Israelites on their march by day. *BRI.* Exod. xiv. &c. xxiv. &c. Psalm xcvi. 2. 98. Levit. xi. 7. Tac. II. v. 4. *PR.* vi. 159. *LU.*

99. ' They adopt circumcision,' *V.S.* Gen. xvii. 10sq. Deut. xi. 16. *ut diversitate noscantur;* Tac. H. v. 5. Pers. v. 184. *PR.*

100. *Exodus xxiii. 24. M. Moses, quo sibi in posterum gentem firmaret, novos ritus contrariosque ceteris mortalibus indidit: profuna illic omnia, quæ apud nos sacra; rursum concessa apud illos, quæ nobis incesta;* Tac. H. v. 4. *nec quidquam prius imbuuntur, quam contemnere deos; exuere*

*patriam; parentes, liberos, fratres, villa habere;* 5. Plin. xiii. 4. *R.*

102. A copy of the Pentateuch, or five books of Moses, was kept (as it is to this day) in every synagogue, locked up in a press or chest (*arca*), and never exposed to sight, unless when brought out to be read at the time of worship : at the conclusion of the service, it was returned to its place and again locked up. *M.*

' Volume.' Her. i. 125, note.

103. *Apud ipsos misericordia in promptu, sed adversus omnes alios hostile odium; separati epulis, discreti cubilibus;* Tac. H. v. 5. cf. Cic. Off. iii. 56. *PR.* ib. i. 15. Diph. in Ath. vi. 9. St. Matt. v. 43. *R.* On the contrary, ' the volume of Moses' inculcates justice and humanity to strangers by the most forcible and pathetic appeals to the feelings of the people : see Exod. xxii. 21. xxiii. 9, 12. Deut. xxiv. 14—22. Where ' the stranger' is associated by Moses with the two most interesting objects of human kindness, ' the fatherless' and ' the widow.' [cf. also Levit. xix. 9 sq. 33 sq. xxv. 35. Deut. i. 16. x. 18 sq.] Our author was confessedly as ignorant of the laws as of the practices of the Jews: all that he says amounts to nothing more than the old charges against them, which had been refuted again and again. Even while he was writing Josephus had noticed and repelled them : *μανύσθαι δὲ καὶ τοὺς θεοὺς τοῖς ἄγνόουσι. καὶ μὴ γίνεσθαι θεομύθευ αὐτοῖς ἐμφοδιζέον. κ. ε. λ. A. J. IV. viii. 31. τοὺς ἐν παλιγγενεῖσιν ἀνομιγνύσθαι τοῖς συνθηλαῖσι οὐκ ἴδιαισι: εὐδὲ δὲ ἀποτίθηεν, ἀνὴρ τὸν ἡμετέροισι ἀνομιγνύσθαι παῖσι παλιγγενεῖσιν ἐπιμένειν σὺν. Πλατ. τρεῖσιν θεοῖσιν, κ. ε. λ. c. App. ii. 28.* The pagans talked of Moses, but they knew him only through the corrupt sects into which, in its latter age, Judaism was divided. From this circumstance alone, came all that abuse of the Hebrew system, with which the Greek and Roman writers abound, and which has been, either ignorantly or wilfully, continued to our time by Voltaire, Gibbon, and others. *G.*

- Quæsitum ad fontem solos deducere verpos.  
 105 Sed pater in causa, cui septima quæque fuit lux  
 Ignava et partem vitæ non attigit ulla.  
 Sponte tamen juvenes imitantur cetera : solam  
 Inviti quoque avaritiam exercere jubentur.  
 Fallit enim vitium specie virtutis et umbra,  
 110 Quum sit triste habitu vultuque et veste severum.  
 Nec dubie tamquam frugi laudatur avarus,  
 Tamquam parcus homo et rerum tutela suarum  
 Certa magis, quam si fortunas servet easdem  
 Hesperidum serpens aut Ponticus. Adde quod hunc, de  
 115 Quo loquor, egregium populus putat acquirendi  
 Artificem : quippe his crescunt patrimonia fabris.  
 Sed crescunt quocumque modo majoraque fiunt  
 Incude adsidua semperque ardente camino.  
 Et pater ergo animi felices credit avaros,

104. 'The circumcised alone.' *T.* *serpens* is the same as *apella*; Hor. I S. v. 100. and *recutitus*; Pers. v. 184. *PR.*

105. *Septimo die otium placuisse, ferunt : quis is finem laborum tulerit : dein, blandiente inertia, septimum quoque annum ignavia datum*; Tac. H. v. 4. *PR.* Dio xxvii. 17. *εὐβλαστὴ ψυχή*. Meleag. 83. in Br. An. t. i. p. 24. *frigida sabbata*, and *septima quæque dies Iurpi damnata veterno*; Rutil. i. 389 sqq. *R.*

106. *For imberbis juvenis utilium (est) tardus provisor, prodigus aris*, but (*senax*) *querit et insipientis miser abstinet ac timet uti*; Hor. A. P. 164. 170. *PR.* I S. ii. 16 sqq. Pers. vi. 22 sqq. *R.* *οὐ μὲν τίς φιλοχρημάτων ἦσσαν, διὰ τὸ μήτις ἰδίαις τισινα εἶσθαι· οἱ δὲ στροβόλοις ἀκλιόδοιοι, διὰ γὰρ ἐπὶ ἡμετέριον ἴσασιν, ὡς χαλκῶν τὸ πρῶτον, καὶ ἄλλων τὸ ἀσβεβλήν.* Arist. Rh. II. xiv. 2. xv. cf. 124, note.

109. *Decipimur specie recti*; Hor. A. P. 25. *LU.* *timidus se cautum vocat, sordidus parcum* &c. Sen. Ep. 45. *PR.* Ov. R. A. 323 sq. *R.* "For this grave vice, assuming virtue's guise, Seems virtue's self, to superficial eyes." *G.* xiii. 109 sq. notes. Pers. v. 105. Spectator, No. 373. [Livy xii, 12, 19. *ED.*]

110. Cf. St Matthew vi. 16. *M.*

111. Cf. Hor. I S. iii. 49 sqq. *R.*

114. Cf. notes on v. 152. and i. 10. *I.U.* The golden fleece which Phryxus

had hung up on a tree in Colchis was guarded by a similar sentinel: *FA.* and one of the very same lineage, being born of Typhon and Echidna: see (1) *HY.* on Apoll. and Virg. (2) Schol. on Apoll. Rh. ii. 1213 sqq. Diod. iv. 49. Ov. M. vii. 149 sqq. *R.* All their vigilance did not save the former from the prowess of Hercules or the latter from the enterprize of Jason. *M.*

115. Besides which, the generality of people judge of a man by what he is worth: *bona pars hominum decepta cupidine falsa "Nil satis est;" inquit; "quia tanti, quantum habeas, sis;"* Hor. I S. i. 61 sq. *M.*

116. The words *fabris, incude, and camino* are all borrowed from the art of metallurgy and, in particular, the coin- ing of money. *FA.*

117. 'By fair means or foul,' according to the sayings; *meu nil refert, dum potiar modo*; Ter. Eun. II. iii. 28. *FA.* and *lucris bonus est odor ex re qualibet*; 204. cf. 206, note.

119. *Animi* after *felices*, by a Grecism: *FA.* the genitive case denoting in what respect the word, which governs it, is to be understood.

*Vos sapere et solos aio bene vivere, quorum conspicitur nitidus fundata pecunia villis*; Hor. I Ep. xv. 45 sq. *PR.* Aristotle rejects at once the claim of the

- 120 Qui miratur opes, qui nulla exempla beati  
 Pauperis esse putat : juvenes hortatur, ut illam  
 Ire viam pergant et eidem incumbere sectæ.  
 Sunt quædam vitiorum elementa : his protenus illos  
 Imbuit et cogit minimas ediscere sordes.
- 125 Mox acquirendi docet insatiabile votum.  
 Servorum ventres modio castigat iniquo,  
 Ipse quoque esuriens: neque enim omnia sustinet umquam  
 Mucida cærulei panis consumere frusta,  
 Hesternum solitus medio servare minutal
- 130 Septembri; nec non differre in tempora cœnæ  
 Alterius conchem æstivam cum parte lacerti

χρηματιστῆς βίος to be considered a life of happiness, on the ground of its being βίαιος: Eth. i. 5.

120. The oracle of Apollo proclaimed as the happiest of men, Aglaus an Arcadian, who had never gone beyond the ring-fence of his little hereditary estate: Plin. vii. 46. *V.S. potest etiam et beatissimus animus sub quavis cute latere*; Sen. *LU.* Apuleius descants very eloquently in praise of poverty: *enimvero Paupertas olim philosophiæ vernacula est, frugi, sobria, parco potens, æmula laudis, adversum divitias possessa, habitu securo, cultu simplex, consilio benesuada: neminem umquam superbiu inflavit, neminem impotentia depravavit, neminem tyrannide efferavit. . . maxima quæque scelera si ex omni memoria hominum percenseas, nullum in illis pauperem reperies: . . . sed quemcumque in aliqua laude miramur, eum Paupertas ab incunabulis nutrita est. Paupertas, inquam, prisca apud sæcula omnium civitatum conditrix, omnium artium repertrix, omnium peccatorum inops, omnis gloriæ munifica, cunctis laudibus apud omnes nationes perfuncta. eadem enim est Paupertas apud Græcos in Aristide justa, in Phocione benigna, in Epaminonda strenua, in Socrate sapiens, in Homero diserta. eadem Paupertas etiam populo Romano imperium a primordio fundavit: &c.* Apol. *PR.* Poverty however is distinguished from penury. *Paupertas est non quæ paucā possidet, sed quæ multa non possidet*; Sen. Ep. 87. *R.* note on vi. 287.

121. Hor. A. P. 325 sqq. *PR.*

122. "Bids his son pursue Their steps and keep that thriving sect in view." G. Cic. N. D. ii. 22. for Cœl. 17. *R.*

123. *Vitiorum*, because "The love of money is the root of all evil;" 1 Tim. vi. 10. *LU.*

124. "Vice boasts its elements like other arts; These he inculcates first: anon, imparts The petty tricks of saving." G. "Our adventurer was the third son of an eminent citizen, who had taken particular care to instil into his mind an early love of gain, by making him a perfect master of numbers, and consequently giving him a quick view of loss and advantage, and preventing the natural impulses of his passion, by prepossession towards his interests;" *Spectator*, No. 11.

125. *Amor habendi*; Virg. *Æ.* viii. 327. *M.*

126. Φυδανίη μίσην εἰς ἀνάσσειν ἡγεμονίην μισθῶν ἀβρίσ τοῖς ἴδιος ἐν ἀναστάσει, εὐδία ἀναψῶν Theoph. Ch. xi. extr. (*CAS.*) *LU.* *R.* cf. ix. 122, nota.

127. His own meanness subjects him to the torments of Tantalus, starving in the midst of plenty, *magnas inter opes inops*; Hor. III Od. xvi. 28. *LU.*

*Sustinet*, xv. 88. *R.*

128. Cf. Hor. II S. ii. 57 sqq. *R.*

129. 'A hash,' *LU.* 'of yesterday,' already two days old in its present form. *M. θείνη ἡλόος* Ath. vii. 2. the epithet implies 'stale and rancid.' *SW.* The ingredients of their hashes were various—cf. Isid. Mart. XI. xxxii. 11. *Apic.* iv. 3. viii. 8. *R.*

*Solitus servare*; Mart. I. civ. 7. *R.*

130. *Septembri*: notes on vi. 517. *PR.* iv. 59. Hor. I Ep. xvi. 16. *R.*

*Differre* &c. Aur. Vict. Epit. xxiv. *R.*

131. *Conchem*; iii. 293. *MG.* It

- Signatam vel dimidio putrique siluro  
 Filaque sectivi numerata includere porri.  
 Invitatus ad hæc aliquis de ponte negabit.  
 135 Sed quo divitias hæc per tormenta coactas,  
 Quum furor haud dubius, quum sit manifesta phronesis,  
 Ut locuples moriaria, egentia vivere fato?  
 Interea pleno quum turget sacculus ore,  
 Crescit amor numi, quantum ipsa pecunia crevit;  
 140 Et minus hanc optat, qui non habet. Ergo paratur  
 Altera villa tibi, quum rus non sufficit unum,  
 Et proferre libet fines; majorque videtur

being summer, they would be more tough. *R.*

*Lacerti*, a common sort of salted fish; *VS.* Ath. iii. 33. Strab. iii. Plin. xxxii. 11. Mart. VII. lxxvii. *PR.* 'mackerel.' XI. xxviii. 3. liii. 7. XII. xix. Ov. *F.* ii. 578. (*H.*) *R.* perhaps the fish known by the name of 'sardinia,' [*sardina*, *VS.*] a coarser kind of anchovy; 'a pilchard.'

132. 'He even puts his seal upon the cupboard to prevent his servants from pilfering or picking it.' *LU.* Pers. vi. 17, note. *PR.* The ancient housewife used to keep her stores under seal, and not under lock and key as now. The miser does not even trust his wife, but acts as his own housekeeper. Plin. xxxiii. 1. Cic. *ad Div.* xvi. 26. Plaut. Pers. II. iii. 15. Hor. II Ep. ii. 134. (*TO.*) Tac. A. ñ. (*LI.*) Cic. Ph. ii. 58. *ἐὰν ναυαλιώματα ἐὰν τῆς τραπέζης ἡμίση τῶν βαφαιδίων ἀπογράφουται, ἢ αἱ ἀναπιστύνοντες αἰαδίαι μὴ λάβουσι* Theoph. Ch. xi. *extr.* *R.* Lucian also thus describes another sordid old fellow, who has just come home after dining out, *ἀφ' ἧμῶν παραλαβὼν τὰ κέρια, δαίσιον ἐγὼ σπυδι κατέβην ἰσπῶντι παραδιδόνου, καὶ ἰσσημαρῆμους ἰσιμιλῶς ἐὸ ἀπ' ἰσίου, παθίδου.* *CAS.*

This use of *quis* resembles the use of *et* between *multa* and another adjective: notes 71 on Her. vii. 9. and 67 on Her. viii. 61.

*Siluro*; iv. 33. *PR.* *σικεῖν σίλουρον* Sep. and Diod. in Ath. vi. 4. and 9. *R.*

133. Cf. iii. 293, note. *M.* Plin. xix. 6. *PR.* There are fibres resembling threads which hang downwards from the bottom of a leek. These the miser is so stingy as to lock up, after having first counted them. The epithets, *sectivum*

and *sectile* are given to that sort of leek, from its being usual to cut or shred it into small pieces before it was mixed with other articles of food. *M.*

134. *De ponte*; iv. 116. v. 8. *SA.* Sen. *de V. B.* 25. Mart. X. v. 3. Ov. *lb.* 418. *R.*

135. Cf. Hor. I S. i. 70 sqq. Understand *habes* or *possides*: thus *quo tantam pecuniam?* Cic. Verr. II. ii. 55. *quo mihi fortunam, si non conceditur uti?* Hor. I Ep. v. 12. *R.*

136. *Danda est helleborti multo pars maxima avaris; nescio an Anticyram ratio illis destinet omnem*; Hor. II S. iii. 82 sq. *PR.* cf. xiii. 97, note.

137. *Avaritia vero senilis quid tibi velit, non intelligo: potest enim esse quidquam absurdius, quam quo minus via restat, eo plus viatici quaerere?* Cic. Sen. 65. *PR.*

139. *Crescentem sequitur cura pecuniam majorumque fames*; Hor. III Od. xvi. 17 sq. *LU.* just as *crescit indulgens sibi dirus hydrops*; Hor. II Od. ii. 13 sqq. (*MI.*) *M.* Sen. *de Ben.* 27. Ep. 94. 119. *creverunt et opes et opum furiosa cupido, et cum possideant plurima plura volunt; quaerere ut absumant, absumpta requirere certant, atque ipsæ vitii sunt alimenta vices, sic, quibus intumuit suffusa venter ab unda, quo plus sunt potæ, plus sitiuntur aquæ*; Ov. *F.* i. 211 sqq. *R.*

140. *Is minime eget mortalis, qui minimum cupit*; Sen. and *semper avarus eget.* *LU.*

*Paratur, and mercaris*, 143. may denote the incomplete act: 'you are on the look out for' and 'you are in treaty for.' *R.* *ἡμισθῆος σικεῖν οὐκ ἰσπιδόντος τῆν ἀβλάτῃ* Her. i. 68.

142. *O si angulus ille proximus acce*

- Et melior vicina seges: mercaris et hanc et  
 Arbusta et densa montem qui canet oliva.
- 145 Quorum si pretio dominus non vincitur ullo,  
 Nocte boves macri lassoque famelica collo  
 Jumenta ad virides hujus mittentur aristas;  
 Nec prius inde domum, quam tota novalia sævos  
 In ventres abeant, ut credas falcibus actum.
- 150 Dicere vix possis, quam multi talia plorent  
 Et quot venales injuria fecerit agros.  
 Sed qui sermones? quam fœdæ buccina famæ?  
 "Quid nocet hoc?" inquit, "Tunicam mihi malo lupini,  
 Quam si me toto laudet vicina pago
- 155 Exigui ruris paucissima farra secantem."  
 Scilicet et morbis et debilitate carebis  
 Et luctum et curam effugies et tempora vitæ  
 Longa tibi post hæc fato meliore dabuntur,  
 Si tantum culti solus possederis agri,
- 160 Quantum sub Tatio populus Romanus arabat.

dat! Hor. II S. vi. 8 sq. LU. II Od. xviii. 17 sqq. R.

Proferre; Virg. Æ. vi. 794. Liv. i. 33.

Quodque aliena capella gerat distentius uber; Hor. I S. i. 110. PR. Ov. A. A. i. 349 sq. R.

144. The olive blossoms are white. LU.

145. Licet agros agris adjiciat, vicinum vel pretio pellat æris, vel injuria; Sen. Ep. 90. R. Compare the history of Naboth in 1 Kings xxi.

146. All the three epithets are important. R.

148. Understand retrahentur. PR.

Novale (solum) est quod alternis annis seritur; Plin. xviii. 19. PR. here put for 'the crops' themselves. Virg. G. i. 71. (HY.) M. E. i. 71. R.

'Ravenous.' rabida orexis; vi. 428. SCH. iratus venter; Hor. II S. viii. 5. or 'enormous;' cf. Sil. i. 2. Virg. Æ. i. 14. 99. (HY.) R.

151. Cf. Hes. O. D. 346 sqq. R.

152. Cf. Hor. II S. ii. 94 sqq. R.

153. Quid enim salvus infamia numis? i. 48. PR. xiii. 92 sqq. Sen. Ep. 115. Pomp. in Non. i. 64. R. quidam memoratur Athenis sordidus ac dives populi con-

temnere voces sic solitus: "Populus me sibilat: at mihi plaudo ipse domi, simul ac numos contemtor in arca;" Hor. I S. i. sqq. LU.

Lupini: Ath. ii. 14. Plin. xviii. 14. PR. Virg. G. i. 75 sq. M. note on v. 157. R. cf. St Luke xv. 16.

154. Egregie factum laudet vicinia; Hor. II S. v. 106 for vicini: as in I Ep. xvi. 44. xvii. 62. notes on *terras*. Her. i. 27. and *ἀσπίς*. Her. v. 30.

Pagus derived from the Doric *παγὰ* 'a fount;' because 'villages' were originally formed round springs of water. T. "Religion did first take place in cities, and in that respect was a cause why the name of PAGANS, which properly signifieth a country people, came to be used in common speech for the same that infidels and unbelievers were;" Hooker, E. P. v. 80. But cf. xvi. 8, note.

156. 'Riches, forsooth, are an infallible panacea for the ills of life.' VS. cf. x. 227. 242 sqq. M. Hor. I S. i. 80 sqq. I Ep. ii. 47 sqq. R.

158. Job xlii. 10—17.

160. 'When T. Tattius, king of the Sabines, was received by Romulus as his partner in the kingdom.' LU. cf. xi. 77 sqq. R.

15 I don't value the highest popular praise  
 in of a bean —

- Mox etiam fractis ætate ac Punica passis  
 Proelia vel Pyrrhum immanem gladiosque Molossos  
 Tandem pro multis vix jugera bina dabantur  
 Vulneribus. Merces ea sanguinis atque laboris
- 65 Nullis visa umquam meritis minor aut ingratae  
 Curta fides patriæ. Saturabat glebula talis  
 Patrem ipsum turbamque casæ, qua feta jacebat  
 Uxor et infantes ludebant quatuor, unus  
 Vernula, tres domini : sed magnis fratribus horum
- 170 A scrobe vel sulco redeuntibus altera cœna  
 Amplior et grandes fumabant pultibus ollæ.  
 Nunc modus hic agri nostro non sufficit horto.  
 Inde ferè scelerum causæ nec plura venena  
 Miscuit aut ferro grassatur sæpius ullum
- 175 Humanæ mentis vitium, quam sæva cupido  
 Indomiti census : nam dives qui fieri vult,

161. *Gravis annis miles* ; Hor. I S. i. 5. M.

'The three Punic wars;' in the last of which Carthage was destroyed. *LIJ. x. 155 &c. PR. cf. Hor. III Od. vi. 34 sqq.*

162. *Pyrrhus* ; Plut. V. Flor. i. 18. *Just. xvi sq. PR.*

*Molossos* ; xii. 108. *PR.*

163. 'Two acres apiece' of the land captured from the enemy, was the allotment usually assigned to those who were sent out as colonists into the conquered territory. Liv. vi. 16. 36 *extr. bina jugera a Romulo primum divisa viritim* ; Varr. R. R. i. 10. (*U.*) *bina tunc jugera populo Romano satis erant, nullique majorem modum attribuit (Romulus) : quo servos paulo ante principis Neronis, contemptis hujus spatii viridariis, piscinas juvat habere majores ; gratumque, si non aliquem et culinas* ; Plin. xviii. 2. *centuriis vocabulum datum ex eo est, quum antiqui Romani agrum ex hoste captum victori populo per bina jugera partiti sunt, centenis hominibus ducenta jugera dederunt, et ex hoc facto centuria justo appellata est* ; Sicul. Fl. de Cond. Agr. i. Col. V. l. 7. Prop. IV. xi. (*JS.*) R.

166. 'To come short of what it held out.' M. vi. 449. Ov. F. ii. 408. (*H.*) R.

Cf. Plin. xviii. 2. *FA.*

The words *glebula, casa,* and *unus vernula* are all indicative of the ancient frugality.

168. Children of different ranks used to be playmates in ancient times. cf. Her. i. 114.

169. 'Three young masters.' Plaut. Capt. pr. 18. *licet non heredes sint, domini sunt* ; Paul. ii. to Sab. R.

170. 'From digging or ploughing.' *FA.*

Understand *parabatur. VS.*

171. Cf. xi. 58.

173. Cf. 1 Tim. vi. 9 sq. *PR. quid non mortalia pectora cogis, auri sacra fames?* Virg. Æ. iii. 56 sq. *LU. Claud. xxii. 111 sqq. R. οὐδὲν γὰρ ἀνθρώποισι οἶον ἄργυρος κακὸν νόμισμα Ἰβλαστῶ τοῦτο καὶ πόλις ποσει. τοῦ ἀνθρώπου ἐκείνου δόμον τοῦ ἐκιδάσκου καὶ παραλλάσσου φρίκας χρυσὸς πρὸς ἀσχερὰ πρῶγματ' ἴσασθαι βροτῶν σπουδῆς δ' ἰδύειν ἀνθρώποις ἔχουσ, καὶ σαρκοῦ ἔργου δυσσίβιαν εἰδέναι.* Soph. Ant. 301 sqq. G. St James iv. 1 sq. M. Among other examples see that of Polydore's murder by Polymnestor ; Eur. Hec. 25 sqq. 760 sqq. *ἰ χερσὶς, εἰ βούλοιο τάλπη λίγυς. ἔπειτα εἰς ἑμὸν σάϊδα, καὶ κίρην τὰ σά.* 1188 sq.

176. Οὐδὲν ἰσχυρότερον ταχίως, δίκαιος δ' Menand. The ancients have conveyed this opinion (as they have most of those which relate to the conduct of life)

- Et cito vult fieri. Sed quæ reverentia legum,  
 Quis metus aut pudor est umquam properantis avari?  
 " Vivite contenti casulis et collibus istis,  
 180 O pueri," Marsus dicebat et Hernicus olim  
 Vestinusque senex; " panem quæramus aratro,  
 Qui satis est mensis: laudant hoc numina ruris,  
 Quorum ope et auxilio, gratæ post munus aristæ,  
 Contingunt homini veteris fastidia quercus.  
 185 Nil vetitum fecisse volet, quem non pudet alto  
 Per glaciem perone tegi: qui subinovel Euros  
 Pellibus inversis. Peregrina ignotaque nobis  
 Ad scelus atque nefas, quæcumque est, purpura ducit."  
 Hæc illi veteres præcepta minoribus: at nunc  
 190 Post finem auctumni media de nocte supinum  
 Clamosus juvenem pater excitat: " Accipe ceras,  
 Scribe, puer, vigila, causas age, perlege rubras

in a very pretty apologue. " When I am sent to any one by Jupiter," says Plutus, " I halt so, that he usually grows old before I arrive." " That is hardly true;" replies Mercury, " for I have seen those who had not a groat yesterday, wallowing in riches to-day." " You say right:" rejoins Plutus, " but I was not sent to those people by Jupiter, but by Dis!" G. " He that maketh haste to be rich shall not be innocent;" Prov. xviii. 20.  
 178. Prop. III. xiii. 48 sqq. Hor. III Od. xxiv. 34 sqq. (MI.) R.

180. These were laborious and warlike tribes in the vicinity of ancient Rome. LU. iii. 169. vi. 164. Virg. G. ii. 167 sqq. (HY.) R.

181. *Panem et aquam natura desiderat; nemo ad hæc pauper est;* Sen. LU. Ep. 20. 25. Hor. II S. ii. 17 sq. R. *ἐν δὲ ἔργον ἡμῶν ἐνδὲ λωυδῆριος ἵδου ἡμῶν ἐν νυκτὶ ἡμῶν.* St Luke xi. 3.

182. *Liber et alma Ceres, vestro si munere tellus Chaoniam pingui glandem mutavit arista;* Virg. G. i. 7 &c. GR. *postquam Ceres invenit frumenta; cum antea glande vescerentur;* Plin. vii. 56. Ov. F. i. 671 sqq. iv. 395 sqq. PR. cf. vi. 10 sqq. M.

185. Cicero makes an admirable use of this sentiment: *qua in re prætereo illud, quod mihi maximo argumento ad hujus innocentiam poterat esse, in hac horrida incultaque pita istiusmodi maleficia gigni*

*non solere. in urbe luxuries creatur: ex luxuria existat avaritia, necesse est: ex avaritia erumpat audacia; inde omnia scelera. vita autem hæc rustica, quam tu agrestem vocas, parsimoniam, diligentiam, justitiam, magistra est;* for S. Rosc. 27. G.

186. *Crudus pero;* Virg. Æ. vii. 690. (SV. CE.) VS. Pers. v. 102. PR. *pedes perone setoso talos adusque viaciebantur; genua, crura, suræque sine tegmine;* Sid. Ap. Ep. iv. *calceamentum rusticum;* Isid. Or. xix. 34. R. 'a clouted brogue.' G.

187. Cf. Prop. III. xiii. 1 sqq. Tib. II. iv. 27 sqq. R.

190. When the winter set in, they began their morning studies by lamplight. MU. Compare the opening scene of the Clouds of Aristophanes.

*Media de nocte;* cf. Liv. ix. 44. 5. R. *Supinum 'asleep and lying on his back.'* VS.

192. The titles and beginnings of the chapters were written in red letters. VS. T. cf. Pers. v. 90, note. This was the custom in their books generally. CAS. and continued for some time after the invention of the art of printing. ACH. But in books of the law, the text was in red letter, the commentaries and glosses in black. D. Quint. Inst. xii. 3 *estr.* Petr. 46. R. Ov. Tr. I. i. 7. Mart. III. ii. 11. PR. The term *avaric* is still applied to the directions inserted in our

Majorum leges, aut vitem posce libello.

Sed caput intactum buxo naresque pilosas

195 Adnotet et grandes miretur Lælius alas.

Dirue Maurorum attegias, castella Brigantum,

Ut locupletem aquilam tibi sexagesimus annus

Afferat; aut, longos castrorum ferre labores

Si piget et trepidum solvunt tibi cornua ventrem

200 Cum lituis audita, pares, quod vendere possis

Pluris dimidio, nec te fastidia mercis

Ullius subeant ablegandæ Tiberim ultra:

Neu credas ponendum aliquid discriminis inter

Unguenta et corium. Lucri bonus est odor ex re

Liturg; although they are printed no longer in red letter, but in Italics.

193. *Vitem* 'a centurion's commission,' 'a company.' *VS.* viii. 247. *LU.* *Plut.* *V. Galb. fin. PR.* *Sil.* vi. 43. xii. 395. 465. *Spart. Hadr.* x. (*CAS.*) *Mart.* X. xxvi. 1. (*RD.*) *R.*

*Posce libello* 'petition for.' *LU.* *legionum robur infractum, quum præmia virtutis occuparet ambitio et per gratiam promoverentur milites qui consueverant per virtutem;* *Veget.* ii. 3. *R.*

194. Their combs were made of 'boxwood.' *LU.* *Ov. F.* vi. 229. *Mart.* XIV. xxv. 2. *R.*

*Pilosas;* cf. ii. 11 sq. *PR.* About twenty-five years since, a medical student, who was going before the College of Surgeons for examination, without being of the proper age, previously placed himself under the hands of a barber; by whose art a fair proportion of whisker *ex utroque pari malarum parte profusa est* (*Lucr.* i. 89); and this, with the addition of some out-posts of straggling black hairs on the cheek-bones, gave the young candidate such a staid appearance, that his age was never questioned, and consequently his object was gained.

195. *Τὰς μασχάλας θηριώδεις καὶ δασύας ἔχουσ ἄχρη ἐπὶ πολὺ τῶν κλυτῶν* *Theoph.* *Ch.* xix. 2. (*CAS.*) *R.*

196. *Lælius, i. e.* 'your general.' *SCH.* 'The Numidian coats placed on wheels,' (*Sil.* ii. 437—448. xvii. 88 sqq.) *R.* somewhat resembling 'the caravans' which go about to the different fairs in England.

The *Brigantes* were a people of Britain, whose capital was York. cf. *Tac. H.* iii. 46. *A.* xii. 32. 36. *Ag.* 17. *R.*

197. 'Lucrative.' *Suet.* *Aug.* 49. *Tib.* 48. *Cal.* 44. *Dio liv.* 25. *lv.* 23. *R.* *Mart.* VI. lviii. 10. *LU.*

Cf. x. 94, note. *Veget.* ii. 8. *Tac. H.* iii. 22. *Sil.* vi. 25 sqq. *R.* "A regiment." *D.* It answered to 'a colonelcy' in our army.

'By the time you are superannuated.' *VS.* They rose, step by step, through the ten cohorts. cf. *Plin.* xiv. 1. *R.*

199. Fear operates both as a cathartic and as a diuretic. *Macr.* vii. 11. *Arist. Probl.* 3. *Dec.* 4. *CA.* *Gell.* xix. 4. *Plut.* *V. Arat.* The following instances of the former are given, *Bacchus* in *Arist. R.* 480 sqq. *Brutus* in *Sen. Ep.* 82. *Carbo* in *V. Max.* IX. xiii. 2. *R.*

200. The *lituus* 'clarion' was less curved than the *cornu* 'horn,' and was used for the cavalry; the *tuba* 'trumpet,' which was straight, belonged to the infantry. *Macr.* vi. 8. *A.* i. 169. note. x. 214. *lituo tubæ permixtus sonitus;* *Hor.* *I Od.* i. 23 sq.

202. Offensive trades were obliged to be removed to the further bank of the Tiber. *Mart.* I. xlii. 3 sqq. *T. VI.* xciii. 4. *PR.* I. cix. 2. *R.*

204. This alludes to the well-known rejoinder of Vespasian to his son. *reprehendenti filio Tito, quod etiam urine vesticæ commentus esset, pecuniam ex prima pensione admovit ad nares, sciscitans num odore offenderetur: et illo negante, "Atqui" inquit "e latio est;" Suet.* 23. *T.* But we shall lose much of the humour of the emperor's answer, (as is justly observed in the History of Inventions,) if we do not advert to the custom of the ancients in trying the purity of their



- 205 Qualibet. Illa tuo sententia semper in ore  
 Versetur, Dīs atque ipso Jove digna, poetæ:  
 UNDE HABEAS, QUÆRIT NEMO; SED OPORTET HABERE."  
 Hoc monstrant vetulæ pueris repentibus assæ:  
 Hoc discunt omnes ante alpha et beta puellæ.
- 210 Talibus instantem monitis quemcumque parentem  
 Sic possem affari: "Dic, O vanissime, quis te  
 Festinare jubet? Meliorem præsto magistro  
 Discipulum. Securus abi: vinceris, ut Ajax  
 Præteriit Telamonem, ut Pelea vicit Achilles.
- 215 Parcendum teneris: nondum implevere medullas  
 Maturæ mala nequitiae. Quum pectere barbam  
 Cœperit et longi mucronem admittere cultri,  
 Falsus erit testis, vendet perjuria summa

money by the smell. Thus ἡ ἀργυροτόμος προσχρῆται παρὰ δεικμασίας τοῦ νομισματος τῆ ἰσθητικῆς, π. τ. λ. *Arr. Epict.* i. 20. And habit, and indeed necessity, had given them an acuteness of perception in these matters, of which we can scarcely have an idea. I much question whether the precaution of a *Scapha* would be necessary at this time to deceive the keenest-scented lover. (It should be previously observed that the ancient mirrors were either composed of a mixture of tin and brass, or, as in the present case, of silver.) "SCAPH. Here, take the mirror:—now, a towel, girl, And wipe your hands. ΠΗΛ. My hands! why so? SCAPH. For fear, As you have touch'd the mirror, they should smell Of silver, and Philolaches suspect You have been handling money;" *Plaut. Most. I. iii. G.*

206. Cf. Molière's *Avare*, III. v. *M.* 'Of Ennius,' *T.* taken from the *Bellerophon* of Euripides. All three poets are speaking ironically. *F.A. non quare et unde: quid habeas, tantum rogant;* a Poet quoted in *Sen. Ep. 115. GR. rem facias; rem si possis recte; si non, quocumque modo rem;* *Hor. I Ep. l. 65 sq.*

207. *Habere*, put absolutely, 'to be rich.' *GR. iii. 208, note.*

208. 'Before they can run alone.' *qui in purpura repit;* *Quint. I. ii. 6. Stat. Th. ix. 427. (B.) R.*

'Dry-nurses.' *VS.*

209. 'Before their A B C.' *LU.*

211. 'What can be the motive for this vast hurry? Avarice will show itself in his mind quite soon enough, without your instilling it.'

212. 'The pupil will eclipse his tutor, I warrant.' *M. πολλοὶ μαθητὰ κρείττους διδασκάλων* a Poet in *Cic. Ep. ix. 7. GR.*

213. 'You need be under no apprehensions on that score.' *LU.*

'Your son will surpass you in this vice, as Ajax and Achilles surpassed their respective fathers in heroic achievements.' *VS.*

214. It was predicted that the son of Thetis should be greater than his father; which was the reason that Jupiter (who had fallen in love with the goddess) forbore to press his suit: cf. *Æsch. P. V.* and it was consequently arranged that she should marry a mortal. May not the epithet ἀγλαίμαχος? *Pind. N. iii. 97.* allude to this decree of the Destinies? compare *P. xi. 5. Isth. viii. 69. Æsch. Ag. 737.*

215. *Parcendum teneris;* *Virg. G. ñ. 363. PR.*

*Medulla* is often used, where we should employ the word 'heart': as *Cic. Ep. F. xv. 16. Id. Phil. i. 15. M.*

217. 'Of a razor.' *μία μάχαιρα* *Arist. Ach. 758.* as opposed to *διπλή μάχαιρα*. The single blade shaved clean away: the double blade, like our 'scissors,' was employed merely to clip the hair. *M/T.*

- Exigua et Cereris tangens aramque pedemque.  
 220 Elatam jam crede nurum, si limina vestra  
 Mortifera cum dote subit. Quibus illa premetur  
 Per somnum digitis! Nam quæ terraque marique  
 Acquirenda putas, brevior via conferet illi.  
 Nullus enim magni sceleris labor. "Hæc ego numquam  
 225 Mandavi" dices olim "nec talia suasi."  
 Mentis causa malæ tamen est et origo penes te.  
 Nam quisquis magni census præcepit amorem  
 Et lævo monitu pueros producit avaros,  
 †Et qui per fraudes patrimonia conduplicare†  
 230 Dat libertatem et totas effundit habenas  
 Curriculo: quem si revoques, subsistere nescit  
 Et te contempto rapitur metisque relictis.  
 Nemo satis credit tantum delinquere, quantum  
 Permittas: adeo indulgent sibi latius ipsi.  
 235 Quum dicis juveni, stultum, qui donet amico,  
 Qui paupertatem levet attollatque propinqui;  
 Et spoliare doces et circumscribere et omni  
 Crimine divitias acquirere, quarum amor in te,

219. *Ceres* was regarded as one of the most sacred deities. vi. 50. *LU*.

*Aramque*; notes on iii. 145. *M*. xiii. 89. *PR*. *Virg.* *Æ.* iv. 219. xii. 201. *Liv.* xii. 1. *Sil.* iii. 82. *R*.

*Pedemque*; cf. *Suet.* *Tib.* 27. *Ov.* *M.* xiii. 685. *R*.

220. *Elatam*; note on i. 72. *Prop.* IV. vii. 7. *R*.

221. *Subit*. It was customary for a bride to be carried over the threshold without touching it. *BR.* *Ov.* *Am.* I. xii. 4. (*BU.*) *Cat.* lxi. 166. (*DCE.*) *R*.

*Mortifera*. cf. note on *Pers.* ii. 14. *PR*.

222. "His murderous fingers creep, And close her eyes in everlasting sleep." *G*.

228. *Lævo* 'sinister.' *M*.

229. If this line is to be retained, it will be better to translate *et* (in v. 228. and again in v. 230. and 237.) 'at the same time.' *R*.

*Conduplicare*. An infinitive after *libertas* occurs, *Prop.* I. i. 28. *V. Flac.* i. 601. *R*.

230. The metaphor is taken from the

*Circus*. *PR.* ut, cum carceribus sese effuderet, quadrigæ addunt in spatia, et frustra retinacula tendens fertur equis auriga, neque audit [cf. *Hor.* I Ep. xv. 13. and note 100. on *Her.* iii. 61.] *c u' r r u s habenas*; *Virg.* *G.* i. 512 sqq. *V.S.* *Æ.* v. 818. xii. 499. *R*. See Edgeworth's entertaining account of the locomotive carriage, in his *Autobiography*.

231. *Curriculo* for *currui*, and that for *equis*, as above and in *Æ.* xii. 287. *ἄρματα πεισιχάλητα*. *Pind.* *P.* ii. 21. *R*. "What rein can hold licentious wickedness, When down the hill he holds his fierce career!" *Shaksp.* *K. H.* v. III. iii. 22 sq.

*Quam* i. e. 'the horse' or 'your son;' which is here signified. *R*.

232. *Te* i. e. 'the charioteer' or 'father.' *V.S.*

234. *Latius*; *Hor.* II S. ii. 113. (*BY.*) *R*.

235. *Hic, ne prodigus esse dicatur metuens, inopi dare nolit amico, &c.* *Hor.* I S. ii. 4 sqq.

236. The metaphor is taken from a burthen. *R*. Compare *Isaiah* lviii. 6. *Gal.* vi. 2.

- Quantus erat patriæ Deciorum in pectore, quantum  
 240 Dilexit Thebas, si Græcia vera, Menœceus:  
 In quorum sulcis legiones dentibus anguis  
 Cum clypeis nascuntur et horrida bella capeasant  
 Continuo, tamquam et tubicen surrexerit una.  
 Ergo ignem, cuius scintillas ipse dedisti,  
 245 Flagrantem late et rapientem cuncta videbis.  
 Nec tibi parceret misero, trepidumque magistrum  
 In cavea magno fremitu læo tollet alumnum.  
 Nota mathematicis genesis tua: sed grave tardas  
 Expectare colus. Morieris stamine nondum  
 250 Abrupto. Jam nunc obstas et vota moraris:

239. Cf. viii. 254, note. *LU.*

240. 'If Greece be true.' cf. x. 174. *LU.* Plin. Ep. II. ix. 4. (*L.*) Ov. Her. xvi. 123. M. x. 209. *R.*

*Menœceus*, son of Creon king of Thebes, and last of the race of Cadmus, sacrificed himself to Mars, to save his country from the Argive besiegers. Stat. Th. x. 589 sqq. 751 sqq. *LU.* *oraculo edito largitus est patriæ suum sanguinem*; Cic. T. Q. i. 48. *PR.* Eur. Ph. 841 sqq. Paus. ix. 25. Apoll. III. vi. 6. *R.*

241. 'There is such an admixture of truth and fable, that it is difficult to say which is which, and to separate the corn from the chaff. In this very Thebes, for instance, it is said that Cadmus the ancestor of Menœceus sowed the plain with serpent's teeth; that from the furrows sprang an armed race, who forthwith engaged in mortal combat.' Ov. M. iii. 1—130. *LU.* The survivors and their progeny were called γυνήσις and Σφαγεραί. Apoll., III. iv. 1. (*HY.*) *R.* *sutis immanis dentibus hydri, galeis densisque virâm seges horruit hastis*; Virg. G. ii. 141 sq. *VS.* *et quid aliena fabularum in nostro olim Thebano genere plusquam mira memorant, Martigenam ille aggressus beluam magnus Europæ quæstor, anguineo repente hostes perperit seminio: et pugnata illac pugna frater trudebat fratrem hasta et galea*; Plaut. Amph. (supp.) IV. iii. 12 sqq.

*Quorum* 'of the Thebans,' for *quarum* 'of Thebes'; as *quem* for *quod* in 231. cf. Sil. v. 495. x. 306. Soph. Aj. 760. (*BRU.*) Hom. Il. 2 278. (*KP.*) Liv. i. 59. xxix. 12. and Sen. H. F. 1157. (*GRO.*) *R.*

244. The metaphor is now taken from a conflagration. *LU.* "Behold how great a matter a little fire kindleth;" St James iii. 5. *οὐ μάλιστ' ἔστιν ἕνα ἴσθ' ἀστράματος ἰσθῆδος ἀίοντος ἔλαιου*. Pind. P. iii. 66 sq.

245. Cicero applies to avarice the epithet *ardens*; Fin. iii. 11. *R.*

246. The particle of comparison is omitted here, as it is elsewhere very frequently; 229 sqq. Hor. I Ep. ii. 34. 42. iii. 19. &c. *R.*

This alludes to a real incident, which occurred under Domitian, and is thus related by Martial: *lævrat ingrato læo perfidus ore magistrum, cæsus tam notas contemnerare manus: sed dignas tanto persolvit crimine pœnas, et qui non tulerat verbera, tela tulit*; Sp. x. *LU.* From the mention of *verbera* it appears that the keeper had wantonly irritated the natural ferocity of the animal. This renders the application infinitely more striking. *G.*

247. *Leo alumnum*; cf. Ov. M. iv. 421. (*H.*) *R.* Æsch. Ag. 696 sqq.

248. Cf. iii. 43. vi. 563 sqq. notes. 'Your son will have your nativity cast; and, if he find you are likely to stand long in his way, he will contrive ways and means to break short the thread of your life.' *R.*

*Mathematicis*: cf. Suet. Cal. 57. Tit. 9. *PR.*

*Grave*. *θῆν ποίησις ἐν κακῆσι καὶ ἐσθῆσι ἀδυσάροσ!* Strat. Ep. lxxii. 4. in Br. Ant. ii. p. 376. *R.*

*Nimum stamen*; x. 252. *R.* cf. iii. 27. *PR.*

Jam torquet juvenem longa et cervina senectus.  
 Ocius Archigenen quære atque eme, quod Mithridates  
 Composuit, si vis aliam decerpere ficum  
 Atque alias tractare rosas. Medicamen habendum est,  
 255 Sorbere ante cibum quod debeat et pater et rex.  
 Monstro voluptatem egregiam, cui nulla theatra,  
 Nulla sequare queas Prætoris pulpita lauti,  
 Si spectes, quanto capitis discrimine constant  
 Incrementa domus, ærata multus in arca  
 260 Fiscus, et ad vigilem ponendi Castora numi,

241. Stags are said to live for nine centuries! *VS.* The poet might also have said *cervina*; cf. x. 247. *LU.* vivax cervus; *Virg. E.* vii. 30. *Theophrastus moriens accusasse naturam dicitur; quod cervis et cornicibus vitam diuturnam, quorum id nihil interesset; hominibus, quorum maxime interfuisset, tam exiguam vitam dedisset. quorum si etas potuisset esse longinquior, futurum fuisset ut omnibus perfectis artibus, omni doctrina hominum vita erudiretur; Cic. T. Q. iii. 69. vita cervis in confesso longa, post centum annos aliquibus captis cum torquibus aureis, quos Alexander addiderat, adpartis jam cute in magna obesitate; Plin. viii. 32 s. 50 extr. Plut. de Or. Def. PR. cf. Arist. H. A. ix. 6. R. In the caldron, which was to renovate old Æson, we find Medea putting, among a thousand other nameless ingredients, vivacis fecur cervi; quibus insuper addit ora caputque novem cornicis sæcula passæ; Ov. M. vii. 273 sq. ter binos deciesque novem super exit in annos justa senescentum quos implet vita virorum. hos novies superat vivendo gerrula cornix: et quater egreditur cornicis sæcula cervus: alipedem cervum ter vincit corvus: et illum multiplicat novies phoenix reparabilis ales: quam vos perpetuo decies prævertitis ævo, nympha Hamadryades, quarum longissima vita est; Aus. Id. xviii. 1 sqq.*

252. Cf. vi. 236. 661. *LU.* x. 274.

255. 'If a father brings up his children badly, he has as much to dread from them, as a tyrant from his subjects.' *BRI.* Mithridates was besieged by his son Pharnaces, at the time when he was slain (at his own request) by a Gallic soldier. x. 273. *Liv. Ep. cii. App. B. M.*

109 sqq. *Plut. Pomp. p. 641. Dio xxxvii. 10—14. Gell. xvii. 16. Oros. vi. 5. (FAB.) Aur. Vict. v. 1. 76. R.*

256. "A scene more comic than the stage e'er knew." *G.*

257. Cf. x. 36 sqq. *PR.* xi. 192. *R.*

*Puer lautus; Pers. vi. 23. R.*

258. *Morte constare; Cms. B. G. vii. 19. R.*

259. *Arca; cf. xiii. 74. Hor. I S. i. 67. M.*

260. *Fiscus* was properly 'a wicker basket,' which answered the purpose of 'a canvas bag.' *R.*

It was anciently the custom, says an old scholiast on Thucydides, to deposit their money in the temple for the gods to keep. Some unlucky wight, however, might have asked with our author on another occasion: 'But who shall keep the keepers?' (vi. 347 sq.) for it appears that both gods and money were sometimes swept away together! The public treasure was laid up at Rome in the temple of Saturn, 'because,' says Macrobius, 'when Saturn reigned in Italy, robbery was unknown.' The money continued there pretty safe, unless from the clutches of such mighty robbers as Julius Cæsar, since a good guard was constantly stationed at the doors. (Whence the epithet *vigil. BRO.*) Individuals kept their money in the temple of Mars, which stood in the Forum of Augustus; (hence our author says *ut maxima toto nostra sit arca foro; x. 24 sq. M.*) but after the misfortune which befel this poor god, whom our satirist, with the bitterest sarcasm, dignifies with the title of 'the Avenger,' they removed it to the temple of Castor and Pollux. Here they were less fortunate than before: Mars was

Ex quo Mars Ultor galeam quoque perdidit et res  
 Non potuit servare suas. Ergo omnia Floræ  
 Et Cereris licet et Cybeles aulæa relinquo :  
 Tanto majores humana negotia ludi.

- 265 An magis oblectant animum jactata petauro *(spring bow)*  
 Corpora quique \* solet rectum descendere funem ;  
 Quam tu, Corycia semper qui puppe moraris  
 Atque habitas, Coro semper tollendus et Austro,  
 Perditus ac vilis sacci mercator olentis ;

\* In the text of his second edition (Lips. 1819.) R. has substituted *quippæ* for *quique*, without noticing the change either in the Various Readings or in the Annotations: nor does the word occur in his Index.

only stript of his armour; but these luckless beings, whose vigilance Juvenal also celebrates, were absolutely flayed; *bracteolam de Castore ducat*; xiii. 152. The temple of Peace, probably, succeeded to the credit of Castor and Pollux; for when that truly magnificent structure was destroyed by fire, in the reign of Commodus, treasures to an enormous amount were lost in the conflagration. *VS. G.* cf. Tac. A. i. 8. (*LI.*) R. Liv. ii. 20. 42. Suet. Cæs. x. Dionys. II. vi. p. 351. *BRI.* Cic. Verr. i. 49. for Quint. 4. *PL.*

261. *Publica opera plurima construxit; ex quibus vel præcipua, forum cum æde Martis Ultoris*; Suet. Aug. 29. *PR.* *ib.* 21. *Ov. F.* v. 549 sqq. Dio liv. 7 sq. (*REI.*) R.

262. *Floræ*; cf. Pers. v. 178. *LU.* vi. 250.

263. 'The games of Ceres' consisted of horse races. They were held in the Circus, and first instituted by C. Memmius when curule ædile. *PO.* Tac. A. xv. *fin.* *Ov. F.* iv. 390 sqq. *PR.* Liv. xxx. 39. R.

*Cybeles*; vi. 69, note. *SCH.*

264. Cf. Sen. Ep. 77. 80. *SCH.* Suet. Aug. 99. Pallad. Ep. c. in Br. An. t. ii. p. 427. (*JA.*) *si foret in terris, videret Democritus; seu diversum confusa genus panthera camelo, sive elephas albus vulgi converteret ora: spectaret populum ludis attentius ipsis, ut sibi præbentem mimo spectacula plura*; Hor. II Ep. i. 194 sqq. R. with which compare Soph. G. R. 1512.

265. This alludes to a feat of agility in jumping through a small hoop, and alighting on their feet. *T. A.* According

to others, it more resembled 'the Up and Down,' a large wheel revolving perpendicularly with seats, somewhat like those of a cabriolet, appended to its circumference: which we sometimes see at fairs. cf. Mart. II. lxxxvi. XI. xxii. 3. According to Manilius, it would rather seem to be 'a swing' or 'see-saw': *ad numeros etiam ille ciet cognata per artem corpora quæ valido saliant excussa petauro: alternosque ciet motus; elatus et ipse nunc jacet, atque hujus casu suspenditur illo*; v. 433 sqq. *JS. PR.* *viræper* was a board set up against the wall, on which fowls fly up to roost at night. *GR.* From all this it would seem that there were various feats of agility designated by this same name, cf. Petr. 47. 53. 60. 13. *fr.* and Festus. See also xv. 93 sqq. R.

266. 'The tight-rope dancer.' cf. *BU.* Anth. Lat. iii. Ep. 179. *WE.* P. L. Min. t. vi. p. 569 sq. Prud. Hamart. 368 sqq. Nicoph. Greg. H. Byz. viii. 10. p. 214 sqq. Firmic. viii. 17. Manil. v. 660 sqq. R.

267. *Corycus* or *Corycum* was a town and mountain of Crete. *FA.*

The Cretans were anciently much engaged in merchandize. cf. Hor. I Od. i. 13. xxxv. 7. (*MI.*) Mart. III. lxxv. 2. IX. xxxix. 5. XI. ix. 2. R.

268. *Corus*, which the Greeks call *Zephyrus* and *Argestes*: Plin. ii. 47. *PR.* cf. x. 180. R.

269. 'Irreclaimable' or 'desperate.'

It does not follow from this mode of designating the cargo, that it consisted of articles offensive to the smell. It merely expresses the author's thorough contempt for such luxuries and superfluities as men

- 270 Qui gaudes pingue antiquæ de litore Cretæ  
 Passum et municipales Jovis advexisse lagenas?  
 Hic tamen ancipiti figens vestigia planta  
 Victum illa mercede parat, brumamque famemque  
 Illa reste cavet: tu propter mille talenta
- 275 Et centum villas temerarius. Adspice portus,  
 Et plenum magnis trabibus mare: plus hominum est jam  
 In pelago: veniet classis, quocumque vocavit  
 Spes lucri, nec Carpathium Gætulaque tantum  
 Æquora transsiliet, sed, longe Calpe relicta,
- 280 Audiet Herculeo stridentem gurgite solem.

risked their lives to procure, in order thereby to amass rapid fortunes.

270. 'Rich raisin wine,' a sort of Malmsey; *ex uvis passis in grælo compressis effluit et conditum vaticulo mollis more servatur*; Col. xii. 39. *FA. passum nominabant, si in vindemia ubam diutius coctam legerent, eamque passim essent a sola adari*; Varro de V. P. R. i. PR. Virg. G. ii. 93. *παρὰ Ῥωμαίους, ἀφ' ὧν Πολύβιος ἐν τῇ Ἱστορ. ἀπέφηται γυναῖξ ἀνίαν ἴστω. τὴν δὲ καλοῦσιν ἀέσσοι κίσιον. τοῦτο δὲ σκίσιον μὲν ἐν τῇ Ἰστορίῳ, καὶ ἴστω ἀνακαλύπτει σκίσιον τῇ Αἰγυπτίῳ γλωσσῇ καὶ τῇ Κερικῇ*; Ath. x. 11. Plin. xiv. 9. Mart. XIII. cvi. Æl. V. H. xii. 31. R.

*Dilacta Jovi Creta vetus*; Luc. iii. 184 sqq. PR. Countries and cities prided themselves, no less than families, on their antiquity. Virg. Æ. i. 12. 375. 531. (HY.) R.

271. *Municipes*; cf. iv. 33. Jupiter was a native of Crete. *FA. testa municipis Sibyllæ, i. e. 'Cuman'*; Mart. XIV. civ. 2. *lacerna Cadmi municipis, i. e. 'Tyrian'*; Id. X. lxxxvii. 10. R. The expression originated in *δὲ λαμπρὸς δημόσιος ἢ ἴστω ἱππῆς*. Arist. Ach. 314. GR. where Dicaopolis produces 'a coal basket,' which he facetiously describes as 'the fellow-burgher' of the Acharnians. MIT. Crete indeed boasted of being the burial-place, as well as the birth-place, of Jupiter: whose tomb the inhabitants pretended to show. Callimachus, however, seems inclined to deprive them of both these claims. The first he disputes rather faintly; but for the second, he rebukes them with a solemnity bordering on the sublime: "The Cretans and Arcadians

boast of having given thee birth:" *ἀντίποι, κάτα, Ἰλιόναυτο; Κρήσις δὲ ψύραται* (Titus i. 12. PR.) *καὶ γὰρ τάφοι. ὃ ἴστω, εὐδ' Κρήσις Ἰστωχάνατο. εὐδ' ὃ αὐτῶν ἴστω γὰρ αἰτί. G.*

The *lagenæ* were not only 'flagons' in which the wine was brought into their dining-parlours, but also 'flasks' in which it was kept in their cellars. Petr. 22. R. cf. vii. 121. Pers. iii. 92.

273. *Frigus quo duramque famem depellere possit*; Hor. I S. ii. 6. VS.

274. In round numbers £200,000. HO.

275. 'Footlhardy.' G. *impiger extremos cærris mercator ad Indos, per mare pauperium fugiens, per saxa, per ignes*; Hor. l Ep. i. 45 sq. PR. *ἀνασσοὶ γὰρ οὐκ ἀπὸ τῆς καὶ πάντα αἰγιαλλοῦ, ὡς ἴστω, διελθόντων καὶ Ἰστω ἴστω, ἐπὶ τοῦ μισσοῦσιν ἴστω ἀπὸ τῆς Ἰστω*. Luc. Tok. t. ii. p. 511. K.

276. *Cava trabe currimus æquor*; Virg. Æ. iii. 191. M. Pers. vi. 27.

As we should say, "all the world goes to sea." M.

278. 'The Carpathian sea' was between Rhodes, Crete, and Cyprus; and so called from the island of Carpathus, LU. now 'Scarpanto.' PR. cf. Hor. I Od. xxxv. 2 sq. III Od. vii. 3. (MI.) R. On the initial S in Scarpanto, see note 21 on Her. iv. 87.

↳ The Libyan sea, LU.

279. *Calpes* is here of the third declension. This (the modern 'Gibraltar') and Abyla (now 'Ceuta') in Africa were the two pillars of Hercules. VO. cf. Sil. i. 141 sqq. 209 sqq. iii. 399. vi. 1 sqq. R.

280. Posidonius and Epicurus pretended that when the sun sank in the

- Grande operæ pretium est, ut tenso folle reverti  
 Inde domum possis tumidaque superbus aluta  
 Oceani monstra et juvenes vidisse marinos.  
 Non unus mentes agitat furor. Ille sororis  
 285 In manibus vultu Eumenidum terretur et igni:  
 Hic bove percusso mugire Agamemnona credit  
 Aut Ithacum. Parcat tunicis licet atque lacernis,  
 Curatoris eget, qui navem mercibus implet  
 Ad summum latus et tabula distinguitur unda;  
 290 Quum sit causa mali tanti et discriminis hujus  
 Concisum argentum in titulos faciesque minutas.  
 Occurrunt nubes et fulgura. "Solvite funem!"  
 Frumenti dominus clamat piperisque coemti;  
 "Nil color hic cœli, nil fascia nigra minatur;  
 295 Æstivum tonat." Infelix hac forsitan ipsa

Atlantic, it hissed like red-hot iron plunged in water. *RH.* felix heu nimis et beata tellus, quæ pronos Hyperionis metus summis Oceani vides in undis, stridoremque rotæ candentis audis; Stat. S. II. vii. 27. Th. i. 158. (B.) *PR.* cf. Cleomed. ii. 1. V. Flac. ii. 36 sq. (*BU.*) *R.*

281. Folle; xiii. 61. *R.*

282. Aluta here means a purse of tanned leather. *SCH.* cf. vii. 192. *R.*

283. Monstra natantia; Hor. I Od. iii. 18. (*MI.*) *Plin.* ix. 6. *PR.*

Juvenes marinos; 'Tritons.' *VS.* *Plin.* ix. 5. (*HA.*) *SCH.* Cic. de N. D. i. 79. Paus. ix. a. med. *PR.* Ariat. H. A. ii. p. 232 sqq. (*JS.*) ut quis e longinquo re- venerat, miracula narrabant, vim turbinum et inauditas volucras, monstra maris, ambiguis hominum et beluarum formas; Tac. A. ii. 24. *R.* such as mermaids were feigned to be; Hor. A. P. 4. *M.*

284. Cf. Hor. II S. iii. 77 sqq. *SA.* Cels. iii. 18. *PR.*

'Orestes in the arms of Electra.' *SA.* OP. ὁ Φαῖβ', ἀκουσινούσι μ' αἰ κενώεις, γογγύεις, ἰδέων ἡέρας. δυναὶ δυνί. ΗΛ. εὐσευ μύθησ' χεῖρα δ' ἐμπελίξας ἰμῶν στήθεσσι κηδῶν δυσσοχῆ ἀνδράματα. OP. μίθεις μὴ εὖσα τῶν ἰμῶν Ἐρινύων, μίθεις μὴ ἐχμαζέεις, ὡς βάλῃσι εἰς Τάφρατον. [Should not the order of these lines be? 254 sq. 260 sq. 258 sq. 256 sq.] Eur. Or. 254 sqq. *PR.* Juvenal probably had this passage in his view. *R.* cf. Hor. II S. iii. 132 sqq.

285. 'The Furies' haunted him in consequence of his having slain his mother

Clytemnestra. They were called *Eumenides* by antiphrasis. *PR.* They were the daughters of Acheron and Nox. *M.*

286. Ajax became insane after the arms of Achilles were awarded to Ulysses; and in his madness committed great havoc among the herds and flocks of the Greeks, mistaking them for his enemies. *FA.* Soph. Aj. *PR.* vii. 115, note. x. 84. *R.* cf. Hor. II S. iii. 187 sqq.

287. Ithacus; x. 257. *M.* xv. 26. for Ithacius or Ithacensis, the possessive: as in xv. 23. 115. 122. Sil. i. 14. 252. xvi. 180. *R.*

288. A man, though he may not be raving mad, cannot be considered in his right mind, whom neque fervidus æstus dimoveat lucro, neque hiems, ignis, mare, ferrum; to whom, in short, nil obstat; Hor. I S. i. 38 sqq. A lunatic had guardians assigned him by the prætor: interdico huic omne adimat jus prætor, et ad sanos abeat tutela propinquo; Id. II S. iii. 217 sq. *PR.* curatoris eget a prætoris dati; Id. I Ep. i. 102 sq.

289. Cf. xii. 57 sqq. *FA.*

291. A periphrasis for money. *LU.* *Plin.* xxxiii. 3. *PR.* Cato p. 69. (*JS.*) *R.*

292. 'Throw off the halser!' Virg. *Æ.* v. 773. (*HY.*) *R.*

293. 'Bought up;' that by the monopoly he might make the more. *M.*

294. 'A dark belt of clouds resting on the horizon.' cf. *Plin.* xviii. 36. *PR.*

295. 'It is but a summer thunder-shower.' *Plin.* ii. 43. *PR.*

Nocte cadet fractis trabibus fluctuque premetur  
 Obrutus et zonam læva morsuque tenebit.  
 Sed cujus votis modo non suffecerat aurum,  
 Quod Tagus et rutila volvit Pactolus arena,  
 300 Frigida sufficient velantes inguina panni  
 Exiguusque cibus, mersa rate naufragus assem  
 Dum rogat et picta se tempestate tuetur.  
 Tantis parta malis cura majore metuque  
 Servantur. Misera est magni custodia census.  
 305 Dispositis prædives hamis vigilare cohortem  
 Servorum noctu Licinus jubet, attonitus pro  
 Electro signisque suis Phrygiaque columna  
 Atque ebore et lata testudine. Dolia nudi

296. *Hæc ipsa hora*; x. 76. R. ἄρρεν' ταύτη ἐστὶν ἡώρα ἐνὸς ψυχρῆς σου ἀπαιτεῖσθαι ἐπὶ σοῦ: ἢ ἠὲ ἀνείμαρτος, εἰς ἱερῆς; St Luke xii. 20.

297. The ancients carried their money in their girdles. St Matthew x. 9. *zona se circumdedit*; Suet. Vit. 16. PR. Liv. xxxiii. 29. Gell. xv. 12. R. Hor. II Ep. ii. 40. Plantus calls 'a cat-purse' *sector zonarius*: M. Trin. IV. ii. 20. Phædr. IV. xxi. 11.

His avarice is strongly marked by his holding the purse in his hand and teeth both, thereby almost disabling himself from swimming. ἐν χειρὶ καὶ δὲν καὶ ἐν ὀδῶν καὶ ἐν ὀδῶν καὶ ἐν ὀδῶν καὶ ἐν ὀδῶν Luc. D. M. xi. 4. H.

299. The one a river of Portugal, the other of Lydia, both famed for their golden sands. LÜ. (1) 'The Taio.' Plin. iv. 22. Mart. I. l. X. xcvi. 'Ov. M. ii. 251. (2) 'The Sarabat.' Plin. v. 29. Her. v. 101. Hor. Ep. xv. 20. PR. M.

302. Those, who had escaped from shipwreck or any other imminent calamity, used to carry about a painting of the occurrence to excite compassion and obtain alms from the charitable. Besides saving a world of words, this appeal to the eyes of the benevolent was found more effectually to touch their hearts than any application through the more indirect channel of their ears. The picture, when it had served its purpose, was dedicated to some patron god, along with the clothes in which the person had escaped, if any; but in case of shipwreck, persons disencumber themselves of raiment, as

much as may be. xii. 27 sqq. Pers. i. 88 sqq. vi. 32. Strab. xii. p. 360. Hor. A. P. 20 sqq. Tib. I. iii. 27. (HY.) Hor. I Od. v. 13 sqq. (MI.) R. LÜ. cf. also Mart. XII. lvii. 12. GR. naufragi tabulam suam portant, rogantes victum; Phædr. IV. xxi. 24 sq. the language of the shipwrecked mariners might not, perhaps, be understood by those on whose coasts they were thrown. G.

303. Cf. 135. R.

305. *Hæmi* 'hooks'; *hæma* 'leathern water-buckets,' *sive globosi corporis, atque utero nimium quæ vasta tumescit, (cucurbita,) ventre leges medio: solem dabit illa capaxem Naryciæ picis, aut Actæi mellis Hymetti, aut habilem lymphis hamulam; Bacchæ lagenam*; Col. x. 385 sqq. T. SA. BRO. Cato de R. R. *Nicomediæ vastissimum incendium multas domos absumsit . . . nullus usquam sipo, nulla hama, nullum denique instrumentum ad incendia compescenda*; Plin. Ep. x. 42. PR. cf. Tac. A. xv. 43. H. iii. 54. (LI.) Hist. Aug. p. 497. (CAS.) R.

*Vigilare*; Hor. I S. i. 76 sqq. PR.

306. *Licinus*; i. 109. VS. Sen. Ep. 119 sq. Dio liv. Suet. Aug. 67. Sidon. Ep. v. 7. R.

307. *Electro*: cf. v. 38.

*Synnas* (or *Synnada*), in Phrygia, was famous for its marble. Tib. III. iii. 13. (HY. BK.) Ov. F. iii. 529. (H.) Plin. xxiv. 1. Capit. Gord. iii. 32. R.

308. Cf. xi. 123. 95. PR.

These 'casks' or 'tubs' were not of wood but of baked clay. Plin. xxxv. 12. D. Laert. vi. 2. p. 137. (MEN.) R.



- Non ardent Cynici: si freris, altera fiet  
 310 Cras domus aut eadem plumbo commissa manebit.  
 Sensit Alexander, testa quum vidit in illa  
 Magnum habitatorem, quanto felicior hic, qui  
 Nil cuperet, quam qui totum sibi posceret orbem,  
 Passurus gestis æquanda pericula rebus.  
 315 Nullum numen habes, si sit prudentia: nos te,  
 Nos facimus, Fortuna, Deam. Mensura tamen quæ  
 Sufficiat census, si quis me consulat, edam:  
 In quantum sitis atque fames et frigora poscunt,  
 Quantum, Epicure, tibi parvis suffecit in hortis,  
 320 Quantum Socratici ceperunt ante penates.  
 Numquam aliud Natura, aliud Sapia dicit.  
 Acribus exemplis videor te claudere: misce  
 Ergo aliquid nostris de moribus; effice summam,  
 Bis septem ordinibus quam lex dignatur Othonis.  
 325 Hæc quoque si rugam trahit extenditque labellum;

309. 'Of Diogenes.' *VS.* cf. xiii. 122, note. *Pers.* i. 133. *PR.* The Cynics used to leave one arm and shoulder bare, their cloak being thrown over the other. *SA.*

310. 'Put together with solder.' *LI.*  
 311. 'Εν τῷ Κρητίῳ ἡλουμίῳ αὐτῷ (i. e. Diogenes) Ἀλέξανδρος ἰσιστάς φησὶν "Αἰτησὼν μὲ δ' ἕλιος." καὶ δὲ "Μικρὸν" ἔπειν "ἀπὸ τοῦ ἡλίου μετασθένει." πρὸς τοῦτο λέγεται ἐπὶ Ἀλέξανδρον οὕτω διακρίσθαι καὶ θαυμάσαι καταφρονήντα τὴν ὑπερφίαλιν καὶ τὸ μίγξις τοῦ ἀνδρὸς, ὅστις τῶν περὶ αὐτὸν ὡς ἀπίστου διαγυλῶντων καὶ σκωτσῶντων, "Ἀλλὰ μὴν ἰγὼ" ἔπειν, "εἰ μὴ Ἀλέξανδρος ἦμιν, Διογένης ἂν ἦμιν" *Plut.* *V.* *Al.* t. i. p. 671. *D. Laert.* *VI.* ii. 6. *PR.* This is alluded to by Butler with his usual humour: "The whole world was not half so wide To Alexander, when he cried Because he had but one to subdue, As was a narrow paltry tub to Diogenes; who is not said (For ought that ever I could read) To whine, put fing'r i' th' eye, and sob, Because h' had ne'er another tub;" *Hud.* *I.* iii. 1021 sqq. *G.* cf. *Apul.* *Ap.* i. *R.*

313. Cf. x. 168. *SCH.*

315. Cf. x. 365 sq. *LU.*

317. *Edam*; i. 21.

318. Cf. *Hor.* *I.* *S.* i. 73 sqq. "What

riches give us let us first enquire; Meat, drink, and clothes:—what more? meat, clothes, and fire;" *Pope Eth. Ep.* iii. 81 sq. "Having food and raiment let us be therewith content;" *I Tim.* vi. 8. *M.*

*In quantum*: cf. *Anacr.* iii. 25. (*BX.*) *Plin.* *Ep.* x. 75. *Ov.* *M.* xi. 7. *V. Pat.* i. 9. (*RK.*) *R.*

319. *Epicurus.* xiii. 122 sq, notes. *PR.*  
 320. *Socratici penates* for *Socrates*; who, owing to his temperance and abstemiousness, is said to have been the only Athenian who entirely escaped when the plague visited that city. *D. Laert.* *LU.* *Pers.* iv. 2 sqq. *PR.*

321. *Virtus secundum naturam est, vitia inimica et infesta sunt*; *Sen. Ep.* 50. *PR.* *si ad naturam vives, numquam eris pauper; si ad opinionem, numquam dives*; *ib.* 16. *R.* cf. *Pope Eth. Ep.* iii. 25 sq. *M.*

322. *Περίεχισθαί εἰ καὶ στυλαπύου ἐς σενίον*: *Luc. Hermet.* 63. *R.*

324. Notes on iii. 154. *LU.* i. 105. *Plin.* xxxii. 2. *V. Pat.* ii. 32. (*RK.*) *Suet. Ner.* 11. (*TO.*) *Mart.* *V.* xxxix. *R.*

*Dignatur.* It was the money and not the man, that the law of Otho conferred the distinction upon. *R.*

325. 'If this make you frown and pout,' *M.* as a spoilt child.

Sume duos Equites, fac tertia quadringenta.  
 Si nondum implevi gremium, si panditur ultra :  
 Nec Cræsi fortuna umquam nec Persica regna  
 Sufficient animo nec divitiæ Narcissi,  
 330 Indulsit Cæsar cui Claudius omnia, cujus  
 Paruit imperiis, uxorem occidere jussus.

326. Cf. Pers. vi. 75—80.

'The third four hundred : ' 1200 *ses-tertia* were a senator's estate. Suet. Aug. 41. Dio lv. Plut. V. Anton. R.

327. Cf. vi. 215. "Good measure, pressed down, and shaken together, and running over, shall men give into your bosom;" St Luke vi. 38. Isaiah lxx. 6 sq. M. "Wherewith the mower filleth not his hand, nor be that bindeth sheaves his bosom;" Psalm cxxix. 7. "The lot is cast into the lap!" Prov. xvi. 33.

328. Cræsus; x. 274. PR.

The kings of Persia (especially Darius and Xerxes, cf. Justin, *LU.*) and those of Parthia were celebrated for their opulence. M. R.

329. Claudius was entirely under the management of his freedmen. His prime favourites were Posides, Felix, Harpocras, Polybius, *suspexit ante omnes Narcissum ad epistolis et Pallantem a rationibus: quos decreto quoque senatus non præmiis modo ingentibus, sed et questoriis prætorisque ornamentis ornari libenter passus est: tantum præterea acquirere et rapere, ut, questus eo quondam de fisci exiguitate, non absurde sit dictum "abundaturum, si a duobus libertis in consortium reciperetur;"* Suet. Claud. 28. *Νάρκισσος μάλιστα τῶν τῶν ἀδελφῶν δυνάμεις μάλιστα τι γὰρ πλείους μάλιστα ἔχει. καὶ προσίχων αὐτῷ πάλιν καὶ βασιλῆς κ. τ. λ.* Dio lx. p. 668. c. Plin. xxxiii. 10. FLO. PR. R.

330. The state of dependence in which this moon-calf was kept by these minions

is sarcastically alluded to by Seneca, in a passage of exquisite humour: *ex-candescit Claudius: quid diceret nemo intelligebat. ille autem febrim duci jubebat, illo gestu soluta manus, quo decollare homines solebat, jusserat illi collum præcidi; putares omnes illius esse libertos, a deo illum nemo curabat;* Apokol. G.

331. *Mirum inter hæc silentium Claudii; nempe cum indefensa conjux exitio daretur: omnia liberto obediebant . . . ac ni cædem ejus Narcissus properavisset, verterat perniciis in accusatorem. et cum imperatoris languescere iram, amorem redire audisset, prorupit Narcissus denuntiatque centurionibus et tribuno, qui aderant, exsequi cædem, &c.* Tac. xi. 26—38. and again; *nec enim Claudius Messalinum uxorem, qui nupsit Silio, interfecisset, nisi properasset index, delator adulterii, et quodammodo imperator cædis Narcissus.* cf. x. 330 sqq. PR. Suet. Cl. 26. 29. 39. Tac. xi. 12. R. The two accusers of the profligate empress were not more fortunate. Narcissus preserved his influence during the life of Claudius, but on the accession of Nero, Agrippina, whose designs he had endeavoured to thwart, threw him into prison; and by a detestable refinement in cruelty compelled him, through mere want of sustenance, to put an end to his own life. A strange catastrophe for one who had seen the resources of the Roman world at his feet. For Pallas, see i. 109. G.

## SATIRE XV.

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### ARGUMENT.

In this Satire, which was written after the author's return from Egypt, he directs his ridicule at the sottish and ferocious bigotry of the natives.

The enumeration of their animal and vegetable gods is a fine specimen of dignified humour; 1—13. and though he may be thought to treat the actors in the horrid transaction, which makes the chief subject of his poem, with too indiscriminate a severity, yet it should be considered that he had, for many justifiable causes, long regarded the country and the countrymen of Crispinus with aversion: which was not much diminished, we may presume, by a nearer view of both. *G.*

When he asserts, in general terms, the cannibalism of these ferocious enthusiasts, 13. he is fully aware of the scepticism of those who hear such stories for the first time; 13—26. but he gives an example which had actually occurred recently, in the religious feuds of the Tentyrites and Coptites. 27—97. Not but what instances were on record of men eating one another when driven to desperation and pressed by extreme famine; 93—114. and barbarians had been known to sacrifice their fellow-creatures, but not to devour them. 115—128. *R.*

The conclusion of the Satire, which is a just and beautiful description of the origin of civil society, 147—158. (infinitely superior to any thing Lucretius or Horace has delivered on the subject,) does honour to the genius, good sense, and enlightened morality, (I had almost said, piety,) of the author. It is not founded in natural instinct, but on principles of mutual benevolence, 131 sqq. implanted, not by Nature, 132. (as Gibbon carelessly or perversely makes the author assert,) but by Nature's God, 147 sqq. in the breast of man, and of man alone. 142 sqq. *G.*

QUIS nescit, Volusi Bithynice, qualia demens  
 Ægyptus portenta colat? Crocodilon adorat  
 Pars hæc: illa pavet saturam serpentibus ibin.  
 Effigies sacri nitet aurea cercopitheci,  
 5 Dimidio magicæ resonant ubi Memnone chordæ

1. *Ægyptiorum morem quis ignorat?* quorum imbutæ mentes pravilitatis erroribus quamvis carnificinam prius subierint, quam ibim aut aspidem aut felem aut canem aut crocodilum violent; quorum etiam si imprudentes quidpiam fecerint, pœnam nullam recusant; Cic. T. Q. v. 27. Antiphanes, Anaxandrides, and Timocles have ridiculed these same superstitions: Ath. vii. 13. R.

*Volusius* was not an uncommon name. R. Plutarch wrote a little book *περὶ Βολουσίου περὶ φιλίας*. Suid. This perhaps is the same person. VL.

*Bithynia*, (Strabo xii. LU.) on the Asiatic side of the Bosphorus, was colonized by a Thracian tribe; previously to which the country was called Bebrycia. Her. i. 28, notes.

2. *Omne fere genus bestiarum consecravunt Ægyptiis*; Cic. N. D. iii. 39. Strabo xvii. Diodor. ii. 4. Her. ii. 65—76. PR. Philo J. de Decal. LU. omnigenum deum monstra; Virg. Æ. viii. 698. portentificas animalium figuras; Lact. de Or. Err. ii. 14. horribiles quos prodigialia cogunt credere monstra deos; Prud. s. Symm. i. Ægyptia illa non numina sed portenta; M. Fel. Oct. p. 236. ἄνδρες ἐν τῷ Ἰγυπτίῳ ἰδὲς. εὖρος δὲ τότε ἔφυε πολλὰ τὰ σαρὰ καὶ ὡς ἀληθῆς ἄξιμ τῷ οὐρανῷ. κροκοδείωνος μὲν ἐν Δία. κυνοκεφάλου δὲ ἐν Βέλτωνος Ἐρμῆν, καὶ τὸν Πάου Ἰλίου τεράτων. καὶ ἴβην σινῶ, καὶ κροκόδειλον Ἰστρον, καὶ αἰθήκων, κ. τ. λ. Luc. de Sacrif. 14 sq. India worshipped similar monsters: nor was the worship of animals unknown at Rome; where the sacred rites of Egypt had gained a footing. Luc. viii. 832 sqq. cf. also Lucian de Astrol. 5—7. Cic. N. D. i. 36. JB, Panth. Ægypt. iv. 4. and prol. p. 19—23. 83—87. R.

Among the ancient authors who have written on 'the crocodile,' may be mentioned, P. Mela i. LU. Æl. H. A. x. 21 sq. 24. xii. 38. Her. ii. 68 sqq. Plin. viii. 25 s 38. xxviii. 3 s 6. Diodor. ii. 4. Sen. N. Q. iv. 2. PR. Max. Tyr. Diss. xxxix. p. 456. R.

3. *Hæc. τοῖσι μὲν δὲ τῶν λιγυρῶν ἰσοῖσι οἱ προκείμενοι τοῖσι δ' οὐ, ἀλλ' ἄντι πολυμύου περιέτωσι.* οἱ δὲ περὶ τῆς Θήβας καὶ τῆς Μοίρης λίμνης εἰκόντες, καὶ κέρτα ἤγρηται αὐτοῦσι ἰσοῖς. . . οἱ δὲ περὶ Ἐλισφαντίου πάλου εἰκόντες. καὶ ἰσίουσι αὐτοῦσι, εἰς ἠγρόματι ἰσοῖς ἰσοῖς Her. ii. 69. PR.

'Regards with religious awe:' SCH. fear being the chief ingredient in superstition. R.

*Ipsi qui irridentur Ægyptiis nullam beluam, nisi ob aliquam utilitatem quam ex ea caperent, consecraverunt; velut ibes maximam vim serpentium conficiunt; quum sint aves excelso, cruribus rigidis, cornuo proceroque rostro: avertunt pestem ab Ægypto, quum volucres angues ex vastitate Libyæ vento Africo invectiones interficiunt atque consumunt; ex quo fit, ut illæ nec morsu vivæ nocent nec odore mortuæ;* Cic. N. D. i. 36. VS. cf. Ov. Ib. Plin. x. 28 s 40. 30. viii. 27. Diodor. i. SCH. Id. ii. 4. Her. ii. 75 sq. Plut. Is. and Os. fin. PR. P. Mela iii. 6. Solin. 34. JB, Panth. Æg. v. 5. Æl. H. A. x. 21. 24. R.

4. *Simiæ caudis inter se distinguuntur;* Plin. viii. 54. 'The ape' has no tail, 'the baboon' a short one, 'the monkey' a long one: *αἰχμῆς* 'a tail,' *αἰθήκων* 'an ape.' PR. M. 'Monkeys' were worshipped at Memnonium in Arabia: Solin. BR. The *simia cynocephalus* (Plin. viii. 21 s 30.) was held sacred in Egypt. P. GR. Is this the *hamadryas* or 'dog-faced baboon,' which is found in the torrid regions of Africa, and of which the tail is nearly as long as the body?

5. In the temple of Serapis at Thebes, Plin. xxxvi. 7 s 11, was a colossal figure of Memnon, of black marble and in a sitting posture. *τὸ ἀγαλμα κάθηται ἐν καὶ ἀπὸ σῶσαν ἠμίαν ἀνίσχοντες ἄλιον βοῶν. καὶ τὸν ἄχρον μάλιστα εὐκάλου ἐνι πύκτων ἢ λύρας βαρυσίσι χροῦς* Pausan. i. 42. This was said to yield a sound, like that of a harp, when the rays of the rising sun fell upon it. It was also said that the sound was cheerful in the morning, and melancholy at sunset, resembling a plain-

Atque vetus Thebe centum jacet obruta portis.  
 Illic cæruleos, hic pisces fluminis, illic  
 Oppida tota canem venerantur, nemo Dianam.  
 Porrum et cæpe nefas violare et frangere morsu.

tive human voice. Callist. Stat. i. p. 891. ix. p. 901. According to some the statue was broken in halves by an earthquake; Strab. xvii. p. 1170 sq. others set it down as one of the frantic impieties of Cambyses. Memnon, the son of Aurora and Tithonus, is symbolical of the sun. Philostr. Icon. i. 7. in Her. 4. V. Ap. vi. 3 sq. Tac. A. ii. 61. Luc. Tox. 27. Virg. *Æ.* i. exc. xix. xxvi. and Apoll. III. xii. 4. (*HY.*) VS. *LU.* *JD.* *RH.* *JB.* R. The upper part of this statue has been covered by the sand for many ages: it is that part which yet remains on its pedestal, which performs the wonders mentioned by so many travellers, who have perpetuated their credulity on the spot by inscribing their names on the stone. One man, indeed, of high respectability, bears a kind of testimony to the common report of a sound proceeding, not from 'the harp' of Memnon (for there never was any such thing), but from the statue. Strabo says he heard a sound; but whether it came from the colossus itself, or the base, or from some one of the numerous standers by, he could not tell. "Indeed," adds he, "one would be inclined to suppose almost any thing, rather than to believe stones, however disposed, capable of producing a sound." Germanicus too, according to Tacitus, was indulged with the same favour. If he listened with patience to the nonsense first read to him by the priests, he was not unworthy of it. Even Savary, who saw nothing but prodigies in Egypt, treats this foolish affair as an artifice of the priests. The sound probably proceeded (as De Pauw thinks) from an excavation near the plinth, the sides of which might be struck, at a concerted moment, with a bar of sonorous metal. The fiction however does very well in poetry: "As Memnon's marble harp, renown'd of old By fabling Nilus, to the quivering touch Of Titan's ray, with each repulsive string Consenting, sounded through the warbling air Unbidden strains;" Pleas. of Imag. On discovering his mistake respecting the harp, Akenside altered the passage thus: "As Memnon's marble form, renown'd of old

By fabling Nilus, at the potent touch Of morning utter'd from its inmost frame Unbidden music." G. C. *ÆMILIVS* *HORA* *PRIMA SEMIS* *AVDIVI* *VOCEM* *MEMNONIS.* cf. *INSCR.* *Lat.* N. 517—524. *OR.*

6. Thebes boasted of being founded by Bacchus or Busiris. Diod. ii. *init.* By its 'hundred gates,' it is distinguished from the Boeotian Thebes, which had but seven. xiii. 27. *LU.* Plin. xxxvi. 9 s 14, 2. Her. ii. *PR.* Diod. i. 45. *Θῆβαι* *Διὸς* *ἑκατόμυθον* Hom. II. 1 : 83. (*KP.*) P. Mela i. 9. Tac. A. ii. 60. Strab. xvii. p. 816. R.

7. *Ceruleos* i. e. *pisces* 'fish of the sea;' as opposed to 'the fish of the Nile. *GR.* *JS.* We have no authority, however, for supposing that the former were worshipped in Egypt. P. For *pisces* one ms. has *pisces*, which is better: *καί* *πάντων* *ἰχθύων* *ἐπὶ* *καλιόμινον* *λαίδωνόν,* *ἰδὸν* *ἴσαι,* *καὶ* *ἐπὶ* *ἰγχιλον* *ἰεῦς* *δὲ* *ταύτης* *τοῦ* *Νείλου* *φασὶ* *ἴσαι* Her. ii. 72. *BRO.* conjectured *αἰλουρος*: cf. Gel. xx. 8. *Hyz.* *Astr.* ii. 28. (*MUN.*) *ἀπαργίται* *οἱ* *αἰ-* *λουροι* *ἀποβαίνοντες* *ἐς* *ἰαῦς* *στῆρας.* *ἴσαι* *ἀπαργίται* *ταρχιδόντες* *ἐς* *Βουβαστι* *πέδον* Her. ii. 67. *T.* Ath. Strab. xvii. p. 812. Plut. Is. Os. p. 376. Diod. i sq. *JB.* *Panth.* *Æg.* III. iii. 3 sqq. *PR.* R. This emendation is also approved of by *LN.* *SR.* *PL.* *WB.* *OR.*

8. Cf. vi. 534, note. Lact. *de F.* *Sap.* v. 20. *LU.* Diod. ii. 4. *PR.* *κυνῶν* *πέδον,* *Αἰγυπία* *πέδον,* *ἐν* *ᾧ* *πέδον* *ἰ* *Ἀουβῆς* *τιμᾶται* Steph. *de Urb.* R.

'Diana' i. e. 'the goddess of hunting and hounds.' Yet this deity was worshipped under the name of *Bubastis*; Her. ii. 156. 59. *LU.* But either (1) our author may mean 'There are whole towns which worship a dog, in which there is not a single worshipper of Diana:' or (2) he may consider that *Bubastis*, the symbol of the new moon, was not the same with the Diana of the Romans: or (3) the sacred rites of this goddess, which Herodotus describes, might have fallen into disuse, as we do not find them ever spoken of; and Strabo merely names the city, but does not mention having visited the temple. *JB.*

9. Cf. Plin. xix. 6 s 32. (*HA.*) Diod.

- 10 O sanctas gentes, quibus hæc nascuntur iu hortis  
 Numina! Lanatis animalibus abstinet omnis  
 Mensa. Nefas illic fetum jugulare capellæ:  
 Carnibus humanis vesci licet. Attonito quum  
 Tale super cœnam facinus narraret Ulixes
- 15 Alcino, bilem aut risum fortasse quibusdam  
 Moverat, ut mendax aretalogus. "In mare nemo  
 Hunc abicit, sæva dignum voraque Charybdi,  
 Fingentem immanes Læstrygonas atque Cyclopas?  
 Nam citius Scyllam vel concurrentia saxa

ii. 4. Plut. Is. Os. *LU.* Gell. xx. 7. *PR.* On the other hand see Numbers xi. 5. Her. ii. 125. G.

11. Cf. Diod. ii. 4. *LU.* Her. ii. 42. Strab. xvii. p. 559. *Iuc. de Astr.* 7. The Theban Jupiter, or Ammon, was represented by the ram. *JB.* Panth. *Æg.* i. 3. ii. 2. R.

12. Cf. Her. ii. 46. *Μαθήσει τὸν Πᾶσι τιμῶσι καὶ τὸν ἀγῶν* Steph. R. See *PT.* on Levit. xvi. 8.

13. Cf. Diod. ii. 4. *PR.*

14. Cf. Hom. Od. i. 106—125. 180—542. K 80—132. *I.U.*

15. 'To some of those at table.' *VS.* Alcino, king of Phœacia. *LU.* cf. v. 151. note.

16. *Inter cœnandum aut acroamata et histriones aut etiam triviales e circo ludios interponebat ac frequentissime aretalogos;* Suet. Aug. 74. (*FR.*) i. e. 'parasitic philosophers,' who discourse on the nature of virtue at the banquets of the great; from *ἀρετὴ* and *λόγος*. *circulatores philosophos;* Sen. Ep. 29. cf. Ath. vi. 9. *CAS.* Aus. ii. 5. (*JS.*) *FA.* 'A romancer.' *Vopisc.* Aur. 42. (*SA.*) *F.* 'A braggadocio captain,' *D.* like that in Plautus, *M. G.* *ἀρχαγῆς δὲ αὐτοῖς* (i. e. to Ctesias and Iambulus, in whose histories are many fables) καὶ διδάσκαλος τῆς ταύτης βωμολοχίας ἢ τῶν Ὀμηρῶν Ὀδυσσεὺς τοῖς σιγῇ τῶν Ἀλκίνοιο ἀπηγομένους ἀνίμων τι δουλίαν καὶ μονοφθαλμούς καὶ ἀμοφάγους καὶ ἀγγεῖους τινὰς ἀνθρώπους ἵτι διὰ πολυκήφαλα ζῶα καὶ τὰς ὑπὲρ φερράκων τῶν ἰσάκων μεταβολὰς. ὡς πολλὰ ἰσάκων πρὸς ἰδιώτας τοὺς Φαίηκας ἱερατεύσαντο. *Luc. de V.* Hist. i. 3. 'A Kodumant.' *R.*

17. *Abicit for abjicit.* *M.* The other compounds of *jacio* are often subjected to a similar change, for sake of the metro. Gell. iv. 17 Quint. I. iv. 11. (*SPA.*)

Tib. I. viii. 54. (*BK. IY.*) Fulgent. ii. 4. iii. 6. (*MUN.*) Flor. I. x. 5. (*DU.*) R. [*Livy* xxiii. 34, 1; xxiv. 31, c; 40. 8; (*CR.*) xxvii. 4, 10. *ED.*]

'A savage Charybdis' (Hom. Od. M 73 sqq. 101 sqq. 235 sqq. R. v. 102. *PR.*) 'and a real one; not a mere creature of the fancy, such as he has been romancing about.' *ἀκατάψυτος;* Her. iv. 191.

18. *Cogitemus in medio terrarum orbe, in Sicilia atque Italia homines hujus monstri Cyclopas et Læstrygonas, qui corporibus humanis vescerentur;* Plin. ii. 2. *Turmie* (now 'Mola' in Terra di Lavoro) *antiquæ Læstrygonum sedes;* *Id.* iii. 5. cf. ix. 64. *PR.* Call. II. Dian. 67. (*SP.*) Hor. III Od. xvi. 34. xvii. 1—9. (*MI.*) Tib. IV. i. 59. and Virg. *Æ.* vii. oxc. i. *Æ.* i. 201. iii. 582 sqq. (*HY.*) *R.*

19. *Scylla*, a sea-monster, fabled to reside among the formidable rocks opposite *Charybdis*, in the straits of Messina. *quid loquar, ut Scyllam Nisi, quam fama secuta est, candida succinctam latrantibus inguina monstria, Dulichias vexasse rates, et gurgite in alto, ah! timidus navitas canibus lucerâsse marinis,—narraveris?* Virg. *E.* vi. 74 sqq. Ov. *M.* xiii. sq. *PR.* Hom. Od. M 73—100. *R.*

These 'clashing rocks' were at the opening of the Thracian Bosphorus into the Euxine. Plin. iv. 13 s 27. *FA.* *Κυάνται* agtōes with *σῖνται* understood; they were so called from the deep blue colour of the sea: Schol. on Apoll. Rh. ii. 318. They are said to have become stationary after the passage of the *Argo*: *ib.* 309 sqq. The origin of the fable has been variously accounted for. cf. Strab. iii. p. 149. vii. p. 319. Pliny; and Apollod. I. ix. 22. (*IY.*) Homer places these rocks in the Sicilian sea: Od. M 55 sqq. *R.* They are now called 'Pa-

- 20 Cyaneas, plenos et tempestatibus utres  
 Crediderim, aut tenui percussum verbere Circes  
 Et cum remigibus grunnisse Elpenora porcis.  
 Tam vacui capitis populum Phæaca putavit?"  
 Sic aliquis merito nondum ebrius et minimum qui
- 25 De Corcyræa temetum duxerat urna:  
 Solus enim hoc Ithacus nullo sub teste canebat.  
 Nos miranda quidem sed nuper Consule Junio  
 Gesta super calidæ referemus moenia Copti;

rane,' by the barbarians 'Iarcæzes.' *GR.* notes on *Her.* iv. 85. *Luc.* ii. 715 sqq. *Ov.* *Her.* xii. 121 sqq.

20. Æolus gave Ulysses some skins full of adverse winds. While the king slept, some of his companions were induced by curiosity to peep into the bags; and the consequence was that the foul winds escaped and raised a tremendous storm. *LU.* *Hom.* *Od.* κ 1—75. *PR.* *Virg.* *Æ.* i. exc. 1. (*HY.*) *R.*

21. *Crediderim.* This credulous incredulity of the Phæacians reminds one of the good dame, who interrupted the marvellous narrative of her son, who was just returned from a West-Indian voyage, with—"No! that I cannot believe. There may be mountains of sugar and rivers of rum: but you shall never persuade me that there are flying fish!"

*Circe*, sister of Æetes king of Colchis, had a palace on the coast of Italy. cf. v. 140, note. *Hom.* *Od.* κ 135—468. *Ov.* *M.* xiv. 10 sqq. *Virg.* *E.* viii. 70. *Plin.* xxv. 2. *Plut.* *de Hom.* *PR.* *JU.* By a stroke of her wand (ἰάβδου κτελλομένη) she changed twenty-two of the crew of Ulysses into swine; but afterwards by enchantments restored them to their original shape. A fable, which points out the brutalizing effects of intoxication and sensual pleasures. *Virg.* *Æ.* vii. exc. 1. (*HY.*) *R.*

22. *Elpenor*, though not spoken of as one of those metamorphosed, is mentioned in *Hom.* *Od.* κ 552 sqq. Δ 51—80. *R.* *Ov.* *Ib.* 487 sq.

23. *Non obtusa adeo gestamus pectora Parni*; *Virg.* *Æ.* i. 567. *GR.*

24. *Nondum.* The Phæacians being notoriously dissipated and luxurious characters. *Hor.* *I.* *Ep.* xv. 24. *R.*

25. 'Strong wine;' from this comes *temulentus*. *Hor.* *II.* *Ep.* ii. 163. *M.*

*Gell.* x. 23. *Plin.* xiv. 3. iv. 12 s 19. (*HA.*) *Festus.* *R.*

*Ducere pocula*; *Hor.* *I.* *Od.* xvii. 22. *cadus erat vini: inde implevi hircæam: eam ego vini eduxi meri*; *Plaut.* *Amph.* I. i. 273 sq. *Hom.* *II.* A 598. *Od.* i 9. *R.*

26. He 'alone' having survived the shipwreck. *GR.* *Hom.* *Od.* E 365 sqq. *R.*

27. *Nullo sub teste*; *Ov.* *M.* xiii. 14 sq. *R.*

*Q. Junius Rusticus*, Hadrian's colleague in the third year of that emperor's reign, A. U. 872. *SA.* or, rather, *App. Junius Sabinus*, consul with Domitian, A. U. 836. *PTH.* cf. xiii. 16, note. *R.* Poets are constrained by necessity to mention but one consul. *Cat.* cxxxiii. 1. *OR.* To the examples of *synizosis* in note on vi. 82. add *Hor.* *I.* *S.* vii. 30. *tenuia* in *Virg.* and *Lucr.* iii. 449 &c. *SA.* *Sil.* iv. 147. vi. 19. iii. 496. 16. 450. iv. 602. ii. 681. 353. ix. 123. xii. 467. i. 529. ii. 172. vi. 226. vii. 503. x. 181. xv. 173. 621. *R.* *Virg.* *Æ.* i. 722. ii. 16. 442. v. 432. viii. 194. E. iii. 96. *Fasc.* *Poet.* p. 2.

28. *Super, ὑπέρι,* 'beyond.' cf. *Liv.* i. 2, 3. xxxi. 47, 3. (*DU.*) *R.*

*Coptus* was a city of the Thebaid, on a canal of the Nile: *Strab.* xvii. p. 815. xvii. p. 781. *PR.* cf. vi. 627. It was common to the Arabians and Egyptians, and twelve miles distant from Tentyra. As it was the great emporium for the merchandise of India, it had a constant communication by caravans with the Arabian gulf, transmitting its imports down the Nile to Alexandria. It was destroyed by Diocletian. Its name is now 'Chana'; the modern Koft, which is on the river, being merely the port of the ancient city. *Plin.* v. 9. vi. 23 s 26. x. 33 s 49. *Zonar.* ii. extr. *R.*

Nos vulgi scelus et cunctis graviora cothurnis.

- 30 Nam scelus a Pyrrha, quamquam omnia syrmata volvas,  
Nullus apud tragicos populus facit. Accipe, nostro  
Dira quod exemplum feritas produxerit ævo.

Inter finitimos vetus atque antiqua simultas,  
Immortale odium et numquam sanabile vulnus

- 35 Ardet adhuc Coptos et Tentyra. Summus utrimque  
Inde furor vulgo, quod numina vicinorum  
Odit uterque locus, quum solos credat habendos  
Esse Deos, quos ipse colit. Sed tempore festo  
Alterius populi rapienda occasio cunctis

- 40 Visa inimicorum primoribus ac ducibus, ne  
Lætum hilaremque diem, ne magnæ gaudia cœnæ  
Sentirent, positis ad templa et compita mensis  
Pervigilique toro, quem nocte ac luce jacentem  
Septimus interdum sol invenit. Horrida sane

29. *Vulgi* 'common to a whole people': *LU.* (cf. *populus*, 31.) whereas Tragedy confines itself to the atrocities of an individual. vi. 634 sqq. *PR.*

30. 'From the deluge.' *LU.* i. 81, note. *PR.*

*Syrmata*; viii. 229. here put for the 'tragedies' themselves. *LU.* Mart. IV. xlix. 8. XII. xcvi. 4. *R.*

32. *Feritas, θηρότης*. Arist. Eth. vii. 1. *αἰὼς φασὶ χαιρῶν ἰσῖος τῶν ἀπηγερμῶτων σαρῶ ἐν Πόντῳ, τοὺς μὲν ὀρέει, τοὺς δὲ κρέσσει ἀνθρώπων, κ. τ. λ. αὐτὰς μὲν θηρόδους* ib. 6.

33. *Inter finitimos Coptos et Tentyra*; the towns being put for their inhabitants. *SA.* The names do not occur elsewhere in the plural. *R.* cf. 116, note.

*Simultas* is 'mutual ill-will.' *V.*

34. For the sanguinary character of religious feuds, see Dio xliii. 34. Athan. c. Gent. 'Ὁξυροχῆται καὶ ἡμᾶς, τῶν Κοσσαλοῦν ἐν Ἰβηροχῶν ἰχθῖν ἰσθίουων, αὐτοὺς συλλαβόντες καὶ θύσαντες ὡς ἰχθῖν παρὶφαγον ἐν δὲ τούτων κατασθέντες εἰς σέλιμον. Ἄλλήλους ἴδθσαν παρῶν, καὶ ἔσθον ἐπὶ Ῥωμαίων κολαζόμενοι διατίθειαν' Plut. In. Os. Opp. t. ii. p. 380. *Æl.* H. A. xi. 26. *R.*

35. *Gens hominum est huic belluæ* (the crocodile) *adversæ in ipso Nilo, Tentyritæ ab insula, in qua habitat, appellata: . . . itaque uti et insulæ crocodili non adnatant; olfactusque ejus generis hominum, ut Psyl-*

*lorum serpentes, fugantur*; Plin. viii. 25 s. 38. xxviii. 3 s. 6. *Tentyritæ*. Steph. Byz. Sen. N. Q. iv. 2. *Æl.* H. A. x. 21. 24. Strab. xvii. On the other hand, the Coptites (*Æl.* H. A. x. 24.), the Omibites (*ib.* 21.), the Arainoites (Strab. xvii. p. 558.), and others, religiously adored the crocodile, and considered it an honour to have their children devoted by that animal. Again, the Tentyrites worshipped the hawk; which, out of spite to them, the other people crucified. *Æl.* *Tentyritis* Plin. v. 9 s. 11. (*HA.*) is now 'Denderah.' *R.*

36. This diversity in religious sentiments is said to have resulted from the policy of the ancient kings, who, by establishing various objects of religious worship, prevented cordial coalition among the people, and consequent conspiracies against the regal power. Diod. ii. 4. *PR.*

39. *Alterius populi*; from 73 sqq. we may conjecture that the Tentyrites were the party assailed. *ACH.* *R.*

*Rapienda*; cf. Sil. i. 570. Ov. Ep. xix. 74. (*H.*) *R.*

42. *The Egyptians cibos palam et extra sua tecta captiunt*: Mela i. 9. *R.*

43. Cf. viii. 158. *R.*

44. "For savage as the country is, it vies in luxury (if I may trust my eyes) With dissolute Canopus." *G.* cf. i. 26, note. *I.U.*



- 45 Ægyptus: sed luxuria, quantum ipse notavi,  
Barbara famoso non cedit turba Canopo.  
Adde, quod et facilis victoria de madidis et  
Blæsis atque mero titubantibus. Inde virorum  
Saltatus nigro tibicine, qualiacumque
- 50 Unguenta et flores multæque in fronte coronæ:  
Hinc jejunum odium: sed jurgia prima sonare  
Incipiunt animis ardentibus; hæc tuba rixæ.  
Dein clamore pari concurritur et vice teli  
Sævit nuda manus: paucæ sine vulnere malæ:
- 55 Vix cuiquam aut nulli toto certamine nasus  
Integer. Adspiceres jam cuncta per agmina vultus  
Dimidios, alias facies, et hiantia ruptis  
Ossa genis, plenos oculorum sanguine pugnos.  
Ludere se credunt ipsi tamen et pueriles
- 60 Exercere acies, quod nulla cadavera calcant.  
Et sane quo tot rixantis millia turbæ,  
Si vivunt omnes? Ergo acrior impetus, et jam  
Saxa inclinatis per humum quæsitæ lacertis  
Incipiunt torquere, domestica seditioni
- 65 Tela; nec hunc lapidem, quales et Turnus et Ajax,

47. Cf. I Samuel xxx. 16 sq. I Kings xvi. 9 sq. M. Sen. Ep. 83. Ath. i. 25. R.

*Madidis*; cf. Sil. xii. 18. R.

48. *Neque pes, neque mens satis suum officium facit*; Ter. Eun. IV. v. 3. VS. Arist. Probl. PR. Virgil speaks of the grape, as *tentatura pedes olim vincituraque linguam*; G. ii. 94.

49. 'A swarthy Egyptian as piper.' *Nilotes tibicen erat, crotalistris Philis*; Prob. IV. viii. 39. *Memphitides puellæ sacris deum paratæ: tinctus colore noctis, manu puer loquaci*; Petr. fr. ii. 1 sqq. GR.

'Whatever sort came first to hand:' as inebriated persons retain but little discrimination. R. The unguents of Egypt were much valued. Plin. LU.

51. *Hinc* is opposed to *inde*, 48. M. *Jejunum adium as irato sistro*; xiii. 93. Cf. iii. 288. v. 26. *jurgia primum: mox rixa inter Batavos et legionarios, dum hiq aut illis studia militum aggregantur, prope in pralium exarsere*; Tac. H. i. 64. (ER.) R.

53. *Vice teli*: Ov. M. xii. 382. R.

54. 'Unarmed.' *nuda prælia*; Prop. IV. i. 28. *nuda pugna*; Stat. Th. i. 413. R.

55. With the whole of this passage compare Virg. Æ. vii. 505—527. R.

57. *Dimidios*; viii. 4. R.

*Alias* 'quite altered.' VS.

58. "Hands, where the gore of mangled eyes yet reeks, And jaw-bones starting through the cloven cheeks!" G.

59. 'Mere sport; no better than children's play.' M.

63. *Jamque faces et saxa volant; furor arma ministrat*; Virg. Æ. i. 150. LU. *quod cuius repertum rimanti, telum ira facit*; ib. vii. 507.

'Stooping' to pick them up. FA.

64. *Domestica* 'familiar'; LU. unless the epithet more properly belong to *seditioni*, and this be used instead of the more common construction *seditionis*. R.

65. *Hunc* 'such, so great.' VS. He now laughs at the undignified conduct of the heroes of epic poetry, as well as at the hyperbolic statement of their bodily

Vel quo Tydides percussit pondere coxam  
 Æneæ; sed quem valeant emittere dextræ  
 Illis dissimiles et nostro tempore natæ.  
 Nam genus hoc vivo jam decrescebat Homero.

70 Terra malos homines nunc educat atque pusillos.  
 Ergo Deus, quicumque adspexit, ridet et odit.

A deverticulo repetatur fabula. Postquam  
 Subsidiis aucti, pars altera promere ferrum  
 Audet et infestis pugnam instaurare sagittis;

75 Terga fugæ celeri præstantibus omnibus, instant,  
 Qui vicina colunt umbrosæ Tentyra palmæ.  
 Labitur hinc quidam, nimia formidine cursum  
 Præcipitans, capiturque: ast illum in plurima sectum  
 Frusta et particulas, ut multis mortuus unus

80 Sufficeret, totum corrosis ossibus edit  
 Victrix turba: nec ardenti decoxit aëno  
 Aut verubus; longum usque adeo tardumque putavit  
 Exspectare focos, contenta cadavere crudo.  
 Hic gaudere libet, quod non violaverit ignem,

powers. *HN.* Such representations, however, accorded well with the simplicity of ancient times. cf. Hom. II. Δ 517. Α 264 sqq. Μ 445 sqq. Ξ 409 sqq. Φ 403 sqq. *R.* It will be seen on comparison of the following passages, that Virgil, in his copy after Homer, has betrayed sad want of taste. Generally speaking, his heroes have always appeared to me less striking in their qualities both of body and mind, than those of Homer; yet they perform greater feats upon occasion. *G.* *Tyrus:* cf. Virg. *Æ.* xii. 896 sqq. (*HY.*) *LU.*

*Ajax:* cf. Hom. II. Η 268 sqq. *LU.*

66. *Tydides:* cf. Hom. II. Ε 302 sqq. (*KP.*) *LU.*

69. "Ὁ εὐ δὲ γ' ἄνδρι φέμεις, εἴαι γ' ἄνδρῶν εἰς" Hom. II. Ε 303 sq. *cuncto mortalium generi minorem in dies mensuram fieri propemodum observatur:* *hc.* Plin. vii. 16. (*HA.*) *FLO.* viz illud lecti bis sex cervicibus subirent, qualia nunc hominum productis corpora tellus; Virg. *Æ.* xii. 899 sq. *S.* August. *de Civ. D.* xv. 9. Gell. iii. 10. 13. *PR.* Hom. II. Α 271 sq. (*KP.*) *Lucr.* ii. 1149 sqq. *R.*

70. *Hoc majores nostri questi sunt, hoc nos querimus, hoc posteri nostri querentur,*

*eversos esse mores, regnare nequitiam, in deterius res humanas et in omne nefas labi;* Sen. *de Ben.* i. 10. *R.*

71. *Ridet malos et odit pusillos.* *I.U.*

72. *Ut ab rerum ordine declinarem varietatibusque distinguendo opere et legendis velut deverticula umæna et requiem animo quaerem;* Liv. ix. 17. *R.*

74. *Infestis* 'sent with hostile aim.' Liv. ii. 19. Virg. *Æ.* v. 582. (*BU.*) *R.* 'galling.'

76. A periphrasis for the Tentyrites. *LU.*

'The shady palm' is put for 'groves of palms.' *PR.* cf. Her. iv. 172. 182. Plut. N. Q. Plin. xiii. 4. Ath. ii. xiv. *RH.* Galen *de Alim.* ii. 26. *R.*

77. This, and what immediately follows, is not unlike a passage of terrible sublimity in that noble fragment, Hesiod's Shield of Hercules: δῆριν ἔχον περι πικρῶντων πᾶσαι δ' αἶρ' ἵεντο αἶμα μίλαν κίμων· οἱ δὲ πρῶτον μιν ἀπὸ κίμωνων ἢ πικρῶντων νεύσαντων. ἀμφὶ μὲν αὐτῶν βάλλ' ὄνυχας μεγάλους· 251 sqq. *G.*

84. Many nations worshipped 'fire' as a sacred element. cf. Cic. *Ac. Q.* iv. 37. N. D. iii. 1æg. ii. 20. Her. iii. 16. Plut.

- 85 Quem summa coeli raptum de parte Prometheus  
 Donavit terris. Elemento gratulor et te  
 Exsultare reor. Sed qui mordere cadaver  
 Sustinuit, nil umquam hac carne libentius edit.  
 Nam scelere in tanto ne quæras et dubites, an  
 90 Prima voluptatem gula senserit. Ultimus autem,  
 Qui stetit absumto jam toto corpore, ductis  
 Per terram digitis, aliquid de sanguine gustat.

Pl. Ph. i. 3. Lun. *A. RH. PR.* D. Laert. viii. 26. *JB.* P. *Æ.* i. 2. *HY.* exc. xiii. on *V. Æ.* vi. *R.*

According to the cosmogony of the ancient philosophers and poets, ethereal fire, the most subtle and pure of the elements, occupied the highest place in the universe; from which it diffused itself throughout all nature with vivifying energy. From this souls emanated at their union with bodies, and into this they were absorbed at dissolution. This opinion prevailed throughout the east. In Egypt the symbol of this fire was *Phthas*: among the Greeks and Romans, "*Ἡφαίστος* and *Vulcanus*; though the latter people, in this personification, regarded rather the grosser earthly fire which is subservient to metallurgy and the arts. Such was the theory of the followers of Orpheus, of the Pythagoreans, and of the Stoics. (To this we may attribute the antiquity and solemnity of the worship of the Roman *Vesta* and the superstitious veneration with which the holy fire was preserved. *LU. FA.*) It is to these ideas together with the notion of the purifying effect possessed by the elements, (cf. *Virg. Æ.* iii. 234. vi. 740 sqq. vii. 114. (*HY.*) *Cic. Rosc. Am.* 26.) that our author ironically alludes: but to give the full effect to his sarcasm, we must suppose *Volusius* to have a leaning, at least, towards the tenets of the fire-worshippers. *R.* cf. note on *Her.* iii. 16. It is not improbable that the allusion is to the following anecdote: *Δακρύος μὲν καλίσκος Ἑλλήνων τοὺς πατριότας ἔπειτο "ἰὼ νόση ἂν χρέματι βουλοίατο τοὺς πατρίους ἀποθήσκοντας σιτίσθαι;" οἱ δὲ "ἰὼ οἶδι!" ἴφασαι "ἴδιον ἂν τοῦτο" Δακρύος δὲ μετὰ ταῦτα καλίσκος Ἰσθμῶν τοὺς καλιεμένους Καλλατίας, οἱ τοὺς γονίας κατισθίουσι. ἔπειτο πατριόταν τῶν Ἑλλήνων. "ἰὼ τίν χρέματι δέξιας" ἂν τελευτήσας τοὺς πατρίους κατακαίωσιν πυρῆ;"*

οἱ δὲ ἀμβρόσιους μέγας εὐφραμίαν μιν λαίλιον *ib.* 38.

85. Cf. *iv.* 133. *PR.* Ζεὺς ἱερῶφι πῦρ· ἐν μὲν αὐθις ἰὼς πᾶσι Ἰαπωνοῖσι (Περμαθίους ἀγκυλομήτους) ἔκειψ' ἐνθρόνωσιν Διὸς παρὰ μητιόοντας ἐν καίλῳ οὐράθης, λαβὼν Διὰ σαρπηκίαντων *Hes. O. D.* 47 sqq. *LU. Æsch.* P. V. 109. (*BG.*)

86. *Gentibus Ismariis et nostro gratulor orbi; gratulor huic terræ, quod abest regionibus illis, quæ tantum genuerit nefas; Ov. M.* x. 305 sqq. *OR.*

87. *Sed qui &c.* according to the French proverb "*Ce n'est que le premier pas qui coûte.*"

88. *Sustinere*; *xiv.* 127. *R.* εὐλαῖα *Æsch. Ag.* 217. 'to dare in violation of one's own feelings and in spite of strong reluctance and aversion;' whereas *αὐθάς*, (*i.* 153. *iv.* 47. *xv.* 74. &c.) *εὐλαῖα*, is 'to dare in defiance of external obstacles;' though this distinction is not always observed; see *v.* 122. and *BL*, on *Æ.* P. V. 1035.

90. *Gula* is here used for the person: *R.* (cf. *i.* 140. *v.* 94. 158. &c.) and very aptly; for *ἠὲ καὶ ἐν Φιλαξίνῳ ὁ Ἐρῆτος, ἐφαθῆκε ἂν, εἰς τὸ φάσθαι ἅπασαν μακρότητα γαστῆρος γαστῆρος, ὡς ἰδίως ἐν ἄλλῳ, ποιοῦσθαι δὲ τῶν αἰσθησίων, καὶ ἂν ἡ ἀπολαύσις καὶ δέξιον ἂν ἡλικίῳ ἐπιπέσειν τοῖσι, ὅτι οὐχ ἢ ἀπὸ τῶν ἰσχυρῶν δυνάμεων, ἀλλ' ἢ ἑῶν· ἐν δὲ τοῖσιν αἰσθησίων καὶ μάλα ἀγαπῶν, θρησκῶν· *Arist. Eth.* iii. 10.*

91. This was pretty clear proof, that the first comers had reliabed what they ate. *M.*

92. *Vascones* has its penultimate common. *R.* 'The *Vascones*' were a people in the north-east of Spain: (the modern Catalonia and Navarre:) from whom the Gascons are descended. Their capital was *Calaguris* (now Calahorra in New Castile) on the right bank of the Ebro, the birth-place of *Quintilian*. *Strab.* iii. p. 111. *Flor.* III. xxii. 9. (*DU.*) *Liv.*

- Vascones, hæc fama est, alimentis talibus olim  
 Produxere animas: sed res diversa, sed illic  
 95 Fortunæ invidia est bellorumque ultima, casus  
 Extremi, longæ dira obsidionis egestas.  
 Hujus enim, quod nunc agitur, miserabile debet  
 Exemplum esse cibi: sicut modo dicta mihi gens  
 Post omnes herbas, post cuncta animalia, quidquid  
 100 Cogebat vacui ventris furor, hostibus ipsis  
 Pallorem ac maciem et tenues miserantibus artus,  
 Membra aliena fame lacerabant, esse parati  
 Et sua. Quisnam hominum veniam dare, quisve Deorum  
 Viribus abnuerit dira atque immania passis,  
 105 Et quibus illorum poterant ignoscere manes,  
 Quorum corporibus vescebantur? Melius nos  
 Zenonis præcepta monent: nec enim omnia, quædam

Ep. xciii. (DR.) When besieged by Pompey and Metellus, the citizens were so reduced by famine, that, to maintain inviolate their engagement to Sertorius (who was then no more), they devoured their wives and children rather than surrender. V. Max. VII. vi. *extr.* 2 sq. Plut. Sert. and Pomp. App. B. Hisp. 101. B. C. i. 97. 108—115. SCH. PR. R. G.

94. *Animas* 'their lives.' LU. vi. 501. ix. 122. R.

95. On the subject of this 'envy,' which the ancients attributed to Fortune and their Gods, R. cf. Her. i. 32. iii, 40. (LD.) Her. vii. 10, note 11. *ib.* 46, note 47. and *Æsch.* P. V. 884. (BG.) [Livy xxx, 30, 20. ED.]

With *ultima* understand *mala, pericula, R. or discrimina*. For other instances of the extremities to which those besieged have been reduced, see notes on Her. i. 176. and vii. 107.

97. *Miserabile: ἐν τοῖς ἀνοσιούτοις σφύγγατος, ἰβήρας ἢ καὶ Ἰάσος*. Arist. Eth. iii. 1. indeed, all the former part of that chapter may be consulted here and at 103 sqq.

99. Cf. Ov. M. viii. 799 sqq. Sil. ii. 461—474. Claud. B. G. 21 sqq. R. Lucan. VS.

100. *Improba ventris rabies*; Virg. *Æ.* ii. 356. Ath. x. 1. R.

'Their very enemies.' cf. Psalm cvi. 46. M.

101. Cf. Call. H. Cer. 94. (SP.) R.

102. See that most pathetic and sublime picture which is given in Deut. xxviii. 49—57. M.

*Esse i. e. edere.* LU.

103. 'Those of their wives and children' [cf. Her. i. 214, note 2.] 'and even their own.' *ipse suos artus lacerare divellers morsu capit et infelix minuendo corpus alebat*; Ov. M. viii. 877 sq. R.

104. *Viribus* 'to men so brave,' the abstract for the concrete. LU. Another reading is *urbibus*, viz. Calaguris, Numantia, and Saguntum. PR. *Ventribus* perhaps would be better than either: cf. iii. 167. iv. 107. xiv. 126. The abbreviation VΤΤΙΒΥΣ might be easily corrupted into VΤΙΒΥΣ. VA. Compare also the use of *gula*, v. 90 and elsewhere. WB, and OR, receive the proposed emendation.

105. *Manes*; Pers. v. 152, note. PR.

107. *Zeno* the Stoic. VS. cf. xiii. 121. PR.

*Non omni pretio vita emenda est*; Sen. Ep. 72. 17. 70. *vitam quidem non adeo expetendam censemus, ut quoquo modo protrahenda sit. quisquis es talis, æque moriere, etiam cum obscænis vixeris aut nefundus*; Plin. xxviii. 1 s 2. cf. viii. 83 sq. notes. *usque adeone mori miserum est?* Virg. *Æ.* xii. 646. PR. R. LU. *ἴσως ὄντι ἴσων ἀναγκασθῆναι. ἀλλὰ μᾶλλον ἀποθνήσκουσιν, πρὸς τὴν τὰ θανάτῳ*. Arist. Eth. iii. 1.

Pro vita facienda putat. Sed Cantaber unde  
Stoicus, antiqui præsertim ætate Metelli?

- 110 Nunc totus Graias nostrasque habet orbis Athenas.  
Gallia causicos docuit facunda Britannos:  
De conducendo loquitur jam rhetore Thule.  
Nobilis ille tamen populus, quem diximus; et par  
Virtute atque fide, sed major clade Saguntus
- 115 Tale quid excusat. Mæotide sævior ara  
Ægyptus. Quippe illa nefandi Taurica sacri

108. *Cantabria* is now 'Biscay.' *PR.* The Vascons are here meant. *LU.*

109. *Q. Cæcilius Metellus Pius* (son of *Q. C. M. Numidicus*) may be called *antiquus* with reference either to his having lived so many years before the time Juvenal is speaking of, or to his advanced age; (cf. *Virg. Æ. ix. 647.*) in reference to which Sertorius facetiously observed in an address to his soldiers: "As for that boy" (meaning Pompey), "if it had not been for the arrival of this old woman," (*viz. Metellus*), "I would have whipped him and sent him home." *Plut. Sert. Opp. t. i. p. 578. R.*

110. 'Athens of Greece': *unde humanitas, doctrina, religio, fruges, jura, leges ortæ atque in omnes terras distributæ putantur*; *Cic. for Flac. 26. PR.* Hence *Thucydides* calls it *καλλιωνία* ἢ Ἑλλάδος; *ii. 41. Diodorus, κατὰ καινοτάτην πάντων ἀνθρώπων* *xiii. p. 344, 23.* so that Athens became a synonymous word for 'literature and the fine arts,' and the school where these were taught was called an *Athenæum. R.*

*Nostras*: in like manner our author says *Syrus in Tiberim deflavit Orontes*; *iii. 62. R. cf. ib. 61, note.*

111. *Gallia*: cf. *i. 44,* and *vii. 148,* notes. *LU.*

On the Britons, see *Tac. Agr. 21. R.*

112. Of course this is to be taken as an hyperbole. *LU.*

What northern country the ancients designated by the name of *Thule* is very uncertain. It may be either (1) Sweden and Norway, or (2) Shetland, *LU.* or (3) Iceland, *ultima Thule*; *Virg. G. i. 30. (VO.) PR. cf. Plin. Ep. iv. 16. Isid. Et. xiv. Mela iii. 6. p. 57. R. see AN.*

113. The Vascons of Calaguris. *PR.*

114. 'The Saguntines were as distin-

guished by their fidelity to Rome, as the men of Calaguris were for theirs to Sertorius;' *M.* 'but more eminent in their disasters:' for the siege of Calaguris was raised; (*A. U. 679. OR.*) *Liv. Ep. xciii. App. B. C. i. 112.* whereas Saguntum was captured by Hannibal after an eight months' siege and razed; *Sil. i. 296. ii. 696. Liv. xxi. 5—15. Polyb. iii. 17. Flor. ii. 2. Plin. vii. 3. V. Max. vi. 6. R. PR. SCH.* The latter author concludes in words which show that he felt for their ill-fated devotion; *crediderim tunc ipsam Fidem, humana negotia speculantem, martum gessisse cultum; perseverantissimum sui cultum, iniquæ Fortune judicio, tam acerbo exitu damnatum cermentem. G.*

*Saguntus*, or *Saguntum* in Valencia. *PR. v. 29,* note. It has a fort, which still bears the name of *Saguntæ.*

115. Among the *Tauri* who inhabited the peninsula, called from them the Tauric Chersonese, now the Crimea, on the south west of the Mæotic lake, there was an altar to Diana on which it was the practice to immolate shipwrecked strangers. On this custom *Euripides* founded the tragedy of *Iphigenia in Tauris.* cf. *Diod. iv. 3. 45. Strab. v. Her. iv. 103. Paus. iii. 16. ix. 19. Ov. Pont. III. ii. 45—96. Tr. IV. iv. 63—82. Call. Dian. 173 sq. (SP.) Anton. Lib. F. 27. and Hyg. F. 98. 120. (MUN.) Virg. Æ. vii. 761 sqq. exc. viii. (HY.) VS. LU. R.*

*Mæotis ara*; *xiv. 287,* note. *R.*

116. *Taurica*, understand *terra* or *Chersonesus*, as in *Plin. iv. 12. R.* The country put for the people, *M.* as in 35.

*Nefandi sacri.* For *sæpius olim Religio peperit scelerosa atque impia facta. Auside quo pacto Triviai virginis aram Iphianassæi*

- Inventrix homines (ut jam, quæ carmina tradunt,  
 Digna fide credas) tantum immolat, ulterius nil  
 Aut gravius cultro timet hostia. Qui modo casus  
 120 Impulit hos? Quæ tanta fames infestaque vallo  
 Arma coegerunt tam detestabile monstrum  
 Audere? Anne aliam, terra Memphitide sicca,  
 Invidiam facerent nolenti surgere Nilo?  
 Qua nec terribiles Cimbri nec Britones umquam  
 125 Sauromatæve truces aut immanes Agathyrsi,  
 Hac sævit rabie imbellæ et inutile vulgus,  
 Parvula fictilibus solitum dare vela phaselis

*turpdrunt sanguine fæde ductores Danaüm.*  
 . . . tantum Religio potuit suadere malo-  
 rum! Lucr. i. 83 sqq. R.

117. Thoas, the king of the Tauri, who was afterwards slain by Orestes, is said to have been the inventor of this barbarous rite. VS. PR.

Ut 'even supposing.' R.

118. 'They only immolate.' LU.  
 "Far, far more savage, Egypt's frantic  
 train, They butcher first, and then de-  
 vour the slain!" G.

121. *Monstrum*; ii. 122. R.

122. 'The land of Egypt, so called from Memphis a royal city on the left bank of the Nile, (near its division to form the Delta,) opposite to which, on the right bank of the river, now stands Grand Cairo. R. BRI. M.

123. The meaning of the question, which is reckoned obscure by its brevity, appears to be this: 'When Egypt was suffering from drought and expecting the annual inundation, what more effectual method could these factious cannibals have devised for incensing the god of the Nile and provoking the River to withhold his fertilizing waters, thereby bringing him into unpopularity and public odium? R. M. G. On one occasion, indeed, it appears that a drought of long continuance was remedied by a human sacrifice: *dicitur Ægyptos caruisse juven-  
 tibus arva imbribus, atque annis sicca  
 fuisse novem: cum Thrasius Busirin adit,  
 monstratque piæi hospitis effuso sanguine  
 posse Jovem. illi Busiris, "fies Jovis  
 hostia primus," inquit, "et Ægypto tu  
 dabis hospes aquam;"* Ov. A. A. i. 647  
 sqq. M. FA. Hyg. F. 56. R.

*Utque parum justæ nimiumque in pellice  
 sævæ, invidiam fœcere deæ;* Ov. M.

iv. 546 sq. *nam quod invidiam facis  
 nobis, ingenuos honestosque clamando, vide  
 ne deterrem facias confidentia causam;*  
 Petr. p. 374. G. cf. Quint. Decl. viii. 14.  
 (BU.) R.

The Nile was one of the chief deities of Egypt. JB, P. Æ. t. ii. p. 140 sqq. p. 168 sqq. cf. Her. quoted in note on 7. On the causes of the river's rise, see Her. ii. 17—25. (WS. LA.) Ath. ii. 88—90. (SW.) Diod. i. p. 33 sqq. Sen. N. Q. iv. 2. JB. *ib.* p. 14 sqq. p. 163 sqq. R.

124. *Britones* a German tribe, from which the Bretons who settled in Armorica derived their origin and name. Tac. SCH. Sidon. Ap. PR.

125. *Pictique Agathyrsi*; Virg. Æ. iv. 146. exc. ii. (HY.) A Scythian nation, LU. who occupied the modern Transylvania. cf. Her. iv. 100. 102, note. 104. 125. Plin. iv. 12 s 26. Mela ii. 1. R.

126. *Imbellæ et inutile*; cf. note 98 on Her. i. 191. and note 52 on Her. iii. 81.

127. 'Ἄντι πάντων ἔστιν ἡ τῶν παθη-  
 γυριστῶν ἔχλος τῶν ἐκ τῆς Ἀλεξανδρείας  
 κατιόντων ἐπὶ διόρυγι· πάντα γὰρ ἡμέρα καὶ  
 οὐδὲ πλεονεξίαι τῶν ἐν ταῖς πλοιαρίαις κατα-  
 λουμένων καὶ κατορχουμένων ἀναίθνη μετὰ  
 τῆς ἰσχυρῆς ἀπολασίας καὶ ἀνδρῶν καὶ  
 γυναικῶν' Strabo xvii. p. 801 A. who  
 also mentions their using boats of baked  
 earth; LU. varnished so as to be  
 water-tight. By its absolute want of  
 timber, this nation was driven to mis-  
 erable shifts. Even under the Greeks,  
 when they enjoyed a transient gleam of  
 prosperity, their internal communications  
 were carried on in canoes that would  
 disgrace the New-Zealanders. The Pto-  
 lemies, indeed, had vessels of a consider-  
 able size in the Mediterranean, but these  
 came, as they still do, from Cyprus,

- Et brevis pictæ remis incumbere testæ.  
 Nec pœnam sceleri invenies nec digna parabis  
 130 Supplicia his populis, in quorum mente pares sunt  
 Et similes ira atque fames. Mollissima corda  
 Humano generi dare se Natura fatetur,  
 Quæ lacrimas dedit: hæc nostri pars optima sensus.  
 Plorare ergo jubet casum lugentis amici  
 135 Squaloremque rei, pupillum ad jura vocantem  
 Circumscriptorem, cujus manantia fletu  
 Ora puellares faciunt incerta capilli.  
 Naturæ imperio gemimus, quum funus adultæ  
 Virginis occurrit vel terra clauditur infans

Rhodes, &c. cf. Sen. N. Q. iii. 25. iv. 2. GR. Any concave vessel will float, if the aggregate of its bulk be of less specific gravity than water. ACH. Boats have been constructed of copper and of iron.

Juvenal had in his mind the following passage: *quæ Pellæi gens fortunata Cænopiaccolit effuso stagnantem flumine Nilum et circum pictus vehitur sua rura phaselis*; Virg. G. iv. 287 sqq. *fragiles phaseli*; Hor. III Od. ii. 28. Ov. Pont. I. x. 39. The Egyptian boat was called *baris*: Diod. i. 98. Her. ii. 96 sq. HY. cf. Plin. vi. 22. xiii. 11. Theoph. H. P. iv. 9. Plut. Is. Os. p. 358. Luc. iv. 135 sqq. Exodus ii. 3. Joshua xviii. 2. The *phaselus* [whence our word *VESSEL*] was 'a long narrow boat' or 'gondola,' and was so called from its resemblance to 'a bean-shell.' cf. Virg. G. i. 227. From its make, it was of great swiftness: cf. Cat. iv. 1. (VO.) R. as the boats which are built for racing on the Isis.

128. Ἐμβαλεῖν κόπραισι. Pind. P. iv. 356. ἰσχυρόντα ἰλάσσει. Apoll. Rh. ii. 663. R.

130. 'Who commit out of mere anger such atrocities, as extreme necessity alone could justify in the Vascons.' LU.

132. *Natura hominem tantum nudum et in nuda humo natali die abijct ad vagitus statim et ploratum, nullumque tot animalium aliud ad lacrimas, et has protinus vite principio: at, Hercules, risus, præcox ille et celerrimus, ante quadragesimum diem nulli datur*; Plin. vii. 1 R.

133. Ἀγαθὸν ἐκιδάσσειν ἄλλοις. LU.

134. Cf. Romanus xii. 15. M.

135. Those who were arraigned in a court of judicature used to appear in a

squalid plight, in order to excite commiseration in the judges. PR. "Uncomb'd his locks, and squalid his attire." D.

136. For *pupillus* and *circumscriptor*, cf. i. 46 sq. R. and x. 222. PR.

137. Cf. Hor. II Od. v. 23 sq. (MI.) Ov. M. viii. 322. ix. 711. (GI.) R. Mart. XII. xlix. OR.

138. This may remind one of the passage in Hamlet, where the Queen scatters flowers on Ophelia's grave: "Sweets to the sweet: farewell! I hoped, thou should'st have been my Hamlet's wife; I thought, thy bride-bed to have deck'd, sweet maid, And not t' have strew'd thy grave." V. i. cf. also Ter. An. I. i. 77—109. M. How exquisite is the pathos in the simile which Shakspeare has put in the mouth of old Capulet on his daughter's apparent death! "Death lies on her, like an untimely frost upon the sweetest flower of all the field;" Rom. and Jul. IV. v. Compare other passages in that and the following scenes. "For though fond Nature bids us all lament, Yet Nature's tears are Reason's merriment;" *ib.*

139. *Editis infantibus primores septimo mense gigni dentes haud dubium est . . . hominem prius quam genito dente cremari, mos gentium non est*; Plin. vii. 16 s. 15. BE. *ib.* 54. *suggrundaria antiqui dicebant sepulcra infantium, qui necdum xl dies implissent, quia nec busta dici poterant; quia ossa quæ comburentur non erant; nec [tumuli, quia non erat] tanta cadaveris immanitas, qua locus tumesceret. unde Rutilius Geminus Arrianus ait: "Melius suggrundarium misero quæteris quam*

140 Et minor igne rogi. Quis enim bonus et face dignus

Arcana, qualem Cereris vult esse sacerdos,

Ulla aliena sibi credat mala? Separat hoc nos

A grege mutorum, atque ideo venerabile soli *or these lesson*

Sortiti ingenium divinorumque capaces

145 Atque exercendis capiendisque artibus apti

Sensum a cœlesti demissum traximus arce,

Cujus egent prona et terram spectantia. Mundi

Principio indulisit communis conditor illis

Tantum animas, nobis animum quoque, mutuus ut nos

150 Affectus petere auxilium et præstare juberet,

Dispensos trahere in populum, migrare vetusto

*sepulcrum*;" Fab. Planc. Fulg. in Exp. Serm. Ant. p. 560. PR. This writer is one of little veracity, and fond of inventing words and forging authorities. OR. Cicero says it was not usual to weep for infants so young; and Plutarch, in his Consolation to his wife, endeavours to moderate her grief for her child, by a reference to this prevailing practice. Juvenal, however, with his usual good sense, produces this affecting circumstance, to show the power of unsophisticated nature over the refinements of custom. G. With pity it has fared much the same as with piety: cf. V. Max. V. iv. ext. 5. R.

140. The rites of Ceres were performed in secret and by night: it was the height of impiety to divulge them. cf. Call. H. Cer. 7. (SP.) Hor. III Od. ii. 26. (MI.) On the fifth and great day of the festival (*ἡ εὐν λαμπράων ἡμέρα*), in memory of the search made by the goddess with torches after Proserpine, lighted torches were placed before their doors, Plut. Cic. l. i. p. 871. as well as carried in procession both by men and women (*ἀρδούχαι*). These were no longer *μύσται*, who were admissible only to the lesser mysteries, but *ἰσορῆαι* or *ἰσώται*; and the priest (*ἰσορῆτης* or *μυσταγωγός*) revealed to them the greater mysteries, after a strict previous enquiry into the moral and religious characters of the candidates. cf. vi. 50, note. LU. JS. R. Ov. F. iv. 493sq. Claud. R. Pr. i. 11. PR.

142. *Inte versus* (Ter. Heaut. I. i. 25.) *et in pectore et in ore sit*: "homo sum, humani nihil a me alienum puto;" Sen. Ep. 96. Cic. Off. i. 9. R.

144. *Deus homines humo excitatos celsos et erectos constituit, ut deorum cognitionem, cælum intueutes, capere possent; sunt enim homines non ut incolæ atque habitatores, sed quasi spectatores superarum rerum atque cælestium, quarum spectaculum ad nullum aliud genus animantium pertinet;* Cic. N. D. ii. 56. R. How sadly men have neglected or abused this their 'capacity to apprehend divine truths' may be seen, Romans i. 21 sq. M.

146. *Animorum nulla in terris origo inveniri potest. . . . ita quiddam est illud quod sensit, quod sapit, quod vult, quod viget, cæleste et divinum est ideoque æternum, &c.* Cic. T. Q. i. 27. *divinæ particulam auræ;* Hor. II S. ii. 79. PR. *igneus est ollis vigor et cælestis origo;* Virg. Æ. vi. 730 sqq. and exc. xiii. (HY.) LU. Fulgent. ii. 9. (MUN.) R.

*Arce;* cf. 85. R. xiv. 87. *nos tua progenies, cœli quibus annuis arcem;* Virg. Æ. i. 254. M.

147. *Figuram quoque corporis habilem et aptam ingenio dedit: nam cum cæteras animantes Deus adjecisset ad pastum, solum hominem erexit et ad caliquasi cognitionem, domicilii unde descenderat, excitavit;* Cic. N. D. ii. 56. *prouaque cum spectent animalia cetera terram, os homini sublimè dedit cælumque tueri jusit et erectos ad sidera tollere vultus;* Ov. M. i. 84 sqq. PR. *omnes homines qui sese student præstare ceteris animalibus, quæ Natura prona et ventri obedientia finxit, &c.* Sall. B. C. 1. (CO.) M. Cic. Leg. i. 9. pr. R.

149. *Animas;* vi. 531, note. cf. Eccles. iii. 21. M. and Gen. ii. 7.

150. Cf. Sen. Ep. 95. Iia i. 5. R.

151. *Fuit quondam tempus, cum in*



- De nemore et proavis habitatas linquere silvas ;  
 Ædificare domos, Laribus conjungere nostris  
 Tectum aliud, tutos vicino limine somnos  
 155 Ut collata daret fiducia ; protegere armis  
 Lapsum aut ingenti nutantem vulnere civem,  
 Communi dare signa tuba, defendier isdem  
 Turribus atque una portarum clave teneri.  
 Sed jam serpentum major concordia. Parcit  
 160 Cognatis maculis similis fera. Quando leoni  
 Fortior eripuit vitam leo ? Quo nemore umquam  
 Exspiravit aper majoris dentibus apri ?  
 Indica tigris agit rabida cum tigride pacem  
 Perpetuam : sævis inter se convenit ursis.  
 165 Ast homini ferrum letale incude nefanda

*agris passim homines bestiarum more vagabantur et sibi victu ferino vitam propagabant ; Cic. Inv. i. 2. Ath. xiv. 23. SCH. tu urbes peperisti ; tu dissipatos homines in societatem vitæ convocasti ; tu eos inter se primo domiciliis, deinde conjugiiis, tum literarum et vocum communione junxisti ; &c. Cic. T. Q. v. 2 s 5. oppida caperunt munire, et ponere leges, ne quis fur esset, neu latro, neu quis adulter ; Hor. I S. iii. 105 sq. PR. cf. vi. 3 sqq. notes. M.*

152. *Silvestres homines cædibus et victu fædo deterruit Orpheus ; Hor. A. P. 391 sq. PR.*

153. " Instead of those loose associations, which, though they scarcely diminished their personal independence, had been sufficient for their security while they remained in their original countries, they" (the barbarians of the north, who had overrun and conquered Europe,) " saw the necessity of uniting in more close confederacy, and of relinquishing some of their private rights in order to attain public safety ;" Robertson, Ch. 5th. Intr. § i. p. 12.

155. " To repel injuries, and to revenge wrongs is no less natural to man than to cultivate friendship ; and while society remains in its most simple state, the former is considered as a personal right no less unalienable than the latter. Nor do men in this situation deem that they have a title to redress their own wrongs alone ; they are touched with the injuries done to those with whom they are

connected, or in whose honour they are interested, and are no less prompt to avenge them. The savage, however imperfectly he may comprehend the principles of political union, feels warmly the sentiments of social affection, and the obligations arising from the ties of blood. On the appearance of an injury or affront offered to his family or tribe, he kindles into rage, and pursues the authors of it with the keenest resentment ;" Robertson, *ib. i. p. 38 sq.*

156. For saving the life of a citizen, the reward was a civic crown. V. Max. ii. 8. SCH.

159. *Canis caninam non est ; Varro : (JS.) VS. whereas nulla est tam detestabilis pestis quæ homini ab homine non nascatur ; Cic. Off. solus homo est homini lupus. LU. cetera animantia in suo genere prope degunt : congregari videmus et stare contra dissimilia : leonum feritas inter se non dimicat : serpentum morsus non petit serpentes : nec maris quidem beluæ nisi in diversa genera sæviunt. at hercule homini plurima ex homine sunt mala ; Plin. vii. pr. (HA.) Sen. Ep. 104. PR. Id. 95. de Clem. i. 26. Contr. 9. Hur. Ep. vii. 11 sq. (MI.) R. Compare the dying vulture's speech in the original No. 22. of the Idler.*

*Parcit &c.* " This is prettily said, but without truth : since the male beasts of every kind fight together, when hunger or lust stimulates them ; and act, in this respect, just as if they were men." JO. And this too is prettily said. G.

- Produxisse parum est; quum rastra et sarcula tantum  
 Adsueta coquere et marris ac vomere lassī  
 Nescierint primi gladios extundere fabri.  
 Adspicimus populos, quorum non sufficit iræ  
 170 Occidisse aliquem; sed pectora, brachia, vultum  
 Crediderint genus esse cibi. Quid diceret ergo,  
 Vel quo non fugeret, si nunc hæc monstra videret  
 Pythagoras, cunctis animalibus abstinuit qui  
 Tamquam homine et ventri indulsit non omne legumen?

166. And yet the first smiths made nothing but implements of husbandry. cf. Plin. xxiv. 14. Sen. Ben. vii. 10. Tib. i. 3. Virg. G. ii. 538—540. R.

169. 'People' viz. the Tentyrites. *BRI.*

171. Compare with this, ii. 1 sqq. 153—158. R.

173. *Pythagoras* was a native of Samos. *FS.* He held the doctrine of the metempsychosis, and was therefore averse to shedding the blood of any animal. cf. Laert. viii. Gell. iv. 11. *LI.* iii. 229. After many travels, he settled at Crotona, in the reign of the latter Tarquin, (where he became the founder of the Italic sect;) and died in Magna Græcia at an advanced age. cf. Euseb. Lact. iii. Cic. T. Q. i. 38. iv. 2. *cum in Italiam venisset, exornavit eam Græciam, quæ Magna dicta est, et privatim et publice, præstantissimis institutis et artibus;* *ib.* v. 10. *PR.* Cicero has attacked him on the subject of his doctrine, *de Div.* ii. 58. and so has Lucian, with very keen ridicule, in his dialogue *Ἐν Ἄλλω.* R. For a full account of this eminent philosopher, see *AN.*

174. "Abstain from beans" is said to have been one of his precepts: *SCH.* for which singular and superstitious injunction a variety of reasons have been assigned. Cic. *Div.* ii. 119. Plin. xviii. 12. Plut. *Symp.* viii. pr. 8. Or. i. *de Esu Carn.* Antiph. in Ath. iv. 17. Ath. vii. 16. x. 5. Gell. iv. 11. *PR.* Iambl. *Ov.* M. xv. 60 sqq. *M.* Pythagoras says: *κύματα ἰσθηθῆναι, ἢν ἀφ᾽ ἑς ἐπὶ σιληναίων τοῦ μισοτηγμίνου, αἷμα ποιήσους.* Luc. V. *Auct.* t. iii. p. 96. *OR.* On considering many parts of this great man's character, as it is to be collected from various writers, we find him, in mathematics, in astronomy, in theology, many centuries before his age; and one might, therefore, be almost tempted to regard these tales, respecting his veneration or abhorrence for this or that particular kind of pulse, as the invention of later times. Instead of wasting our ingenuity on endless conjectures, we should do well to call to mind the history of the golden tooth, and be previously certified of the existence of the fact! G.

## SATIRE XVI.

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### ARGUMENT.

Under a pretence of pointing out to his friend Gallus the advantages of a military state, 1—6. the author attacks, with considerable spirit, the exclusive privileges which the army had acquired or usurped, to the manifest injury of the civil part of the community. 7 sqq. *G.* The military had now got to such a pitch of licentiousness, as to insult their fellow-citizens with gross impunity. 9—12. Every complaint against a soldier must be brought before a court-martial; where the plaintiff obtained little redress, while he incurred the most imminent peril. 13—34. Again, whereas all other citizens suffer deplorably by the delays of the law, to soldiers there is always a court open; and their causes are immediately heard, and as promptly decided. 35—50.

Soldiers have also the peculiar privilege of disposing of the property they acquire in the service, even in their father's lifetime: 51—56. and this property is not inconsiderable, as it is the policy of a general to heap riches and honours upon his meritorious followers. 56—60. *R.*

The outline presented scope for a picture not unworthy of the pencil of Juvenal; and indeed, what is touched of it, possesses at times a considerable degree of merit. Much, however, yet remained to be filled up, (cf. Polyb. vi. 39. *LI*, Mil. Rom. v. 19. *de Magn. Rom.* i. 6.) when the writer, as if alarmed at the boldness of his own design, hurried on the conclusion, with an abruptness which mars the whole effect. *G.* Indeed whether or no Juvenal was the writer has been much disputed. On the affirmative side of the question are Priscian, *SV. JS. DM. SR. M.* &c. &c. on the negative, *GROT. RU. B. PL. BA. HK. G.* &c. (see Gibbon, Rise and Fall; note on ch. v.) At any rate it seems an unfinished piece; *M.* and I have marked it accordingly.

Quis numerare queat felicitis præmia, Galle,  
 Militiæ? Nam si subeuntur prospera castra,  
 Me pavidum excipiat tironem porta secundo  
 Sidere. Plus etenim fati valet hora benigni,  
 5 Quam si nos Veneris commendet epistola Marti  
 Et Samia genitrix quæ delectatur arena.

Commoda tractemus primum communia, quorum  
 Haud minimum illud erit, ne te pulsare togatus  
 Audeat; immo, etsi pulsetur, dissimilet nec  
 10 Audeat excussos Prætori ostendere dentes  
 Et nigram in facie tumidis livoribus offam  
 Atque oculum medico nil promittente relictum.  
 Bardaicus judex datur hæc punire volenti

1. *Gallus*, the poet's friend, is probably the same person that Martial so often mentions. *R.*

3. A Roman camp had two gates: that in front, opposite the enemy, was called 'the Prætorian,' and the postern, by which military delinquents were led out to be punished, was called *Decumana*. *LI.* *Veget. de Re Mil. PR.*

4. *Sidere*; vii. 195, note. *Hor. II Od. xvii. 17 sqq. M.*

5. 'Than if we carried a letter of recommendation to Mars from his mistress or his mother.' *LU.*

*Veneris*; cf. *Lucr. i. 30 sqq. PR. x. 313 sq. R.*

6. A periphrasis for 'Juno.' *VS.* Mars was either the son of Jupiter and Juno, or of Juno alone: and this goddess was especially worshipped in the sandy Samos; (now 'Sussam Adassi,') *Virg. Æ. i. 15 sq. LU. cf. iii. 70, note. PR. Ov. F. v. 229. Apoll. I. iii. 1. Phurnut. N. D. 21. also Her. iii. 60. Lact. Inst. i. 17. Paus. vii. 4. Ath. xiv. 20. xv. 4. Call. Dian. 228. R.*

7. 'Common to every man in the army, from the highest to the lowest.' *M.*

8. *Togatus* opposed to *armatus*; 34. *M.* as is *paganus* also; 33. *Plin. Ep. vii. 25. x. 18. Veget. ii. 23. extr.* and in the Jurists. Under the emperors the husbandmen appear to have been exempt from military service, that agriculture might not be neglected. *ER.* *Cl. Cic.* On the origin of this name, cf. *Dionys.*

*i. p. 35. ii. p. 135. iv. p. 220. R.* and *xiv. 154, note.* On *toga*, as characteristic of the man of peace, cf. *viii. 240, note. x. 8, note.* [*Livy xxii. 23, 2. ED.*]

9. *Cf. iii. 288—301. R.*

10. 'To the civil magistrate.' *R.*

12. 'Giving no hopes.' *LU.*

13. *Bardæi*: 'Ἰλλύριοι δούλοι, οἱ καὶ ἀγωνισάμενοι ὑπὲρ τῆς Ἰταλίας, κατὰ Κίνου καὶ Μαρίου στρατηγούμενοι καὶ ἐν τοῦτου ευμνησίαι κατὰ τῶν δισσοῶν' *Gloss. L. G.* They are called *Vardæi*, *Plin. iii. 22 s 26. Cic. ad Div. v. 9. Οὐάριδι, Ptol. ii. 17. Ἀρδιαῖοι, Strab. vii. 5. p. 315. Polyb. ii. 11 sq. App. B. Ill. 3. 10. (SW.)* [*Livy xxvii. 30, j. ED.*] *Μάρκιος κατῆμι δευφίρετος ἔχων λογάδας ἐν τῶν στρατιωτικῶν δούλων, οὓς Βαρδιαῖοι προσηγορεύουν* *Plut. Mar. Opp. t. i. p. 431. A. GR.* *Bardaicus* may be taken absolutely, as in *Mart. IV. iv. 5. PR.* or with *julex*, or with *calceus*. It is formed from *Bardæi*, as *Achaicus* from *Achæi*. If put absolutely, *cucullus* is to be understood: Martial has an epigram on 'Liburnian cowl'; *XIV. cxxxix. SA.* This 'cowl' was made of goat's hair, and was worn by the judge martial; *naurent captive pellito judice leges*; *Claud. Ruf. ii. 85. FE.* 'The Bardaic shoe' would be one of goat's skin, properly called *udo*; *Mart. XIV. 140. CAL.* In any case, the sense will be much the same: 'Your judge will be some half-civilized barbarian, who, from his servile and outlandish origin, can have no sympathy

- Calceus et grandes magna ad subsellia suræ,  
 15 Legibus antiquis castrorum et more Camilli  
 Servato, miles ne vallum litiget extra  
 Et procul a signis. Justissima Centurionum  
 Cognitiono est igitur de milite; nec mihi deerit  
 Ultio, si justæ defertur causa querelæ.  
 20 Tota cohors tamen est inimica omnesque manipuli  
 Consensu magno efficiunt, curabilis ut sit  
 Vindicta et gravior, quam injuria. Dignum erit ergo  
 Declamatoris mulino corde Vagelli,  
 Quum duo crura habeas, offendere tot caligas, tot  
 25 Millia clavorum. Quis tam procul absit ab Urbe?  
 Præterea quis tam Pylades, molem aggeris ultra  
 Ut veniat? Lacrumæ siccentur protenus et se  
 Excusaturos non sollicitemus amicos.  
 "Da testem" judex quum dixerit: audeat ille,

with freemen, and but little respect for the rights of a Roman citizen.' *HN. ACH.* cf. vii. 116 sq. *R.*

*Punire*; iii. 116, note. *R.*

14. *Calceus*; cf. iii. 247 sq, note. *M. ib.* 322. *PR. calceus et suræ for calceata suræ.*

*Grandes.* The centurions were chosen for their height and strength. *BRI.*

The tribunal of the general was near his own tent; 'the benches' of the tribunes and centurions were by the standards, which were placed in the area (called *principia*) in the centre of the camp. *GR. AD.* The magistrates' bench was 'large' enough to accommodate persons of respectability, besides the judges themselves. *ER.* Cl. Cic.

15. *Camillus* made this law, when he was dictator, during the siege of Veii. *LU.* Liv. v. Plut. *PR.*

17. The whole of this is ironical. *OW.* "O nicely do Centurions shift the cause, When buff-and-belt men violate the laws! And ample (if with reason we complain) Is, doubtless, the redress our injuries gain!" *G.*

20. *Tamen* 'to be sure,' by way of set-off against this strict impartiality of the judge.

21. 'Their vengeance for your prosecution of their comrade will be matter of serious concern, and will fall heavier

on you than the original injury.' *R.* Or *vindicta* may be 'the redress which he gets:' i. e. "The remedy is worse than the disease." *M.*

23. *Vagellius* was an advocate of *Modena*, *VS.* the modern 'Modena;' *PR.* and 'a desperate ass.' *ST. A.* cf. xiii. 119. *R.* His foolhardiness and obstinacy must have been shown, in undertaking causes which no man in his sober senses would have advocated. *PR.*

24. 'It would be as well to reflect, before you go to that tribunal, how you are to effect a retreat. You now have such things as a pair of shins; and you will then have to work your way out through' *LU.* "a countless host of hob-nailed shoes." *G.*

25. 'Who is such an ignoramus or greenhorn? Who has seen so little of the world?' *LU.* or 'Who can afford the time to leave Rome and go down to the camp?' *R.* It may be the excuse of some friend who is applied to; *28.*

26. 'So faithful as to put his life in jeopardy for your sake, which Pylades did for Orestes.' *LI.* Eur. I. T. *PR.* and Or.

28. *Excusaturos*: cf. Hor. I S. ix. 38 sqq.

29. 'But even supposing you could so far prevail on a friend as to go with you: yet, when it comes to the point,

- 30 Nescio quis, pugnus qui vidit, dicere "Vidi;"  
 Et credam dignum barba dignumque capillis  
 Majorum. Citius falsum producere testem  
 Contra paganum possis, quam vera loquentem  
 Contra fortunam armati contraque pudorem.
- 35 Præmia nunc alia atque alia emolumenta notemus  
 Sacramentorum. Convallem ruris aviti  
 Improbis aut campum mihi si vicinus ademit  
 Et sacrum effodit medio de limite saxum,

and the judge calls upon you to produce your evidence, is there a man breathing, who would have the courage and the honesty to tell the dangerous truth?' *M.*

30. *Vidi*; vii. 13. *R.*

31. This is a description of 'a Roman of the old school.' *V.S.* iv. 103, vi. 105, notes. *R.*

34. 'The property and privileges and the honour.' *R.*

36. 'Military oaths' are here put for 'the soldiers' themselves. By this oath the soldiers swore to be true and faithful to their country, to the emperor, and to their general; and not to quit their standards, without leave, till the expiration of their service. *L.U. M.*

'A valley enclosed on all sides with hills.' *M.*

38. In the infancy of agriculture, when artificial boundaries, hedges, walls, &c. were unknown, large stones, set up at certain distances, separated the lands of one proprietor from those of another. As these were easily displaced, it became necessary to secure them by extraordinary precaution. Dreadful threats were accordingly denounced against such as removed them, in the old world; and "Cursed be he that removeth his neighbour's landmark" (*Deut. xxvii. 17.*) was probably found in the religious code of every nation. When men fell to idolatry, such comminations lost their terror, and legislators and priests were driven to other expedients. A god (*Terminus*) was created; and these mere-stones were converted into altars to his name, and invested with a sacred character: it was consequently an act of sacrilege to stir them from their places; and thus the divisions of land were in a great measure maintained. Of the innumerable superstitions of ethnicism, this was at once the most elegant and the most useful; it was

also one of the most innocent: for the offerings, which were usually made by the rustics in procession, consisted of the produce of the soil, flowers, fruits, unguents, and, the invariable concomitants of every sacrifice, wine and the salted cake. The fullest account of it is in *Dionys. H. θεούς τι γὰρ ἡγούνται τοὺς τίμους, καὶ θύουσιν αὐτοῖς ἴσσι τῶν μὲν ἰμψύχων οὐδὲν οὐ γὰρ ἴσσι αἰμάττει τοὺς λίθους: σιλάνας δὲ δήμετρος, καὶ ἄλλας τοιαύτας κερσῶν ἀπαρχάς*: ii. 9. This annual visitation, which was perpetuated, with the property it protected, from father to son, seems to have endeared the rite to the ancients; who speak of it with a degree of tenderness and affection, which they do not always express for those of a more public and important nature: *nam veneror, seu stipes habet desertus in agris, seu vetus in trivio florea sertis lapis*: *Hy.* Tib. I. i. 11 sqq. (*HY.*) The institution is attributed to Numa, by *Plutarch*: the more probable fact is, that this prince brought to the rude and barbarous hordes, whom, happily for themselves, he was called to govern, the rites and ceremonies of a more refined and virtuous people. His denunciations against those who removed 'the sacred landmark' are even more severe than those of the Hebrew legislator: *Qui terminum exarasit, ipsius et bovis sacri sunt*. The Fathers are much offended at this superstition, which continued to a late period, and was not given up without a struggle, as the husbandman persisted in connecting the idea of a prosperous year with the due observance of his rural ceremonies. Their fulminations at length prevailed; and *Prudentius*, who witnessed the desecration of these landmarks, observes with some degree of triumph over the superstitious fears of the rustics, that sunshine and rain still visited the earth, which had

- Quod mea cum vetulo coluit puls annua libo ;  
 40 Debitor aut sumtos pergit non reddere numos,  
 Vana supervacui dicens chirographa ligni :  
 Expectandus erit, qui lites inchoet annus  
 Totius populi : sed tunc quoque mille ferenda  
 Tædia, mille moræ ; toties subsellia tantum  
 45 Sternuntur, jam facundo ponente lacernas  
 Cædicio et Fusco jam micturiente, parati  
 Digredimur lentaque fori pugnamus arena.  
 Ast illis, quos arma tegunt et balteus ambit,  
 Quod placitum est ipsis, præstatum tempus agendi  
 50 Nec res adteritur longo sufflamine litis.  
 Solis præterea testandi militibus jus

yet lost nothing of its pristine fertility ! *et lapis illic si stetit antiquus, quem cingere suverat error fasciolis vel galline pulmone rigare, frangitur, et nullis violatur terminus extis ; nec tamen idcirco minor est aut fructus agelli aut tempestatis clementia læta serena, temperat aut pluvius qui culla novalia ventus ;* c. Sym. 1005. But in his time, and, indeed, long before, the simplicity of the ancient worship had been corrupted : *spargitur et cæsa communis terminus agna ; nec queritur, lactens cum sibi porca datur ;* Ov. F. ii. 640—684. (*H. BU.*) The blood of lambs and kids was mingled with the primitive fruits and flowers ; and, as property was secured by other means, its abolition was no less desirable than expedient. *G. LU. PR. M.* cf. Festus on *Terminus*. Sic. Fl. de Term. Liv. i. 55. Lact. Inst. i. 20. Min. F. p. 15. (*OU.*) *R.*

41. Cf. xiii. 137. *SCH.*

42. ' I shall have to wait for months and months, before the multitudinous suits of the people come on, and mine among the rest.' *dum comuntur, dum ornantur, annus est ;* Ter. Heaut. II. ii. 11. cf. Suet. Vesp. 10. Plin. Ep. i. 18. vi. 33. *R. Id.* iv. 16. *PR.*

45. *Sternuntur* may here signify the spreading of the judges' benches with cushions, &c. *M.* No business is done, because there is not a quorum. *R.*

' Although the eloquent Cædicus has already laid aside his surtout and appears in his gown to plead ; (Mart. VIII. xxviii. Plin. Ep. ii. 3. iv. 2.) and Fuscus

has now taken the opportunity of stepping aside for a few minutes, because he will soon be called upon to speak and will not then be able to leave the court.' *HK.* cf. ix. 28 sq. Quint. xi. 3. *lacernas* for *lacernam* is no uncommon enallage. *R.*

46. *Cædicus* is apparently a different person from the one mentioned in xiii. 197. *R.*

*Fuscus* (not the general, iv. 112.) but Aurelius Fuscus, a distinguished advocate of those days, who was both fond of the bottle himself and was kept in countenance by his lady. xii. 45. Plin. Ep. vii. 9. Mart. VII. xxviii. *LU. R.*

*C. Titius, vir ætatis Lucilianæ, in oratione qua legem Fanniam suasit, describens homines prodigos in forum ad judicandum ebrios commeanes, sic ait. . . " ad comitium vadunt ne litem faciant suam. dum eunt, nulla est in angiporto amphora, (Lucr. iv. 1023.) quam non impleant, quippe qui vesicam plenam vini habeant. veniunt in comitium tristes : jubent dicere ; quorum negotium est, narrat : judex testes poscit ; ipse ut mictum : ubi redit, ait se audisse omnia : tabulas poscit ; literas inspicit ; vis præ vino sustinet palpebras ; "* Macr. iii. 16. *LU. PR.* The same cause would produce the same effect in the advocate as in the judge. *R.*

47. A metaphor from the amphitheatre. *LU. ii. 144. M.*

50. " Nor are their wealth and patience worn away By the slow drag-chain of the law's delay." *G. viii. 148. PR.*

51. *Militibus liberam testandi factionem*

- Vivo patre datur: nam, quæ sunt parta labore  
 Militiæ, placuit non esse in corpore census,  
 Omne tenet cujus regimen pater. Ergo Coranum,  
 55 Signorum comitem castrorumque æra merentem,  
 Quamvis jam tremulus, captat pater. Hunc labor æquus  
 Provehit et pulcro reddit sua dona labori.  
 Ipsius certe ducis hoc referre videtur,  
 Ut, qui fortis erit, sit felicissimus idem,  
 60 Ut læti phaleris omnes et torquibus omnes—

\* \* \* \*

*primus quidem D. Julius Cæsar concessit; sed ea concessio temporalis erat: postea vero D. Titus dedit: post hoc Domitianus: postea D. Nerva plenissimam indulgentiam in milites contulit: eamque et Trajanus secutus est; Ulp. 23. §. 10. exinde mandatis inseri cepit capit tale; cum in notitiam meam pervenerit... simplicitati eorum consulendum existimavi, ut quoquo modo testati fuissent, rata esset eorum voluntas. faciant igitur testamenta quomodo volent, faciant quomodo poterint; sufficiatque ad bonorum suorum divisionem faciendam nuda voluntas testatoris; ib. PR.* This privilege, however, only applied to the savings of their pay, and their other military earnings; *peculium castrensæ. VS. M.* The object of this enactment was obviously to conciliate the soldiery, the attachment of whom was now become of importance to the ambitious chiefs who contended for the empire. By the old constitution of the republic, the power of a father over a son was unbounded; it extended both to his property and to his person, and terminated only with the death of one of the parties. We do not find many instances of the abuse of this power. Natural affection is an excellent corrective to the anomalies of tyranny. *GR.*

53. 'Incorporated with the private fortune.' *M.*

54. *Coranus*, in all probability, was a soldier of fortune well known at that time; *LU.* not the wealthy individual whom Horace mentions; II S. v. 57. 64. *PR.*

56. The arts of common fortune-hunters have been already satirized: xii. 93 sqq. *R.* but there is something ludicrous, amid the disgusting picture of avaricious depravity, in making a father,

tottering on the verge of the grave, pay servile court to a son, in the full vigour of life, in hopes to be named his heir! *G.* At the same time we must recollect that this son was in the army, and consequently that his life was of a very precarious tenure. It was customary for a soldier, when going into battle, to name an heir in the presence of three or four witnesses, and if he fell, the law recognized this verbal declaration as a valid will. *A.*

57. To say *labor reddit sua dona labori* is surely a very awkward expression and not very intelligible: and, from what follows, the promotion is to be attributed to the discernment of the general. *Labor* is probably owing to the eye of the copyist catching the last word in this next line: the word has also occurred just before, v. 52. Read therefore *favor. R. HG.*

58. Cf. x. 141 sq. *M.*

60. *Romani auxiliares et externos torquibus aureis donaverit, at cives non nisi argenteis; Plin. xxxiii. 2.* It is recorded, *Lucium Sicinium Dentatum, ob eximiam virtutem appellatum Achillem Romanum, pugnasse in hostes centum et viginti præliis: cicatricem aversam nullam, adversas quinque et quadraginta tulisse: coronis esse donatum aureis octo, obsidionali una, muralibus tribus, civis quatuordecim; torquibus tribus et octoginta: armillis plus centum et sexaginta; hastis duodeviginti, phaleris item donatum quinque viciesque: populi militaria dona habuisse multijuga, in his provocatoria pleraque: denique triumphasse cum imperatoribus suis triumphos novem; Gell. ii. 11. PR. cf. xi. 103. Sil. xv. 254 sqq. LI, Mil. Rom. v. 17. R.*





**THE SIX SATIRES**

**OF**

**AULUS PERSIUS FLACCUS.**



## PROLOGUE TO THE SATIRES.

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### ARGUMENT.

In this little poem, though irrelevant to the main objects of the work to which it serves as an introduction, there is much pleasantry and spirit. Persius however had little notion of what we call *keeping*\*: and the village bard, 6. diffident of his own talents, and driven by necessity alone to the exercise of them, 8 sqq. is no sooner fairly embarked, than he launches out into a critical examination of the literary pretensions of his contemporaries, S. i. and assumes a decisive tone upon all the subtle disquisitions of the schools. S. iii. and v. G.

The practice of prefixing to a poem, or collection of poems, shorter pieces in a different metre became more common afterwards, with Claudian in particular. K. In our own times we have very felicitous instances of it in Sir Walter Scott's *Lay of the Last Minstrel*.

\* Among the liberties, which the Old Comedy allowed itself, one was the little regard it paid to consistency of character. WIE.

Nec fonte labra prolii caballino  
 Nec in bicipiti somniasse Parnasso  
 Memini, ut repente sic poeta prodirem.  
 Heliconidasque pallidamque Pirenen  
 5 Illis remitto, quorum imagines lambunt

1. 'The hackney spring': a sarcastic version of *ἰωνοπέριον*, *CAS. T.* though not necessarily so; cf. *Juv. x. 6. Aus. Ep. iv. 8.* (it is most probable that in this elegant little piece of irony, a constant allusion is maintained to the trite follies of our poet's immediate contemporaries. *G.) humor Bellerophontei equi*; *Prop. III. ii. 2. K.* Respecting this spring, see *Ov. F. iii. 450 sqq. M. v. 256-268. Stat. Th. vi. 338. Arat. Ph. 206 sqq. Plin. iv. 7.* It was in Mount Helicon, *v. 4.* and sacred to Apollo and the Muses. *LU.* Those who drank of it were fabled to become poets forthwith. *PR. cf. Virg. Æ. vii. 641. x. 163. M.* The first trace of this notion appears to be in *Mosch. Id. iii. 77 sq.* Propertius has refined upon the idea; *II. viii. 19 sqq. cf. Hor. I Ep. iii. 10. Stat. S. I. ii. 6. II. vii. 12. V. v. 2. I. iv. 25. BRU, An. t. ii. p. 344. t. i. p. 218. K.*

*Proluere labra* is 'to dip the lips,' *PR.* as cattle do when they drink. cf. *Prop. III. ii. 52. Stat. S. V. iii. 122.* It is sometimes said of those who drink deep: *Virg. Æ. i. 738. Cop. 29. Hor. I Sat. v. 16.* This the poetasters of our author's day pretended to have done at the inspiring fount. *Mart. VIII. lxx. 3. Stat. S. II. vii. 12.* Hence the Muses are called *madida potata ab Hippocrene*; *Sidon. ix. 285. K. cf. Ov. Am. I. xv. 35 sq.*

*Sidonius* has imitated this passage: *non hic ego commentitiam Terpsichoren more studii veteris adscivi: nec iuxta scaturiginem fontis Aganippici per roscidas ripas et pumices muscidos stylum traxi: &c. Ep. viii. ult. (9 sqq.) PR.*

2. *Parnassus* had two peaks, *Tithorea* and *Hyampeum*; (or *Nauplia* and *Hyampea*; cf. *Her. viii. 32, note 19.) FA.* cf. *vi. 10 sq, note. PR. Ov. M. i. 316 sqq. Luc. v. 71 sqq. Sen. CEd. 227. K.*

Those who slept in a consecrated spot were supposed to receive aid from the presiding divinity: *Virg. Æ. vii. 86 sqq.*

*Ov. Her. xv. 157 sqq. Arist. Pl. 411. 679 sqq. K.*

3. As if he could have forgotten such an event! *K.*

*Ἄφρα φιλόσοφος ἀμύδιανιλῆλας* *Epict. 22. K.* To come forth as *Phœbus* from the ocean; *CAS.* or a chick from the shell; or a pitcher from the potter's hands: *currante rota urceus exiit*; *Hor. A. P. 22.*

4. The Muses are called 'nymphs of Helicon,' from a mountain of *Bœotia* on the confines of *Phocia. LU. CAS.*

*Pirene* was a fountain in *Acrocorinthus*, the citadel of *Corinth*, and was likewise sacred to the Muses. *LU. CAS. Diod. iv. 74. Paus. Cor. ii. 3. Strab. p. 582. Pind. Ol. xiii. 84 sqq. Ov. Pont. I. iii. 75. Stat. S. I. iv. 15. εἴμην δὲ καὶ Πιερίστας* *Eur. M. 69. cf. Tr. 207.* It was here that *Pegasus* was caught by *Bellerophon*, and hence that he is called *Περγασίαις πᾶσις* *Eur. El. 475. καὶ τὴν κορυφαίαν ἀμνίς, Gorgoneὸν περκεύσσας ἐγώ*; *Stat. Th. iv. 60 sqq. K.*

The epithet 'pale' refers most probably to the wan hue, by which the votaries of the Muses were distinguished. *LU. CAS. v. 62. PR. i. 124. M.*

5. 'To *Hesiod, Ennius*, and the ancient poets.' *LU.* The following imitation, which is taken from *Hall's* opening poem, has great beauty: "Trumpets, and reeds, and socks, and buskins fine, I them bequeath; whose statues, wandering twine Of ivy, mixt with bayes, circled around, Their living temples likewise laurel-bound." *G.*

Under the emperors, the busts of eminent poets or literary men, crowned with bay or ivy, were used to ornament public or private libraries. *Hor. I S. iv. 21 sqq. Sen. de Tr. An. 9. Plin. xxxv. 2. Suet. Tib. 70. Juv. vii. 29. Plin. Ep. iv. 18. x. 25. K.* Sometimes their chaplets were of oak, or of parsley. *LU.*

The ivy twines like a serpent, and seems to lick with a forked tongue the objects round which it clings. *LU. Virg. Æn. ii. 684. K.*

Hederæ sequaces: ipse semipaganus  
 Ad sacra vaturn carmen affero nostrurn.  
 Quis expedit psittaco suum XAIPE,  
 Picasque docuit nostra verba conari?  
 10 Magister artis ingenique largitor  
 Venter, negatas artifex sequi voces.  
 Quod si dolosi spes refulserit nummi,

6. *Me doctorum hederæ præmia frontium Dis miscent superis*; Hor. I Od. i. 29 sq. *LU*. Properly 'the ivy' was sacred to Bacchus, in whose train the Muses are often found. Aristoph. N. 603. R. 1242. Prop. IV. vii. 75 sqq. Orph. Arg. 7 sqq. *K*. Her. viii. 82, note 19.

Ivy clings and climbs, and may be said 'to follow' the form of that about which it spreads. Plin. Pan. 4. V. Flac. i. 124. cf. Petron. 83. *K*.

'Half a clown.' *M. Paganus* and *Miles* are opposed to each other. *CAS*. Juv. xiv. 154. xvi. 33. *PR*. Plin. Ep. x. 18. Veg. ii. 23. *K*.

7. 'I add my uninitiated verse to the inspired productions of the bards.' *sacri vates et divam cura vocamur*; Ov. Am. III. ix. 17. The works of eminent poets were deposited in the library consecrated to the Palatine Apollo: Hor. I Ep. iii. 17. *LU*. Suet. Aug. 29. *PR*. Dio liii. *pr*. Ov. Tr. III. i. 59 sqq. Hor. I S. x. 38. II Ep. ii. 92. (*BY*) Calp. Sic. 157 sqq. *LM*. But without reference to this fact, poetry may be called sacred: Prop. III. i. 1. Ov. Pont. ii. x. 17 sqq. III. iv. 65 sqq. IV. viii. 81 sqq. *K*.

8. This is by way of anticipation to the objection; 'How can one write without divine inspiration?' He is here attacking others, as it were, in his own person; for Persius himself was a Roman knight, and died young and rich, leaving his preceptor a very handsome fortune. *LU*.

'Who is it that has removed all impediments in the parrot's speech?' *LU*. 'Who has made it so ready with its salutation?' *M. humanæ solers imitator, psittace, lingue*; Stat. II S. iv. 16 sqq. Apul. ii. Plin. x. 42 sqq. *LU*. Mart. XIV. lxxiii. lxxvi. *M*. Petron. 28. Ov. Am. II. vi. 37 sqq. *K*.

9. 'To attempt' applies to efforts which

are at present unsuccessful. *has primum audiet puer, harum verba effingere imitando conabitur*; Quint. I. i. *K*.

10. 'Hunger does wonders; and mercenary motives are quite as inspiring, as drinking the waters at Helicon, or bivouacuing for the night on Parnassus.' *K*. "Necessity is the mother of invention." *Paupertas impulit audax, ut versus facerem*; Hor. II Ep. ii. 52 sq. *FA*. Agreeably to the proverb: *multa docet fames*: and *πᾶλλον ἰλιμὸς γίγνεται ὑδάσκαλος*; *PR*. Juv. iii. 78. *K*. Jonson alludes to this and a subsequent passage, in The Poetaster: "They would think it strange, now A man should take but colt's-foot for one day, And between whiles, spit out a better poem Than e'er the master of arts, or giver of wit, Their Belly, made.—Yet, this is possible!" *BW*. Compare Arist. Pl. 467—594.

Under the name of 'Genius' may be included the intellectual virtues in general. Cic. *de Fin.* v. *CAS*. It applies to poetical talent in particular: Ov. A. A. iii. 57. *R*.

11. 'Cunning to follow.' *LU*. A. Grecism: 'an expert artist in teaching them to express.' *K*.

'Denied by nature.' *SCH*.

12. 'Money' is called 'deceitful,' from the many wiles and frauds which it leads men to practise: *quid non mortalia pectora cogis, auri sacra fames!* Virg. *Æ*. iii. 56 sq. *LU*. or from its decoying men into undertakings for which they are disqualified. *K*.

'Shall have shone forth suddenly and unexpectedly.' Previously, however they might have wished for money, they could not have hoped for it. *CAS*. The metaphor is taken either from the gleaming of gold and silver; Virg. *Æ*. vi. 204. V. Patern. ii. 103. or from the appearance of a propitious star; Hor. I Od. xii. 27 sqq. *K*.

Corvos poetas et poetrias picas  
Cantare credas Pegaseium nectar.

13. 'Ravens turning poets, and magpies becoming poetesses.' *LU*.

14. 'Pegaseian,' see note on l. 'Such as would be composed by one who had drunk of Hippocrene;' *PR*. or 'As sweet as the vaunted streams of that fountain.' *R*.

'Nectar;' cf. *B*. on Calp. Sic. iv. 151. Poets called their own lays 'nectar:' Pind. Ol. vii. 12 sqq. Theocr. Id. vii. 82. See Hom. Il. A 249. *ἄβυσ*

*ἄβυστος* 'Ελικωνίδος ἀοιδῆς. Nest. Lar. Ep. i. An. Br. t. ii. p. 344. Ov. Pont. III. iv. 55. Martial perhaps was imitating this passage, where he says, *post hoc honoratior fontigenarum virginum chorus Pegaseae vocis nectare diffuebat*; ix. *VO. πικρὰται λιβάδες Πηγάσινος κρήνης*. Honest. Ep. 3. in. Br. An. t. ii. p. 289. *K*. On the mixture of metaphors see note on *pallentes*; v. 15. [Livy xxvii, 20, 7. *ED*.]

## SATIRE I.

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### ARGUMENT.

The Poet commences, as if he intended a tritival moral essay: 1. and, when discouraged by a friend from his design of assuming the censor, 2 sqq. he proceeds, in bold defiance of public opinion, to a spirited exposure of the wretched taste of the times. 4 sqq.

He repeatedly disclaims all intention of writing for popularity or effect, 4 sqq. 26 sq. 44 sqq. and expresses supreme contempt of that mania for public recitation, which had already excited the ridicule of Horace, and which, not long after this, provoked the spleen of Juvenal. 14 sq. An amusing picture is drawn of one of those hoary versifiers, who pander to the passions of their auditory by grossly luscious strains. 13 sqq. After which we are introduced to a younger set, whose sickly appetite cloy's itself with the mawkish sweets of softly sentimental lays. 30 sqq.

The cause of this depravation of taste is ingeniously traced to the pedantic nature of the schools, 69—82. fostered by the interested and ignorant admiration of sycophants and dependents; 48—56. 63—68. men, who are the very first to ridicule their dupe behind his back. 56—62.

The Satirist then makes a digression to the bar, of which the language was grossly vitiated by a meretricious glare of elocution, and an affected display of rhetorical subtleties: 83—91. returning to the poets, he parodies and ridicules the favourites of fashion; 92—106. this excites the alarm of his friend, and draws forth some cautious advice, 107—110. which, as generally happens, only serves to render the writer more daring, and to give a spirited conclusion to the Satire. 111—134.

To the contemporaries of Persius, this must have been a very amusing performance; but to us, who are ignorant of the true nature of his parodies, and who cannot, in a single instance, appropriate them with certainty, it has lost much of its pleasantry. Enough, however, remains to give a most favourable impression of the youthful critic's humour and good sense. *G. K.*



O CURAS hominum! o quantum est in rebus inane!  
 "Quis leget hæc?" Min tu istud ais? Nemo hercule.  
 "Nemo?"

Vel duo, vel nemo. "Turpe et miserabile." Quare?  
 Ne mihi Polydamas et Troïades Labeonem

5 Prætulerint? Nugæ! Non, si quid turbida Roma  
 Elevet, accedas examenque improbum in illa  
 Castiges trutina, nec te quæsiveris extra.

1. Ecclesiastes i. 2—14. *M.*

'Ὅσον ἐὸ κέρως! *VS.*

2. This verse is from Lucilius. *VS.* The words of some critical friend, who, aware that Persius has serious intentions of publishing a satire, throws cold water upon his design. *K.*

Among the Romans it was usual for men to swear by Hercules and women by Castor. Gell. xi. 6. cf. Juv. ii. 98. *PR.*

3. 'But two or three, if any.' 'It will be a disgrace, and a thousand pities!' *CAS.*

'Why so? I do not write *ad captandum vulgus*: *K.* therefore your pity is quite thrown away.'

4. 'Shall I fear *K.* sinking below Labeo in the estimation of the prince and the people: as Hector feared lest Polydamas and the Trojans should think disparagingly of him?' Πουλοδάμας μοι πρώτος ἰληρχίην ἀναθήσει—αἰδίσματα Τρωῶν καὶ Τρωάδας ἰλατιστίωνος. Hom. II. X. 100. 105. This appears to have become in a manner proverbial. cf. Cic. to Att. ii. 5. vii. 1. *PR.* Polydamas was the son of Antenor. Under this name Nero is perhaps designated: *LU.* as he affected to be greatly interested in all that concerned Troy. *PR.* By the words 'Trojan dames' the satirist lashes, at once, the vanity of his countrymen in tracing their origin to the Trojans, and their degenerate effeminacy. *FA. CAS. Juv. i. 100. K.*

*Accius Labeo* was a poet who wasted his time in translating the Iliad and Odyssey into Latin, word for word. The following may serve as a sample of his version: *crudum manduces Priamum Priamique pisinnos.* *VS.* See 50. *K.*

5. *Turbida* 'too busy to attend to such matters': Virg. *Æ. ix. 57.* Lucian Nigr.

*K.* 'The muddy citizens,' *M.* an equivoque.

6. 'Make light of.' *FA.*

'You should not join them in so doing.' *FA.*

*Lana* 'the scale,' *libra* 'the beam,' *examen* 'the tongue,' *trutina* 'the cavity in which it plays.' *HO.* This is one of those technical illustrations, in which the Stoics so much delighted: and means either (1) to correct the errors of an apothecary's or goldsmith's balance by a common pair of scales, such as are used in weighing bulky commodities. Cicero, in speaking of subjects suited to popular and philosophical discussion, uses a similar metaphor: *hæc nostra oratio multitudini est accommodanda, ad oblectandos animos, ad impellendos, ad ea probanda, quæ non aurificis statera, sed quadam populari trutina examinantur:* Or. ii. G. or, (2) Supposing a balance to be perfect in all other respects, its tongue, if it be not at right angles to the beam, will not tally (when the scales are in equilibrium) with the cheeks of the oblong aperture through which it oscillates. In such a case, restore the tongue to its perpendicular, and all will be right. But when (in addition to this fault in the tongue) the balance itself is inaccurate, it is of no use whatever to set the tongue straight, the scales will still be false. *Examen* is used for the tongue of the apothecary's balance (or *statera*) in v. 100 sq. see note.

7. 'Judge for yourself:' *PR. γνῆθι σαυτὸν* atque alius de te, quam tu tibi, credere noli; Hor. *LU.* Those who are ambitious of praise or popularity are but too apt to regulate their actions by the caprices of those whom they study to please, rather than by the criterion of right and wrong. *CAS. cf. Juv. xi. 27, note. Æsch. P. V. 317. (BG.)*

Nam Romæ quis non? Ah, si fas dicere! sed fas  
Tunc quum ad canitiem et nostrum istud vivere triste

10 Adspexi ac nucibus facimus quæcumque relictis,  
Quum sapimus patruos: tunc, tunc ignoscite. "Nolo."  
Quid faciam? Sed sum petulanti splene cachinno.

Scribimus inclusi, numeros ille, hic pede liber,  
Grande aliquid, quod pulmo animæ prælargus anhelet.

15 Scilicet hæc populo pexusque togaque recenti

8. 'Who judges fairly and without prejudice?' *ob hanc rem, quod sunt quos genus hoc minime juvat, utpote plures culpam dignos*; Hor. I S. iv. 23 sqq. K. But cf. v. 121.

9. Here Persius endeavours to mislead enquirers as to the real author of the Satire, by assuming the character of a man advanced in years. G. K.

That the writings of Persius were popular and soon considered as standard works is evident from the fact of Quintilian quoting this passage as an example of *partium mutatio: ut in satira "nostrum istud vivere triste"*, cum infinitivo verbo sit usus pro appellatione, nostram enim vitam vult intelligi. G. vi. 38.

10. 'Nuts.' cf. Cat. xiv. 183 sqq. Phædr. III. xiv. Mart. V. lxxxvi. I. Petr. 81. K. Juv. v. 144, note.

11. *Patruus censor*; Cic. Cal. VS. *ne sis patruus mihi*; Hor. II S. iii. 88. *F.A. id. ii. 97. III Od. xii. 3. BX. patruus* was a term, which conveyed an idea of harshness, probably from 'the paternal uncle' being the natural guardian of orphans; who would experience less tenderness from him, than from a father. M. The uncle by the mother's side, having nothing to do with the management of the children, would treat them with more indulgence, or, at any rate, would not be called upon to exercise any severity towards them; hence *avunculus* (the diminutive of *avus, i. e. avus natus minor*) would be a term of endearment.

12. Physiologists attributed 'laughter' to 'the spleen,' Arist. Th. 3. anger to the gall, Juv. v. 169. love to the liver, Theoc. xi. 6. xiii. 71. Claud. viii. 241 sqq. wisdom to the heart, pride to the lungs; lust to the loins: v. 20. VS. K. "Spleen, too petulant to be controll'd." G. 'It is my nature.' CAS.

*Cachinno (cachinnonis)* 'a great laughter': VS. *i. e.* 'satirical.' G.

13. *Scribimus indocti doctique poemata passim*; Hor. II Ep. i. 117, M.

'Shut up' in our studies: *carmina secessum scribentis et otia quærant*; Ov. Tr. I. i. 41. LU. Cic. de Or. iii. 5. Plin. Ep. v. 5. K.

14. Petronius censured, in those who affected to be eloquent, *verum tumorem et sententiarum vanissimum strepitum*; 1. LU. *sublimes versus ructatur*; Hor. A. P. 457. Arist. R. 860 sqq. *ῥήματα δαιμόνη γλῶσσα κατακτελλογῆσι κλιμαίων σίλων σίνος* ib. 861 sqq. *sunt qui crebro anhelitu et introrsum etiam clare sonante imitentur jumenta onere et jugo laborantia; quod affectant quoque, tamquam inventionis copia urgeantur majorque vis eloquentiæ ingrual, quam quæ faucibus emitti possit*; Quint. Inst. xi. 3. K. CAS. cf. Juv. vii. 111, note.

15. 'To the people' equally deficient in taste and in common sense. LU. For an account of these rehearsals, see Juv. i. 1. iii. 9. vii. 38 sqq. Mart. III. xlv. IV. vi. X. lxx. Hor. I S. iii. 88 sqq. iv. 74 sqq. cf. also Ov. Tr. III. xiv. 39. Pont. I. v. 57. IV. ii. 33. Plin. Ep. i. 13. ii. 14. 19. vii. 17. viii. 12. 21. ix. 27. Cic. Att. xii. 4. xv. 3. PR. K.

The declaimer seems by his dress to anticipate a triumph. Both on public and on private solemnities it was customary to put on a gown fresh from the fuller's hands: cf. Mart. II. lviii. CAS. *scilicet exspectas solitum tibi moris honorem, pendat ex humeris vestis ut alba meis*; Ov. Tr. III. xiii. 13 sq. M. The most solemn festival a Roman knew, was that of his birth: on the anniversary of that day they dressed themselves in all the magnificence which their circumstances allowed, and, after the customary sacrifices, sat at home, in state, to receive their friends, none of whom came without a present in their hands. (Juv. xi. 84. M. ix. 53, note.) The indignation of

G. III. 3  
III. 1;

106

Et natalitia tandem cum sardonyche albus  
Sede legens celsa, liquido quum plasmate guttur  
Molle colluerit, patranti fractus ocello.

Hic neque more probo videas nec voce serena

20 Ingentes trepidare Titos, quum carmina lumbum

Intrant et tremulo scalpuntur ubi intima versu.

Tun, vetule, auriculis alienis colligis escas?

Auriculis, quibus et dicas cute perditus, OHE!

Persius is excited by this egregious cock-comb's putting on all the splendour of a high festival on the simple occasion of reciting a paltry poem. G. Thus Lucian describes a dandy rhetorician, tricked out for the approbation of his auditors, as *πάροσθόν εἶνα, καὶ εὐκαλὸν ἄδρα, διαστουλιωμένον ἐν βάδισμα, ἰταυλασμένον ἐν αὐχίῳ, γυναικίον ἐν βλήμμα, μιλιχρὸν ἐν φόνημα, μύρον ἀποσπίοντα*: s. v. λ. Rh. pr. t. iii. p. 11. K. Compare Hotspur's description of the foppish lordling; K. H. IV. pt. i. A. I. sc. iii.

16. This valuable ring was one of these birth-day presents, and always worn on the return of that day. VS. Juv. vii. 142 sq. M. Plaut. Curc. V. ii. 56. On the abuse of this custom of wearing rings: cf. Isid. xix. 32. Juv. i. 27 sqq. vi. 381, note. Petr. 55. Mart. V. xi. l. II. xxix. V. ix. The following is among the directions given to an orator; *manus non impleatur annulis, præcipue medios articulos non transeuntibus*; Quint. Inst. xi. 3. K.

Albus from his dress. VS. cf. Mart. I. lvi. 14. IV. xli. VI. xli. X. lxii. 6. Sen. Ep. 114. Gell. xi. 9. PR. K.

17. 'After he has rinsed his throat with a gargle.' According to Synesius a footman stood by the reciter with some emollients in a cup or phial, to which his master applied, every now and then, to clear his voice. *nec in tragædorum modum guttur et fauces dulci medicamine collinienda, ut in ecclesia theatralis moduli audiantur et cantica*; S. Hier. ad Eph. v. CAS.

18. 'Effeminately, CAS. and with lascivious eye half-closed,' therefore called *ocellus*. VS. LU. cf. Juv. ii. 94, last note.

19. *Neque probo* 'wanton.' LU. Sen. Ep. 52. Plin. Ep. ii. 14. 12. K.

*Nec serena* 'not calm, but agitated with passion.' M.

20. Hence it appears that the auditory consisted of the chief nobility. Titos may be put for *Titienses*, as *Rhamnes*

for *Rhamnenses*; Hor. A. P. 342. Ov. F. iii. 132. H. [*Rhenos* for *Rhenenses*; vi. 47.] They were named after Titus Tatus, the king of the Sabines and colleague of Romulus. PR.

*Trepidare* 'to be in ecstasies.' *saliet, tundet pede terram*; Hor. A. P. 430. PR.

*Lumbum*. ἡ δὲ ἰσθὸς ἡμῶν ἐγγὺς ἰσχυρίσται. Luc. As. Aur. 6. t. ii. *principio tremulis gannitibus æera pulsat, verberaque lascivios meretricum imitantia cœtus viduat, et obscœna numeros præviginis implet*; Aus. Ep. cviii. 4 sqq. *μῖνον ἐν λίανι ἐν ἰσχυρίσθαι διδίδει ἐν εὐκαλίῳ παρακαλεῖν καὶ ἐν χεῖρι καὶ ἐν εὐδῆ, μᾶλλον δὲ διὰ δεσπερ εἰσι μνήσθαι, ἰλιπὺν ἐν σῶμα τοῖς μίλιαι καὶ ἰσχυρίσται, εὐστῶν δὲ λεγομένων καὶ ἄδομιων, ἡσυχίας ἄγων μὴ θουαρίσται*. Plut. Symp. xi. 15. cf. Juv. vi. 314. K.

21. *Tremulo*. cf. Hor. IV Od. xiii. 5. Petr. 70. Mart. I. xxxvi. K.

'As the luscious line Thrills through the marrow.' G. *scalpuntur* 'are tickled.' *quid aures meas scalpitis? quid oblectus?* Sen. Ep. 75. K.

22. *Vetulus* is always used in a bad sense. LU. Plaut. Epid. II. ii. 4. Arist. N. 789. K.

*Escus*. καὶ ἰσχυρίσθαι ἐν μάλα ἐνὶ ἀνοχῆ. Æl. V. H. iii. 1. K. 'Dost thou, thou hoary pander, cater for the itching ears of others?'

23. "All' orecchie di tai, ch'orpo s'è loro, Benchè sfrentato, gridar—basta!" STE. *importunus amat laudari? domos OHE! jam ad cœlum manibus sublati dixerit, urge; et crescentem tumidus infla sermonibus utrem*; Hor. II S. v. 96 sqq. PR. *ohé! jam satis est*; Id. I S. v. 13 sq. M.

'Even thy cheek and brow, bronzed as they are, tingle with shame.' G. or 'Bloated, like one swollen with the dropsy.' Lucilius calls 'vanity,' *apannus in animo intercedem*; xxviii. p. 407. cf. Sid. Ap. ix. 9. CAS. Arist. Eth. iv. 9.

lib. voluptuous with an expressive half-cl.  
14 with a voluptuous meaning in his half-cl.

- “ Quo didicisse, nisi hoc fermentum et quæ semel intus  
 25 Innata est, rupto jecore exierit caprificus?”  
 En pallor seniumque ! o mores ! Usque adeone  
 Scire tuum nihil est, nisi te scire hoc sciat alter ?  
 “ At pulchrum est digito monstrari, et dicier, HIC EST !  
 Ten cirratorum centum dictata fuisse  
 30 Pro nihilo pendas ?” Ecce inter pocula quærunt  
 Romulidæ sature, quid dia poemata narrent.  
 Hic aliquis, cui circum humeros hyacinthina læna est,  
 Rancidulum quiddam balba de nare locutus,  
 Phyllidas, Hypsipylas, vatium et plorabile si quid,  
 35 Eliquat ac tenero supplantat verba palato. *difficil*

οὐδὲ ἀρεβόνην καὶ παρρημανίους ἀναί-  
 σχοντι μᾶλλον ἢ ἀίχρονουλοί. *Id. Rh.*  
 II. xv.

24. The apologist first tries the metaphor of ‘leaven,’ (*Juv. iii. 188.*) but, finding this an awkward one, as it might be readily compared to the vanity which was working and swelling within him, he abruptly leaves it for the still more unlucky one of ‘the wild fig-tree;’ (*Juv. x. 148, note.*) for after this had burst to light, the question of *quo* (*Juv. viii. 9, note didicisse* ‘What are the fruits?’ would still recur. *LU. CAS. PR.*

25. By jumbling these incongruous metaphors, the Satirist may also intend to parody and ridicule the style of these conceited poetasters. *LU.*

26. ‘Worthy fruits indeed of such intense studies,’ (*Juv. vii. 97, note, M.*) and such advanced years.’ *CAS. cf. Hor. I Ep. xviii. 47. II Ep. ii. 82 sqq. K. v. 124. iii. 85. v. 62.*

*O tempora ! o mores ! Cic. Cat. i. 1. M.*

27. This is taken from Lucilius; *VS. id me nolo scire mihi cuius sum conscius sœtus; ne damnatum faciam scire est nescire, nisi id me scire alius scierit. MAR. Spectator, No. 379.*

28. *Monstror digito prætereuntium Romanæ felicem tyræ;* *Hor. IV Od. iii. 23 sq.* Cicero finds fault with Demosthenes for being pleased at hearing a poor woman whisper to her neighbour, *σὺν ἑσέῳ ἰσχυῖς ! T. Q. v. 36. VS. Luc. Som. t. i. c. 2. cf. Ov. Am. III. i. 17 sqq. K.* Pliny thinks there was no great harm in this; *Ep. ix. 23, 6. GE.* Certainly the censure comes with an ill grace from Cicero. *cf. Juv. i. 161.*

29. ‘To be introduced as a class book

into first-rate schools; where you are read by the youth of quality,’ ‘Brave lads with curled locks of gold.’ *HO. cf. Juv. vii. 226. Mart. I. xxxv. cirrhata caterva magistri; IX. xxx. 7. K.*

30. This custom is evident from Athenæus. *Juv. vi. 434 sqq.* It might serve well for entertainment’s sake, but was of little use as far as intellectual improvement was concerned: *discite, non inter lances mensasque nitentes, cum stupet insanis acies fulgoribus, et cum adclinis falsis animus meliora recusat; verum hæc impransi mecum disquirite: Hor. II S. ii. 4 sqq. PR. Plin. Ep. I. xv. 2. IX. xxxvi. 4. K.*

31. *Quid dia* (*Sulpicia 48*) *poemata narrent ?* (*Plaut. Pers. IV. iii. 29.*) may be considered as the question of one of these noblemen, therefore Persius is not chargeable with the inaccuracy in the use of this verb. *K.*

*Romulidæ* sarcastically, as *Quirites*, *Juv. iii. 60.* especially as *Romulus* was very abstemious; *Gell. xi. 14. PR.*

32. *Tyrioque ardebat murice læna demissa ex humeris;* *Virg. Æ. iv. 262 sq. CAS. cf. Juv. vii. 136. iii. 283, notes. K.*

33. ‘Snuffing through his nose some stale ditty.’ *G.*

34. *Phyllis* hung herself in a fit of impatience at the long protracted absence of her husband, *Demophon. T. G. Ov. Her. ii. PR.*

*Hypsipyle*, after running through more love adventures than any lady of romance, narrowly escaped the same or a worse catastrophe. Her faithless lover was *Jason. T. G. Ov. Her. vi. PR.*

35. ‘Filters,’ *LU.* ‘melts,’ *CAS.* ‘dis-

Adsensere viri: nunc non cinis ille poetæ  
 Felix? non levior cippus nunc imprimit ossa?  
 Laudant convivæ: nunc non e Manibus illis,  
 Nunc non e tumulo fortunataque favilla  
 40 Nascentur violæ? "Rides" ait "et nimis uncis  
 Naribus indulges. An erit, qui velle recuset  
 Os populi meruisse? et cedro digna locutus,  
 Linquere nec scombros metuentia carmina nec thus?"  
 a - herring's Quisquis es, o, modo quem ex adverso dicere feci,  
 45 Non ego, quum scribo, si forte quid aptius exit—  
 Quando hæc rara avis est—si quid tamen aptius exit,  
 Laudari metuam; neque enim mihi cornea fibra est.  
 Sed recti finemque extremumque esse recuso

tils.' *PR.* "His dainty palate tripping forth his words." *HO.* "His refining throat Fritters, and melts, and minces every note." *BW.* "Slowly distils. . . . And trips up every word, with lispng tongue." *G.* cf. *Ov. A. A.* ii. 283 sqq. iii. 293 sqq. *Mart. X.* lxxv. 10 sqq. *K.*

36. 'The heroes hum assent.' *G.* cf. *Mart. I.* iv. *FA.* *Ov. M.* ix. 259. xiv. 592. *Virg. Æ.* ii. 130. *K.*

*Cinis*, &c. cf. *Juv. vii.* 207 sq. *Ov. Tr.* III. iii. 76. *Am. III.* ix. 67. *A. A.* iii. 470. *Prop. I.* xvii. 24. *K.*

37. *Cippus* 'the marble slab,' 'the grave-stone.' *CAS.*

38. *Laudant* denotes more than *assensere*: and *convivæ* implies that 'they paid for their entertainment by their applause.' *Mart. VI.* xlviii. *K.*

*Manibus*; v. 152. *PR.* 'The remains.' *sepulcra diruta*; *nudati Manes*; *Liv. M.* *Plin. Ep.* vii. 27, 11. *Prop. II.* x. 31. *IV.* v. 3. cf. *Virg. Æ.* ii. 587. iii. 39 sqq. *Eur. Hec.* 31 sqq. *K.*

39. This line is spurious: *SB. K.* or rather it made a part of the Satire before it received the author's last polish. *PV. PM.* There is no reason to question its genuineness. *WB.* It is a climax in ridicule of the poetasters. *CAS. DB.* See note 1 on v. 31.

40. 'You are too fond of sneering.' *plerique solent naso suspendere adunco ignotas*; *Hor. I S.* vi. 5 sq. *M. Mart. I.* iv. 5 sq. *Sidon. ix.* 341 sqq. *K.*

42. *Volito vivus per ora virum*; *Enn. CAS. Her.* iii. 157, note 17. What men talk much of, it is natural to suppose that they think much of; hence the

Greek phrases *ἴχθυ* or *ἴχθυ* ἢ *λίγγη*, and the like.

*Vitruvius* (with whom *Pliny* agrees, xiii. 5.) tells us that books, rubbed with the oil or the juice of the cedar, were thereby preserved from moths and decay, ii. 9. *Hor. A. P.* 331 sq. *PR. K.* The ancients also kept their books in what we call pigeon-holes, as well as in chests; *Juv. iii.* 206. For the more valuable part of the collection, these articles were made of cedar, or cypress, on account of the antiseptic quality of the wood. *G.*

43. 'And that are under no danger of lying in chandlers' shops to wrap spices and red herrings in.' *DN. ne, una cum scriptore meo capsa porrectus aperta, deferat in vicum vendentem thus et odores et piper et quidquid chartis amicitur ineptis*; *Hor. II Ep.* i. 267 sqq. *M. Cat.* xcv. 8. *Mart. III.* ii. 3 sqq. *IV.* lxxxvii. 8. *K.*

*Scombros*; *Ath. vii.* *Plin. ix.* 15. *PR. Id.* xxxi. 43. *K.*

44. 'To speak seriously then:' in reference to v. 40. *LU.*

45. *Exit*: a metaphor from pottery; *Hor. A. P.* 21 sq. *K. pr.* 3, note.

46. Alluding to the Phoenix: *FA. Plin. x. 2. Ov. M. xv. 37. PR. Luc. vi.* 680. (*DCE.*) *K. Juv. vi.* 165. *M. Her. ii.* 73. *Tac. An. ii.* 28. *S. Clem. Rom.* 1 *Cor.* xxv.

Cf. 125. *si quid est in me ingenii, judices; quod sentio quam sit exiguum*; *Cic. for Arch. l. si quis*; *Arist. Eth. iv. 7 fin.*

47. 'Nor (though I am a Stoic, *CAS.*) are my heart-strings so callous.'

48. 'I cannot allow praise to be the end and aim of all one's works and ac-

- EUGE tuum et BELLE; nam BELLE hoc excute totum,  
 50 Quid non intus habet? non hîc est Ilias Acci /s in hoc be  
 Ebria veratro? non si qua elegidia crudi /no  
 Dictarunt proceres? non quidquid denique lectis  
 Scribitur in citreis? Calidum scis ponere sumen;  
 Scis comitem horridulum trita donare lacerna,  
 55 Et "Verum" inquis "amo: verum mihi dicito de me!"—  
 Qui pote? vis dicam? Nugaris, quum tibi, calve, /y  
 Pinguis aqualiculus propenso sesquipede exstet.  
 O Jane, a tergo quem nulla ciconia pinsit,

tions: *LU. ἵ δ' αὖτ' ἀπολύματα. τὰ ἄλλα δὲ δὴ εἶνε:* Arist. Eth. i. 2. inii.

49. Cf. 56, note. *CAS. Petr. 40. K.*

*Juv. vii. 44, note. M.*

'Sift thoroughly.' *M.*

50. 'And what trash and flummery do you not find it to consist of?' *LU.*

*Acci; v. 4. VS.*

51. 'Besotted with hellebore.' *ebrius sermo;* Sen. Ep. 19. 'Labeo's "eye in a fine phrensy rolling" (Shaksp. M. N. D. V. i. 12.) is not lit by the fire of genius, but kindled by the stimulants of art. Unfortunately, too, the dose has been strong and the versifier's head very weak. He has not tasted the inspiring streams of Hippocrene, nor reached the heights of Helicon; but, on his way to the spring, has chewed so freely of the hellebore, which grows on that mountain in profusion, that his brain is quite muddled.' cf. *Plin. xxv. 5. Gell. xvii. 15. PR. K. CAS.*

'Sonnets,' *DN.* 'namby-pamby lays.'

52. 'Have dictated to their amanuensis.' *K.*

*Juv. vii. 105, note 2. LU. Gell. xix.*

10. *Plin. Ep. iv. 14. PR. Prop. III. iv. 14. (BU.) K.*

53. 'You are noted for giving excellent hot suppers.' *CAS. Juv. xi. 81, M. and 138. Petr. 36. cf. Hor. A. P. 422 sqq. Mart. II. xxvii. III. l. Petr. 10. 137. Luc. Merc. Cond. t. i. p. 694. Juv. xiii. 32, note. K. Rambler No. 16.*

54. 'Shivering with the cold.' *LU.*

*Lacerna;* *Juv. ix. 28, note. Prop. IV. iii. 18. (BU.) K.*

55. *Ego verum amo: verum volo mihi dici: mendacem odi;* Plaut. Most. I. iii. 24. *PR. Mart. VIII. lxxvi. K.*

56. *Hoc facies, sive id non pote, sive pote;* Cat. lxxvi. 16. *si vero est unctum qui recte ponere possit, . . . mirabor si sciet*

*inter noscere mendacem verumque beatus amicum. tu, seu doctaris seu quid donare voles cui, nolito ad versus tibi factos ducere plenum letitia; clamabitenim PULCHRE! BENE! RECTE! &c. Hor. A. P. 422—433. PR. dicam, si potero. male verum examinat omnis corruptus iudex; Id. II S. ii. 8 sq. LU.*

'Thou triflest, bald-pate ass!' *HO.* 'Your attempting to write poetry is an utter waste of time and every thing else.' *CAS.* 'Dotard! this thriftless trade no more pursue: Your lines are bald and dropsical like you.' *G. nugaris* seems a mild term for Persius to employ as conveying his opinion; it may therefore mean 'You are not serious in what you say.' *K.*

*Calve!* The proverb says "There is no fool like an old fool."

57. 'A paunch like a hog-trough struts with a projection of eighteen inches.' *HO. πυχία γαστήρ λικρὸς εἰς εἴκην σέο. VS. PR. cf. Sen. Ep. 90. K.*

58. Janus, fortunately for him, had a double face, and these eyes in his poll prevented him from being laughed at behind his back. *LU.* The Romans were great adepts in the various arts of contempt; and their descendants, the modern Italians, have inherited no small portion of their ingenuity. They will frequently follow an unfortunate wight *occipiti cæco*, and ridicule him with the most expressive and ludicrous signs. 'The ass's ears' and 'the stork's bill' are still the popular modes of scoffing: these, the suppleness of their fingers enables them to imitate with great success; but the manner of it must be seen to be fully understood. The following is an evident imitation of this passage: *ne credas laudatoribus tuis: imo irrisoribus ayrem ne libenter accom-*

- you are playing the fool when your eye ought to have taught you better

Nec manus, auriculas imitari mobilis albas,  
60 Nec linguæ, quantum sitiât canis Appula, tantum!

Vos, o patricius sanguis, quos vivere fas est

Occipiti cæco, posticæ occurrîte sannæ.—

“Quis populi sermo est?” Quis enim? nisi carmina  
molli

Nunc demum numero fluere, ut per leve severos

65 Effundat junctura unguis; scit tendere versum

Non secus, ac si oculo rubricam dirigat uno.

Sive opus in mores, in luxum, in prandia regum

Dicere, res grandes nostro dat Musa poetæ.

Ecce modo heroas sensus afferre videmus

*modes, qui cum te adulationibus suis  
foverint, si subito respexeris; aut ciconia-  
rum deprehendes post te colla curvari; aut  
manu auriculas agitari asini, aut æstu-  
antis canis protendi linguam; S. Hier. to  
Rust. Id. pr. in Sophon. Macr. S. i. 9.  
PR. G. V.S. cf. Ov. F. i. 65 sq. K. ib. vi.  
123. Spectator, No. 354. Isaiah lviii. 9.  
59. The inside of an ass's ears are  
'white.' LU.*

60. Cf. Isaiah lvii. 4.

Apulia was a parched and sultry district: *siticulosa Apulia*; Hor. Ep. iii. 16. CAS. Juv. iv. 27. note.

61. *Vos, o Pompilius sanguis*; Hor. A. P. 291 sq. PR.

'Whose destiny it is.' K.

62. 'Let me recommend to your lordships, who are not blessed with eyes in the poll, to find a method of preventing those scoffs and sneers that are made behind your back,' DN. 'by dropping all pretensions to shine as authors.' PR.

63. Continued from v. 55. PR.

'Why, what should it be?'

64. A metaphor from statuary who run their nail over the marble to ascertain whether there is any flaw or unevenness. *carmen reprehendite, quod non multa dies et multa litera coercuit, atque præsectum decies non castigavit ad unguem*; Hor. A. P. 292 sqq. II S. vii. 87. I S. v. 32. *tota denique oratio liquida prorsus et ductilis, veluti quum crystallinas crustas aut onychintinas non impacto digitus ungue perlabitur; quippe se nihil eum rimosis obicibus exceptum tenax fractura remoretur*; Sid. Ap. ix. 7. 'The joining is so exact as to allow the critical nail to glide uninterruptedly along the polished sur-

face.' LU. M. K. The Romans were exceedingly particular in having their furniture, whether of wood or marble, so constructed as to leave the joints imperceptible, not only to the eye, but to the scrutiny of the nail; if in passing it over the line of juncture, the slightest jar were perceived, the fastidious taste at once condemned the article as unfashionable. In a much earlier and less luxurious age, we find Lucilius illustrating the artifice of composition by a comparison from the arrangement of a tessellated pavement: *tam lapidi λίθῶς composta ut tesserae omnes, endo pavimento atque emblemata vermiculato.* F.R.E. cf. Aus. Id. xvi. 3 sqq.

66. The metaphor is taken from carpenters, or masons, who shut one eye, when they want to draw a straight line: *T*, which they do by means of a cord, rubbed over with ruddle. The cord is stretched along the wood or stone, and then jerked by being pulled at the centre and suddenly let go. *ἰσὶ καὶ τοῖς εἰσ-  
τροπῶς ἀλλήλους ἰστροπῶς μοι δὲ καὶ ἄλλοις  
τῶν ἰστροπῶν ἄλλοις εἰς τοὺς ποταμούς  
ἀεισθῆντες τὰ ἔθλα.* Luc. Icarom. t. ii. p. 769. K.

*Rubrica*; Plin. xxxv. 6. PR.

67. 'The immorality and luxury of the age'; *i. e.* 'to write satires.' 'The banquets of kings'; (cf. Juv. vii. 73, vi. 644, notes, *i. e.* 'to write tragedies.' CAS. Or in may mean 'upon,' and all three substantives relate to *regnum*: 'the manners, luxury, and feasts of courts.' K.

69. 'Heroic sentiments.' Horace checks such conceited presumption by saying, *sumite materiam vestris, qui scribitis, æquam viribus; et vorate diu quid*

*Do also  
I shall say  
people  
not me?  
I indeed!*

*Luc. Icarom. t. ii. p. 769. K.*

- 70 *Nugari solitos Græce nec ponere lucum  
Artifices nec rus saturum laudare, ubi corbes  
Et focus et porci et fumosa Palilia fœno:  
Unde Remus sulcoque terens dentalia, Quinti,  
Quum trepida ante boves dictaturam induit uxor*  
75 *Et tua aratra domum lictor tulit.—Euge, poeta!  
Est nunc, Brisæi quem venosus liber Acci,  
Sunt, quos Pacuviusque et verrucosa moretur*

*ferre recusent, quid valeant humeri*; A. P. 38 sqq. *LU.* Examples of the use of the double substantive are given by *BG*, in his note on *Æsch. P. V. 2.*

70. 'Those who used to confine their poetical effusions to wretched attempts in Greek.' *LU.* Compare *Petr. de Inst. Juv. instit. CAS.*

'Those who had not even the art to depict a grove.' *T. Hor. A. P. 16.* For this use of *ponere*, cf. *IV Od. viii. 8. M. A. P. 34. Juv. i. 155. Ov. A. A. iii. 401. artificios ponere* is a Grecism. *K. pr. v. 11.*

71. Persius here parodies and plays upon some favourite of the town. The poem, thus ridiculed, appears to have been a sort of 'Rhapsody on the Golden Age' or 'The Delights of the Country.' *G.* "His lay Recounts its chimnies, penniers, hogs, and hay." *BW.*

72. *Palilia tam privata quam publica sua apud rusticos: ut congestis cum fœno stipulis, ignem magnum transsiliant, his Palilibus se exspiri credentes*; *Var. L. L. v. 3. VS.* This festival was in honour of *Pales* and was celebrated on the 21st of April, the anniversary of the foundation of Rome. *Ov. F. iv. 629 sqq. PR. Prop. IV. i. 19. Plut. Rom. 12. K.* It was also called *Parilia*; *Ath. viii. 16.* as it was supposed to promote fecundity in their flocks. *LU. cf. CAR, L. ix. p. 224 sqq.*

73. 'Whence Remus' rose.' *LU. Ov. F. iv. PR. Juv. x. 73, note. K.*

*Sulco terens.* *Virg. G. i. 46. K.*

*Dentalia*; *Virg. G. i. 172.*

*T. Q. Cincinnatus* was called from the plough to be dictator, in the Samnite war. *Liv. iii. 26. LU.*

74. This intimates that he kept no servant, and that he stripped to work. *Virg. G. i. 299.*

'His wife' *Bacilla*, *CAS.* "with trembling haste." *G.*

75. 'Bravo! poet.'

76. *Accius* (*Juv. vi. 70, note*) wrote a tragedy on a similar subject to the *Bacchæ* of Euripides: hence 'Brisæan,' an epithet of the god, is transferred to the poet. *FA. Cic. for Arch. Macr. S. i. 7. vi. 1 sq. 5. V. Max. III. vii. 11. PR.* His general style appears to have been uncouth but vigorous; dark, rugged, and sublime. One specimen of his tortuous bombast may amuse the reader: *iulecorabiliter alienos alunt, ut rorulentas terras ferro fidus proscindant glebas.* The obstinate attachment of the Romans to their earliest poets annoyed Horace and the critics of the Augustan age. After a lapse of three-score years, the same fondness still existed. The very defects of the old writers were carefully copied. A corrupt age is always an affected one: simplicity is lost in silliness; and vigour in preposterous tumour. Rude and obsolete terms were culled from the old drama to gratify a morbid taste, a sickly delicacy which had no relish of nature, and to the indulgence of which the poet justly attributes the corruption of forensic eloquence and the debility of metrical composition. *quid quod nihil jam proprium placet, dum parum creditur disertum quod alius dixerit? a corruptissimo quoque poetarum figuras seu translationes mutuum, tum demum ingeniosi, si ad intelligendos nos, opus sit ingenio!* *Diomed. G.*

*Venosus* "jagg'd and knotty." *G. oratio autem, sicut corpus hominis, ea demum pulchra est, in qua non eminent venæ, nec ossa numerantur, sed temperatus et bonus sanguis implet membra et exurgit toris, ipsos quoque nervos rubor tegit et decor commendat;* *Tac. de Caus. Corr. El. 21. PM.* The metaphor is taken from old men whose veins stand out and look turgid, owing to the shrinking of the flesh. *CAS.*

77. *Pacuvius* was more ancient and



Antiope, *cerumnis cor luctificabile fulta.*

Hos pueris monitus patres infundere lippos

80 Quum videas, quærisne, unde hæc sartago loquendi

Venerit in linguas? unde istuc dedecus, in quo

Trossulus exsultat tibi per subællia levis?

Nilne pudet, capiti non posse pericula cano

Pellere, quin tepidum hoc optes audire, DECENTER!

85 "Fur es" ait Pedio. Pedius quid? Crimina rasis

Librat in antithetis: doctas posuisse figuras

*in kras*

more eminent than Accius, in conjunction with whom he is frequently mentioned: *attonitusque legis terræ frugiferæ, Accius et quidquid Pacuviusque vomunt*; Mart. XI. xci. 6. He was a native of Brundisium, and a painter as well as a poet: he died 131 B. C. His mother was a sister of Ennius. *CAS.* Gell. i. 24. xiii. 2. Quint. x. 1. *P.R.* V. Pat. II. ix. 3. Cic. to Her. ii. 23. Our satirist does not mean to disparage the general merits of these old writers. *K.*

'Warty.' *M.* "Hard and horny." *G.*

'Fascinated.' Hor. I Ep. xiii. 17. *K.*

78. *Quis Ennii Medeam et Pacuvii Antiopeam contemnat et rejicit?* Cic. Fin. i. 2. Antiope, when divorced by Lycus for her intrigue with Jupiter, was tormented by his new wife Dirce; on whom she afterwards took dreadful vengeance. *SCH.* Apoll. III. v. 5. (*HY.*) *K.*

'Propped' *i. e.* 'beset, begirt.' *T.*

'Her dolorific heart shored round with teen.' *cerumna* was obsolete when Quintilian wrote; he gives *labor* as tantamount to it. But, though a profuse and promiscuous introduction of antiquated terms is censurable, a sparing and judicious use of them has its advantages; and, at all events, a language is not much the worse for possessing two words with nearly the same meaning. *G.*

79. *Infundere*: for the metaphor, cf. Hor. I *E.* ii. 69 sq.

'Purblind:' in a double meaning. *K.* cf. Hor. I *S.* iii. 25 sq. *Κροικαῖς λήμαις ὄντας λημῶντες εἰς φρένας.* Arist. *Pl.* 581.

80. *Sartago* is literally a frying-pan; and the allusion is to the miscellaneous ingredients of the hash; and also, perhaps, to the hissing and sputtering of the olla podrida while undergoing the process of cookery: *FA. T.* as in our BUBBLE AND SQUEAK. (Unless Bubble be de-

rived from *bubale*: as *bubale frustum* 'a beef-steak from a wild ox.' Petron.) "They have made our English tongue a gallimaufrey or hodge-podge of all other speeches;" Epist. Pref. to Spenser's Shep. Cal. "Such patching maketh Littleton's hotchpot of our tongue, and, in effect, brings the same rather to a Babelish confusion than any one entire language;" Camden's Remains.

82. The Roman knights, under the kings, were called *Ceteres*, afterwards *Flexumines*, and lastly *Trossuli*; for having taken Trossulum in Etruria without the aid of the infantry. Plin. xxxiii. 9. This name was afterwards applied to effeminate and pampered persons; and the knights began to be ashamed of it. Its origin was forgotten: and a new derivation assigned it; *trossulus q. d. torosulus* from *torus* 'a roll of flesh.' Nonius. *F.* Sen. Ep. 87. *CAS.* *ib.* 87. *K.* cf. iii. 86, note.

83. 'Is it not monstrous, that in pleading for gray hairs, in a matter of life and death, the orator should be ambitious of pretty conceits?' *LU.*

84. *Tepidum* 'luke-warm.' *CAS.*

85. *Pedius Blæsus* was accused by the Cyrenians of peculation and sacrilege: of which he was found guilty and expelled the senate. Tac. A. xiv. 18. He appears to have undertaken his own defence. *LU. P.R.*

*Ait* 'says the accuser.' *LU.*

*Ubi vero atrocitate, invidia, miseratione pugnandum est, quis ferat contra positos et pariter cadentibus et consimilibus, irascentem, sententem, rogantem? cum in his cura verborum derogat affectibus fidem; et ubicumque ars ostentatur, veritas absesse videtur;* Quint. IX. iii. *fn. P.R.*

86. *Non pudet Christianos et sacerdotes Dei, quasi de rebus Indicis agatur,*

Laudatur: BELLUM HOC!—Bellum hoc? an, Romule, ceves?  
Men moveat quippe et, cantet si naufragus, assem  
Protulerim? Cantas, quum fracta te in trabe pictum

90 Ex humero portes? Verum nec nocte paratum  
Plorabit, qui me volet incurvasse querela.

“Sed numeris decor est et junctura addita crudis.”

Claudere sic versum didicit: *Berecyntius Attis*.

*Et: qui cæruleum dirimebat Nerea delphin.*

95 Sic: *costam longo subduximus Apennino.*

“*Arma virum*—nonne hoc spumosum et cortice pingui?”  
Ut ramale vetus vegrandi subere coctum.

*verbis dubiis hæverit, et ambiguas librare sententias, quibus loquens magis quam audiens decipitur;* S. Hier. Ep. to Pamm. CAS.

“In terse antithesis (Cic. Or. 49. K.) he weighs the crime, Equals the pause, and balances the chime:” G. so that, as in Timon’s garden, “Grove nods at grove, each alley has a brother, And half the platform just reflects the other;” Pope, Mor. Ep. iv. 117 sq.

87. ‘Does Romulus (Juv. iii. 67. M.) play the spaniel?’ by giving “Sweet words, Low-crook’d curt’sies, and base spaniel fawning;” Shakspeare, J. C. III. i. “You play the spaniel, And think with wagging of your tongue to win me;” Id. K. H. VIII. V. ii.

88. *Si vis me flere, dolendum est primum ipsi tibi; tunc tua me infortunia lædent;* Hor. A. P. 102 sq. LU.

89. ‘I should say, what! do you sing?’

*Quam &c.* Juv. xiv. 302, note. This trick was often played by impostors; therefore *pictum* is emphatic. K.

90. *Verum*, understand *ploratum*. PR. ‘Not conned over-night.’ M.

91. *Intelliges non magis tibi incurvari licere, quam illi, si quis modo est, cuius humeris mundus innititur;* Sen. Cons. to Pol. 26; *quid est in tormentis, quid est in aliis, quæ adversa appellamus, mali? hoc, ut opinor, succidere mentem et incurvari et succumbere;* Id. Ep. 71. Cic. T. Q. ii. 23. cf. Hor. A. P. 110. K.

92. ‘Even unfinished verses derive a grace from a happy combination and adaptation of words.’ Quint. x. 4. K. Hor. A. P. 47 sq. M.

93. *Attis* was a beautiful Phrygian

boy, beloved by Cybele, to whom mount Berecyntus, in the Lesser Asia, was sacred. Ov. M. x. T. Cat. lxiii. (DE.) Ov. F. iv. 223. PR. Maer. S. i. 21. K. Dio says of Nero *ἰσθαυρόδωτος Ἀρρῆνα*: lxi. 21. JS. Ov. Ib. 455 sqq.

94. ‘The dolphin clave blue Nereus right in twain:’ in plain English, ‘was swimming through the sea.’ LU. V. Flac. i. 450. K. Tib. IV. i. 58. PV.

95. *Subducere* is a military term, and means ‘to surprize and preoccupy a position by forced or stolen marches.’ *ελίψαι* is used in this sense by Xenophon; and some pleasantries passes between him and the Spartan Chersiphosus on the relative dexterity of their countrymen in stealing: An. IV. vi. 10—12. G. ‘Through luck divine, we, with our hostile line, Stole by surprize the chine of Apennine.’

*Est in eoque nonnihil, quod singulis verbis bini pedes continentur, quod etiam in carminibus est permolle: nec solum ubi quinæ syllabæ necluntur, ut in his—“fortissima Tyndaridarum:” sed etiam ubi quaternæ, quum versus cluditur—“Apennino,” et—“armamentis,” et—“Oriona;”* Quint. Inst. ix. 4, 65. CAS.

96. ‘Is not this’ “A pithless branch beneath a fungous rind?” G.

*Arma virum* is here put for the whole Æneid, and that for Virgil himself. Ov. R. A. 367 sq. Tr. ii. 533 sq. Mart. VIII. lvi. 19. Aus. Ep. cxxxvii. Sidon. ii. 4. K. A depreciation of the standard poetry is, in every country, one of the most striking signs of a decay of taste; and it is usually accompanied by a passion for the crude and imperfect productions of an earlier age. G.

97. Persius takes up the far-fetched

" Quidnam igitur tenerum et laxa cervice legendum ?"

*Torva Mimalloneis implerunt cornua bombis,*

100 *Et raptum vitulo caput ablatura superbo*

*Bassaris et lynxem Maenas flexura corymbis*

*Evion ingeminat ; reparabilis adsonat Echo.*

Hæc fierent, si testiculi vena ulla paterni

Viveret in nobis ? summa delumbe saliva

105 Hoc natat in labris et in udo est *Maenas* et *Attis*,

Nec pluteum cædet nec demorsos sapit ungues.

" Sed quid opus teneras mordaci radere vero

metaphor and, adopting his opponent's own phraseology, replies that although the bark might be turgid and corky, it had sound and well-seasoned timber under it. *G. Quint. x. PR.*

*Suber*; *Plin. xvi. 8 s. 13. PR. cf. Hor. III Od. ix. 22. M. Ov. Her. v. 28. Theop. H. P. iii. 16. K.*

*Coctum* is opposed to *crudum. CAS. Virg. Æ. xi. 554. K.*

98. 'Without the throat's being braced and strained.'

99. *Spectator, No. 617.*

*Mimalloneis* 'of the Bacchantes,' *VS.* *Mimas* was a mountain of *Ionis* where the orgies were celebrated. *PR. Strab. x. SCH. cf. Schol. on Lycoph. 1236. 1464. Stat. Th. iv. 649 sqq. (B). K. Ov. A. A. i. 541.*

*Bombis* 'with the hum.' *PR.* From *βουμβῶν* ('to bumble,' *Chaucer*;) are derived *βουμβάλλιος*. *Arist. Ach. 831.* and *βουμβυλλῆς*. *Id. V. 107.* whence our *BUMBLE-BEE*, more commonly called *HUMBLE-BEE*, and, provincially, *DUMBLEDORE*.

The first line of this burlesque seems parodied from *Catullus: multris raucis-nos efflabant cornua bombos*; *lxiv. 264. CAS. cf. Lucr. iv. 550.*

100. Many expressions in this poem closely resemble those in the *Bacchæ* of *Euripides*; *cf. 735 sqq. CAS. G.*

*Pentheus* is here designated as 'the calf'; for so his frantic mother *Agave* fancied, when she (with her companions) tore him in pieces; and 'arrogant,' for his conduct towards *Bacchus. LU. cf. Hor. II S. iii. 303 sq.* but according to *Ovid*, she imagined him to be a boar: *M. iii. 714. PR.*

101. *Bassaris* is here applied to *Agave*, from *Bassaræus* (*Hor. I Od. xviii. 11.*)

an epithet of *Bacchus*: the etymology is uncertain. *VS.*

The car of *Bacchus* was drawn by 'lynxes' harnessed 'with ivy-branches.' *LU.*

*Maenas*; *Juv. vi. 317. M.*

*Flectere* 'to guide'; *Virg. G. ii. 357. Æ. i. 156. M.*

102. *Evion*, an epithet of *Bacchus. cf. Juv. vii. 62, note. M. Hor. II Od. xix. 7. PR. Eur. B. 141. K.*

'Reproductive.' *LU. Calp. v. 20. K.*

*Echo*; *Ov. M. iii. 356 sqq. LU. Aus. Ep. xi. also Plin. ii. 46. xxxvi. 15. PR.*

103. 'Any spark of pristine vigour,' *G.* 'any vein of the manliness of our sires.' *si quid in Flacco viri est*; *Hor. Ep. xv. 12. PR.*

104. "This cuckoo-spit of Rome, Which gathers round the lips in froth and foam!" *G.* 'these nerveless and superficial effusions, which float on the lips and not in the brain.' *CAS. FA.*

105. *In udo* is equivalent to *in ore*: (*cf. 42, note*) implying perhaps at the same time that these affectations were relished, so as to make the mouth water; which always prevents a person from speaking with force and distinctness. *T.*

106. *Cf. Quint. x. 3. PR.* 'They give no proof of pains.' *culpantur frustra calami immeritusque laborat iratis natus paries dis atque poetis*; *Hor. II S. iii. 7 sq. M. in versu faciendo sæpe caput scaberet, vivos et roderet ungues*; *Hor. I S. x. 70 sq. PR. Ep. v. 47 sq. and in v. 162 sq. K. Rambler, No. 169.*

107. No raree-show man shifts his figures quicker than *Persius* does his fantoccini: we may therefore suppose that the friend, who had been a silent listener since he expressed his dissent in

- Aurículas? Vide sis, ne majorum tibi forte  
 Limina frigescant: sonat hîc de nare canina  
 110 Litera." Per me equidem sint omnia protinus alba:  
 Nil moror. Euge! omnes etenim bene miræ eritis res.  
 Hoc juvat? "Hic" inquis "veto quisquam faxit oletum!"  
 Pinge duos angues: PUERI, SACER EST LOCUS; EXTRA  
 MEJITE. Discedo. Secuit Lucilius Urbem,  
 115 Te, Lupe, te, Muci, et genuinum fregit in illis.

v. 11. now again steps forward to warn the satirist of his danger. *G. Obsequium amicos, veritas odium parit*; Ter. And. I. i. 41.

*Quorum* (i. e. 'of things to be learnt') *ne jejuna atque arida traditio averteret animos, et aures præsertim tam delicatas raderet, verebamur*; Quint. Inst. iii. l. K.

108. *Aurículas*; Hor. II S. v. 32. *Vidē, ac cavē* in Hor. I Ep. xiii. 19. *LU*, and *caŕē* (but that is before a vowel) in Virg. E. iii. 79. Fasc. Poet. p. 5.

*Sis* [Livy xliii. 47, d. ED.]

Our author still affects the disguise which he put on at first, as though he had to dread expulsion from the tables of the rich. *G. O puer, ut sis vitalis, metuo; et majorum ne quis amicus frigore te feriat*; Hor. II S. i. 60 sqq. *FA*.

109. We often find attributed to the threshold that which belongs, properly, to the inmate. cf. Ov. M. xiv. 703 sq. Am. I. vi. 67 sq. Prop. I. xvi. 17. II. xvi. 23. *K. superba civium potentiorum limina*; Hor. Ep. ii. 7 sq.

(1) "This currish humour you extend too far, While every word growls with that hateful gnarr." *G.* *z* is called the dog's letter, because the vibration of the tongue in pronouncing it, resembles the snarling of a dog. See Alchymist, II. vi. *M. irritata canis quod homoquam plenis dicit*; Lucil. Shaksp. Rom. and Jul. II. iv. end. *G.* or (2) "Methinks they're touch'd already, and I hear The doggish letter *z* sound in my ear." *HO*. House-dogs were chained at the gates of their residences, with a notice on the wall *cave canem*; Ov. Tr. ii. 459 sq. Pet. 27. 77. The surliness of the porter and the growls of the dog may both be traced to the coolness of their lord. *PV. PM. OR. K. DR.*

110. *Altri. ed. μὴ λικόν εἰς ἀγαθῶν φίλους, ed. ἢ μίλαν κασοῦ* Pythag. in Laert. PR. T. Sil. xv. 53. (*R.*) *K.*

111. Cf. Hor. I S. x. 11—15. *PR. nil moror*; *ib.* iv. 13. *M.* Juv. iii. 183, note.

The French have this idiom in their language: "*bien admirable*."

112. *Hoc juvat?* Hor. I S. i. 78. *K.* Cf. Juv. i. 131. *M.* 'You affix to your poems' "Commit no nuisance: decency forbids!"

113. *Veteres Gentiles serpentes appingere ad conciliandam loco sacro reverentiam, quos mystæ suos genios interpretabantur; quemadmodum Christiani crucem appingunt*; Laurent. *DD.* Every place had its genius, who was generally represented under the figure of a snake. *SV.* cf. Her. viii. 41, note; *ii.* Liv. x. Flor. xi. Paus. Corinth. Virg. *Æ.* v. 82. (*HY.*) Prop. IV. viii. T. Macr. S. i. 20. Plut. Cleom. *fin.* Id. Is. Os. *Æl.* An. ii. 2. 16 sq. *PR.* Arist. Pl. 733. *CAS.* See Deane on the Serpent Worship.

*Sacer est locus*; Calp. ii. 55. *K.* 'Go elsewhere, if you have need.'

114. There is considerable humour in making the poet, after he had been warned off the premises by the forbidding snakes, linger as he retires, and finally turn back and justify his right to remain by the examples of Lucilius and Horace. *G.*

*Lucilius* (Juv. i. 20. 165 sq.) *sale multo urbem defricuit*; Hor. I S. x. 14 sq. *primores populi arripuit populumque tributim*; II S. l. 69. *PR.* I S. iv. 1 sqq. *M.* Id. Ep. v. 4. *K.* Lucilius was great-uncle to Pompey, and lived in habits of intimacy with the chiefs of the republic, with Lælius, Scipio, and others, who were well able to protect him from the *Lupi* and *Mucii* of the day, had they attempted (which they probably did not) to silence or molest him. *G.*

115. *P. Rutilius Lupus*, who was consul. The passage is preserved in Cic. Fin. i. *PR.*

*Muci*; Juv. i. 154.

Omne vafer vitium ridenti Flaccus amico  
Tangit et admissus circum præcordia ludit,  
Callidus excusso populum suspendere naso.  
Men mutire nefas? nec clam nec cum scrobe? "Nusquam."

120 Hic tamen infodiam: 'Vidi, vidi ipse, libelle:  
Aurículas asini quis non habet?' Hoc ego opertum,  
Hoc ridere meum, tam nil, nulla tibi vendo  
Iliade. Audaci quicumque afflate Cratino,  
Iratum Eupolidem prægrandi cum sene palles,  
125 Adspice et hæc, si forte aliquid decoctius audis.

had  
his  
wrinkle

*Genuinum frangere* is more than *dentem illudere*; Hor. II S. i. 77. K.

*In illis for in vobis*: an instance of *ἀναίλουτος*. LU.

116. "With greater art sly Horace gain'd his end: But spared no failing of his smiling friend; Sportive and pleasant round the heart he play'd, And wrapt in jests the censure he convey'd; With such address his willing victims seized, That tickled fools were rallied and were pleased." DD.

117. *Ridentem dicere verum, quid vetat?* Hor. I S. i. 34 sq. LU.

*Amico*. cf. Hor. I S. iii. 63—69. PR. "Play'd lightly round and round the peccant part, And won, unfelt, an entrance to his heart." G.

118. Cf. 40, note. LU.

*Excusso* 'without a wrinkle,' LU. 'with well-dissembled sarcasm.'

119. An allusion to the story of Midas's barber, who, being unable to contain the secret of the king's having ass's ears, whispered it to a hole dug in the ground. VS. CAS. Ov. M. xi. 90 sqq. PR. Pope had his eye on this passage in the prologue to his satires, 69 sqq. DN.

120. 'Here in my book will I bury the secret.' CAS.

*Infodiam* was more applicable to the ancient than to the modern mode of writing. Juv. i. 63, note. M.

121. *Quis non habet?* We have here the sentence complete, which was commenced but abruptly suppressed at v. 8. LU. Midas was gifted with asinine ears for the bad taste he betrayed in delivering judgement on Apollo's minstrelsy. PR.

122. *Hoc ridere for hunc risum*; cf. 9. M.

'Such a mere nothing.' cf. 2. K.

123. 'Not for that Iliad you so highly prize.' G. cf. 4. LU.

'Inspired by bold *Cratinus*' with the contempt of folly and the hatred of vice. CAS. *Eupolis atque Cratinus Aristophanesque poeta atque alii, quorum comœdia prisca virorum est, si quis erat dignus describi, quod malus aut fur, quod mæchus foret aut avarius aut aliqui famosus, multa cum libertate notabant*; Hor. I S. iv. 1—5. Persius mentions the three in chronological order. *Cratinus* carried his boldness so far, that it was found necessary to restrain his personalities by a special edict. He flourished before the Peloponnesian war, and lived to the age of nearly a hundred. cf. Luc. Macr. t. iii. p. 227. Ath. i. Eus. Chron. Quint. x. V. Pat. i. 16. PR. G.

124. The anger of *Eupolis* was directed against the pestilent demagogues who were the curse of his country. cf. Cic. Att. vi. 1. PR. Why the youngest of these dramatists is called *prægrandis œnæx*, is uncertain. He lived, however, to be nearly seventy, and is styled the prince of the old comedy. PV. Cleon and the minions of the people lived in awe of him: G. and the fame of his writings had excited an interest even at the Persian court. MIT.

*Palles*: 26, note.

125. *Decoctius* 'less crude'; a metaphor from fruits, LU. or from wine or other liquors reduced by boiling. Virgil is said to have composed fifty lines or more every morning, and in the evening to have cut them down to ten or a dozen. *materiam volo primum esse vel abundantior em, vel ultra quam oportet fuscam: multum inde decoquent anni, multum*

Inde vaporata lector mihi ferveat aure :  
 Non hic, qui in crepidas Graiorum ludere gestit  
 Sordidus et lusco qui possit dicere, LUSCE!  
 Sese aliquem credens, Italo quod honore supinus

130 Fregerit heminas Aretî ædilis iniquas :  
 Nec qui abaco numeros et secto in pulvere metas  
 Scit risisse vaser, multum gaudere paratus,  
 Si Cynico barbam petulans nonaria vellat.

*ratio limabit, aliquid vel ipso usu deteretur;* Quint. xi. 4. *PR.* cf. 45 sq. *M.*

126. 'Let my reader glow with an ear warmed by their strains.' *PR.* This passage accounts for the constant succession of new speakers in Persius. Horace and Juvenal profess to imitate Lucilius; while our youthful poet took for his model the old comedy, and therefore threw his satires into the dramatic form. Whatever his reason might have been, he certainly secured vivacity and freedom by his choice; and though his success might not be great, yet his ambition is not to be censured. *G.*

127. The Greeks were distinguished by the sandal (*crepida*) or slipper (*solea*), as the Romans by the shoe (*calceus*): Gell. xiii. 10. *sapiens crepidas sibi nunquam nec soleas fecit; sutor tamen est;* Hor. I S. iii. 127 sq. *PR.* Suet Tib. 13. *K.* The quantity of *crepidas* is changed from *crepidas*. *BX.* To ridicule national peculiarities of dress is a proof of a low and vulgar mind.

128. Bodily defects are objects of pity rather than ridicule. Plat. Prot. *τοῖς δὲ φέρεισι αἰσχροῖς ὀπίσθις ἰσχυροῦσι.* Arist. Eth. iii. 6. *SCH.* The brutal stupidity of this piece of insolence is happily dashed out at a single stroke: "Halloo! blind man!" This is all the wit which the lout can muster. *G.*

129. *Aliquem;* Juv. i. 74.

*Supinus*, Juv. i. 66. has three distinct meanings, 'indolence,' 'effeminacy,' and 'pride.' Suetonius joins the expressions *supinus*, *cælum intuens*, and *stupidus*; Aug. 16. Besides which, the arrogant throw up their heads in walking, so that their face is turned upwards, in much the same manner as if they were

lying on their backs. cf. Mart. V. viii. 10. Sen. Ben. ii. 13. Ep. 80. Ov. M. vi. 275. Cat. xvii. 25. *CAS. GU. cratera Herculeum Tirythius olim ferre manu sola spumantemque ore supino vertere solebat;* Stat. Th. vi. 531 sqq.

130. Juv. x. 100 sqq, notes. Cic. Leg. ii. *T.*

'Half-pint pots:' here put for measures in general. *T.* Plin. xxi. *ult. PR.*

*Artium* a town of Etruria, now 'Arezzo.' Mart. XIV. xcviii. *PR.*

131. The *abacus* was a slender frame of an oblong shape; in the bottom of which, counters for reckoning were either ranged in grooves, or traversed on graduated wires; thereby furnishing an easy and compendious mode of calculation. *G.* 'Arithmetic.' *LU. FA.*

The economical sand-boards of the Madras School were no novelty eighteen centuries ago. *G.* 'Geometry.' *LU. FA.* Archimedes (*homunculus a pulvere et radio;* Cic. T. Q. v. 23. *K.*) was thus engaged when Syracuse was taken and he himself fell by the hand of a Roman soldier. Liv. xxv. The palace of Dionysius was quite dusty, from the number of mathematicians who pursued the study of geometry there. Plut. *PR.*

133. 'He is ready to die with laughing if an impudent quean pluck a Cynic by the beard.' These philosophers were patient under injuries and regarded insults with indifference; and hence they were exposed to many trials of temper. *CAS. vellunt tibi barbam lascivi pueri;* Hor. I S. iii. 133 sq. *M.* Sen. Ira iii. 38. *K.* The common women were not allowed to show themselves before three o'clock in the day. *VS.*

## His mane edictum, post prandia Callirhoen do.

134. *Edictum* (according to the phrases *edictum ludorum*, *edictum muneris gladiatorii*, &c. Pliny) signified a programme drawn up by authority and, like our play-bills, announcing the public amusements of the day. It was stuck up, early in the morning, against the walls, where it formed a focus of attraction for idlers and loungers. *nemo, qui parturienti filia obstetricem accersit,*

*edictum et ludorum ordinem perlegit;* Ep. 98. *MAR.*

*Callirhoe* is just such another woeful ditty as *Phyllis* and *Hypsipyle*. *G. cf. Paus. vii. 21.* It appears from 30 sq. 38. 51 sqq. that these mawkish lays were recited after their dinners.

*Do:* thus *forum putealque Libonis mandabo siccis;* Hor. I Ep. xix. 8 sq. *CAS.*

## SATIRE II.

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### ARGUMENT.

It was the Roman custom to offer vows, and send presents to relations and friends on their birthdays; and Persius, who probably knew that his beloved Macrinus delighted in verse, embraces the opportunity of this festival, to send him an excellent moral and religious poem. *G.*

After the exordium, or congratulatory address to Macrinus, 1 sqq. there is first an enumeration of interested and impious prayers; prayers, which, too iniquitous for the ear of man, can only be trusted to the gods in private. 3—16. The gross folly of these prayers is attributable to the false and unworthy ideas entertained respecting the gods. 17—30. 52—70. Then follows a spirited exposure of those extravagant and ridiculous petitions for superfluous objects, which originate in ignorance and superstition. 31—40. We have next an indignant reproof of the rash expectations of those, who frame requests for blessings which they madly labour to defeat by their own vicious excesses. 41—51. *G. K.*

The Satire concludes with some just and elevated remarks on the true nature of sacrifice and prayer, 71—75. which might be written up in more than one Christian temple. *DD.*

In this little poem, which assumes a tone almost too serious and solemn for satire, the author had in view the second Alcibiades of Plato, upon which the tenth Satire of Juvenal is also founded. *D.* The matter of this celebrated dialogue, (of which Addison has given a pretty analysis in No. 207 of the Spectator,) Persius has compressed and arranged with great care. *G.*



HUNC, Macrine, diem numera meliore lapillo,  
 Qui tibi labentes apponit candidus annos.  
 Funde merum Genio ! Non tu prece poscis emaci,  
 Quæ nisi seductis nequeas committere divis.

5 At bona pars procerum tacita libabit acerra.

Haud cuivis promptum est, murmurque humilesque  
 susurros

1. *Plotius Macrinus* was a man of considerable learning and warmly attached to our poet. He studied in the house of Servilius, the tutor of Persius, so that they were, in some sort, fellow-students. VS.

Cf. v. 108. Hor. II S. iii. 246. Mart. IX. liii. 4 sq. PR. The Thracians used to throw into a box a white stone for every happy day and black stones for unhappy ones; and, at the end of the year, they computed how many days they might be said to have really lived. Plin. vii. 40. Ep. vi. 11. Cat. lxxviii. 148. Hor. I Od. xxxvi. 10. LU. K. non est vivere, sed valere, vita.

This idle tale has been handed down from age to age. It makes indeed a pretty figure in poetry; (*et si calculus omnis huc et illuc diversus bicolorque digeratur; vincet candida turba nigriorem*; Mart. XII. xxxiv. 5 sqq.) and not a contemptible one in a tritcal essay on morality: but the expression is merely metaphorical, and means nothing more than 'lucky.' It would probably puzzle a more metaphysical head than ever stood upon a Scythian's shoulders, to distinguish the happy days from the unhappy ones: and were there no neutrals? were their days never chequered? Did the evenings always set upon the fortunes of the mornings? A rude and barbarous people, (*quorum plaustra vagas rite trahunt domos*; Hor. III Od. xxiv. 10.) would scarcely occupy themselves in seeking for black and white stones, to mark the colour of their fortune; and all others would speedily discover the futility of so ridiculous a practice. G.

2. *Labentes*; cf. Hor. II Od. xiv. 2. M. Ov. M. xv. 174 sqq. K.

*Candidus*; i. 110. PR. Ov. Tr. V. v. 13 sq. K.

3. *Genius est deus, cujus in tutela, ut quisque natus est, vivit. hic, sive quod, ut*

*genamur, curat; sive quod una genitur nobiscum; sive etiam quod nos genitos anscipit ac tuctur: certe a genendo Genius appellatur*; Censor. de D. Nat. The birthday was sacred to the Genius alone; the customary offerings were incense, wine, and flowers; because, as Censorinus tells us from Varro, (and it is a pretty fancy) *cum mensas annale Genio solverent, manum a cæde ac sanguine abstergerent, ne die, qua ipsi lucem accepissent, aliis demerent*. T. G. *piabant floribus et vino Genium memorem brevis ævi*; Hor. II Ep. i. 143 sq. Tib. II. ii. 8 &c. I. vii. 49 sqq. (HY.) On other days, however, they did sacrifice victims to the Genius: cf. Hor. III Od. xvii. 14 sqq. (JN.) PR. Prop. III. viii. 12. Juv. xi. 85, note. K.

'You claim not as a due with mercenary prayer.' LU. *emax* denotes 'making a bargain.' Plat. Euryph. *statim ante quam limen Capitolii tangant, alius donum promittit, si propinquum divitem extulerit; alius, si thesaurum effoderit, &c.* Petr. PR. Juv. iii. 276, note. Spectator, No. 391.

4. *Seductis*; cf. Tib. II. l. 84. (HY.) K. i. e. *omnibus arbitris præcul amotis*; Sall. B. C. 20. Her. i. 89, note 57.

*Committere*: cf. Juv. x. 346 sqq. Id. vi. 539, note.

5. *At bona pars hominum*; Hor. I S. i. 61. Thus we say 'a good many men.' M.

*Acerra*: Ov. Pont. IV. viii. 39 sq. PR. Hor. III Od. viii. 2 sq. (JN.) K.

6. *Labra movet metuens audiri: pulcra Laverna! da mihi fallere, da iusto sanctoque videri; noctem peccatis et fraxidibus objice nubem*; Hor. I Ep. xvi. 60. LU. Thus the merchant prays to Mercury: *da modo lucra mihi, da facto gaudia lucra; et face ut embori verba dedisse juret*; Ov. F. v. 689 sq. PR.

Tollere de templis et aperto vivere voto.

"Mens bona, fama, fides!" hæc clare et ut audiat  
hospes:

Illa sibi introrsum et sub lingua immurmurat: "O si

10 Ebullit patruus, præclarum funus!" et: "O si

Sub rastro crepet argenti mihi seria, dextro

Hercule! Pupillumve utinam, quem proximus heres

Impello, expungam! namque est scabiosus et acri

7. It was an excellent precept of some philosopher, that "We should address ourselves to men as if God heard us, and to God as if men heard us:" *Macr. i. 7. PR.*

8. *Cf. Juv. x. 366. LU. roga bonam mentem, bonam valetudinem animi, deinde corporis; Sen. Ep. 94. PR. Petr. 3. K. Fides. cf. Juv. iii. 143 sq. K.*

'So that strangers and standers-by may hear.' *HO.* This is opposed to *sibi* in the next line. *K.*

9. *Cf. Juv. x. 23 sqq.*

*Sub lingua. cf. Virg. Æ. x. 464 sq. K.*

'O 'would that:' *cf. Hor. II S. vi. 9. LU.*

10. *Ebullit* for *ebullierit*, by archaism, as *asim* for *egerim*, *comedim* and *edim*, *dedim*, *CAS. vixit*; *Virg. Æ. xi. 118. PR. excussit* for *excusserit*; *Plaut. Bac. IV. ii. 16.*

With *ebullit* understand *animam*: 'to throw out by boiling,' 'to boil away'; hence 'to die:' *Sen. Apocol.* (before the middle;) *Petr. fr. Trag. 42. 62. F. cf. Cic. T. Q. iii. 42.* Others would read *ebullit* 'would vanish like a bubble;' *homo est bulla*; *Var. R. R. i. 1. PR.* "Like a bubble on the fountain Thou art gone,—and for ever!" *Scott, L. of the Lake; III. xvi. 23 sq. cf. iii. 34.*

'His uncle,' both because of his strictness, *i. 11. K.* and for the sake of his fortune. *VS.* Nothing can be more ingenious than the manner in which Persius has contrived to frame these impious requests, and calm the conscience of his votary. The supplicant meditates no injury to any one. The death of his uncle is concealed under a wish that he could see his magnificent funeral! which, as the poor man must one day die, is a prayer becoming a pious nephew, who was to inherit his fortune. (*Boileau* has noted the humour of this

passage, and given it in his happiest manner: "Oh, que, si cet hiver un rhume salutaire, Guérissant de tous maux mon avare beau-père, Pourroit, bien confessé, l'étendre en un cerceuil, Et remplie sa maison d'un agréable deuil, Que mon âme en ce jour de joie et d'opulence, D'un superbe convoi plaindrait peu la dépense!" The *bien confessé* is admirable.)

The second petition is quite innocent: if people will foolishly bury their gold, and overlook or forget it, there is no more harm in his finding it than another. The third is even laudable; it is a prayer uttered, in pure tenderness of heart, for the release of a poor suffering child. With respect to the last; there can be no wrong in mentioning a fact which every body knows. Not a syllable is said of his own wife: if the gods are pleased to take a hint and remove her, that is their concern; he never asked it. *G.*

11. 'A jar.' *cf. [Livy xxiv, 10, 4. ED.] Plaut. Aul. O si urnam argenti fors qua mihi monstret; Hor. II S. vi. 10. PR. Π τοὺς θησαυροὺς τ' αὐτοῖς διζουσι. οὓς οἱ πρότεροι κατὰ νοῦν, τῶν ἀργυρίων οὐνοὶ γὰρ ἴσασσι. λίγουσι δὲ τοὶ τὰς πάντας "οὐδὲς εἶδεν τὸν θησαυρὸν ἐν ἡμῖν, πλὴν εἴ τις ἄρ' ἔσται." ET. πάλω γαῦλον, πτώματι ἐμνήθη, καὶ τὰς ὑδρίας ἀνορύττω. Arist. Av. 599 sqq.*

12. Hercules was considered the guardian of hidden treasures; and the tithe of them, when found, was his due. *FA. amico Hercule; Hor. II S. vi. 12. (TO.) Plaut. Most. Diod. S. v. 2. PR. r. 44.*

13. 'On whose heels I tread:' a metaphor taken from persons in a crowd. *PR.* It was a law of the twelve tables: *si pater-familias intestato moritur, cui impubes suus heres escit, agnatus proximus tutelam nancitor. K.*

'I might strike out.' *cf. Plaut. Curc. IV. iv. 24. K.*

Bile tumet. Nerio jam tertia ducitur uxor !”

- 15 Hæc sancte ut poscas, Tiberino in gurgite mergis  
Mane caput bis terque et noctem flumine purgas.

Heus age, responde : (minimum est, quod soire laboro :)

De Jove quid sentis ? Estne, ut præponere cures  
Hunc—? “Cuinam?” Cuinam? Vis Staio?—An scilicet  
hæres,

- 20 Quis potior iudex puerisve quis aptior orbis ?

Hoc igitur, quo tu Jovis aurem impellere tantas, *tantas*—

Dic agedum Staio : “Proh Jupiter ! O bone” clamet !

“Jupiter !” At sese non clamet Jupiter ipse ?

Ignovisse putas, quia, quum tonat, ocius ilex

- 25 Sulfure discutitur sacro, quam tuque domusque ?

An quia non fibris ovium Ergennaque jubente,

14. *Bile tumet*. Plat. Tim. t. ix. p. 420. Hor. I Od. xliii. 4 sq. K.

His avarice is shown by his envying Nerius, who had already come in for the fortune of three wives. cf. Mart. X. xliii. K.

15. Juv. vi. 522 sqq. notes. M. Virg. Æ. ii. 719 sq. PR. Our author here exposes the absurd folly of those, who imagine that sanctity consists in a due observance of the external forms and rites of religion; while they shamefully neglect the purification of the heart, of which the other is but typical and ought to remind them. Cic. Leg. ii. 10. cf. Luc. Icar. t. ii. p. 781 sq. K.

16. *Albula, quem Tibrin mersus Tiberinus in unda reddidit*; Ov. F. ii. 389 sq. PR.

The rites of the infernal deities were performed in the evening, those of the celestials ‘in the morning.’ Apoll. Rh. Pind. Is. iv. 110 sqq. PR.

*Bis caput intonsum fontana spargitur unda: bis sua faginea tempora fronde tegit*; Ov. F. iv. 655 sq. PR.

*Ter caput irrorat, ter tollit in æthera palmas*; Ov. F. iv. 315. PR. Virg. G. i. 345. M. Id. Æ. vi. 229. Tib. I. xi. 34. Petr. 131. K.

*Purgas*. Ablutions are still performed, with this view, by the Turks. *ac primum pura somnum tibi discute lympha*; Prop. III. x. 13. *omnia noctis farre pio placant et saliente sale*; Tib. III. iv. 9 sq. PR. cf. Arist. B. 1376 sq. Pl. 656 sq. Cic. for Cæl. 14. Ov. Am. III. vii. 43 sq.

Virg. Æ. viii. 69 sq. Tib. II. i. 9 sqq. Petr. 104. K.

19. There is great bitterness in the *cuinam?* The man of prayer will not venture to decide; till he hears the name of the individual, whose virtues, as guardian and judge, are to be weighed against those of Jupiter: even then he hesitates; till he is incidentally reminded, that the person thus selected had defrauded his ward in one instance, and condemned the innocent in another: this overcomes his delicate scruples; and he tacitly admits the god to be the better of the two. G.

Who *Staio* was, is not known: we learn what he was, from the next line. K.

21. *Impellere* ‘to assail.’ Virg. Æ. xii. 618 sq. K.

22. *Clamet*, understand *Staio*. LU. cf. Hor. I S. ii. 17 sq. K.

24. Juv. xliii. 100, note. K.

25. ‘The thunderbolt.’ LU. Plin. xxxv. 15. PR. *quocumque decidit fulmen, ibi odorem sulfuris esse certum est*; Sen. Q. N. ii. 53. Virg. Æ. ii. 698. K.

26. “Εν δὲ Δουί: Ergenna (i. e. the Tuscan soothsayer,) gives directions, after consulting the entrails of the sheep. CAS. LU. cf. Juv. xliii. 62. PR. and vi. 587, note. This line, in construction, follows *evitandum*. *εἰ δέσονται τοῦτο ἱερῶδους καὶ λυγρὰς ἐφίνας καὶ στυρότου ὄβριον καὶ βυαίου καὶ ἰστίου, δρῶν τινὰ καλλῶν περαιοῦντι ἢ λίθου ἢ τοῦτο ἰστίου οὐδὲ ἀδικήσονται; ἰστίου δὲ χρυσίου τινὰ καὶ ἰστίου ἰστίου; εἰ στυρῆ, ὦ Ζεῦ, ἢ οὐδὲ τοῦτο με ἴσως εἰδήσαι; Luc.*

- Triste jaces lucis evitandumque bidental,  
 Idcirco stolidam præbet tibi vellere barbam  
 Jupiter? Aut quidnam est, qua tu mercede deorum  
 30 Emeris auriculas? pulmone et lactibus unctis?  
 Ecce avia aut metuens divûm matertera cunis  
 Exemit puerum frontemque atque uda labella  
 Infami digito et lustralibus ante salivis  
 Expiat, urentes oculos inhibere perita;  
 35 Tunc manibus quatit et spem macram supplice voto  
 Nunc Licini in campos, nunc Crassi mittit in ædes.  
 "Hunc optent generum rex et regina! puellæ  
 Hunc rapiant! quidquid calcaverit hic, rosa fiat!"  
 Ast ego nutrici non mando vota; negato,

Jup. Conf. t. ii. p. 638. K. cf. Lucr. vi. 386—421.

27. *Jaces*; Virg. *Æ.* i. 99. (*HY.*) K. 'In those groves,' where the ilex was struck and you escaped. *M.*

*Bidental.* Gell. xvi. 6. *PR.*

28. Cf. i. 133. *LU.* Juv. vi. 15 sq. xiv. 12. *M.* Dionysius of Syracuse took away the golden beard of *Æsculapius* at Epidaurus, saying that the son ought not to have a beard, when his father Apollo was beardless. *PR.*

30. 'The pluck and the chitterlings with the crow.'

31. This lustration was performed on the eighth day for a girl, and the ninth for a boy; and then the name was given. *FA.* The goddess of the cradle, *Cumina*, was invoked among other deities: Lact. i. 20. 36. K.

*Mater altera*, 'maternal aunt'; *LU.* *amita* is the father's sister. *M.*

'Superstitious,' *ἰουδαίων* Acts xvii. 22. *M.*

33. 'The middle finger'; Juv. x. 53. *T.* Dio Chrysa. Or. 33. *PR.* Anth. L. *BU.* t. ii. p. 528. K.

The officious gossip takes this opportunity to effascinate the child. *HO.* The ancients thought in *hominis saliva vim esse aduersus veneficia et fascinoes*; Plin. xxviii. 4. 22. *LU.* Plut. *max turbatum spatio puluerem anus medio sustulit digito frontemque repugnantis signat*; Petr. 131. *PR.* Among Papists, the saliva of the priest is still employed in the chrisam applied to infants at baptism; as I witnessed in one of the churches of the Netherlands.

34. 'Withering, blasting.' Plin. vii. 2. *PR.* *uere* also signifies injury in general: Virg. *G.* ii. 196. The eye was supposed to have a potent influence in evil fascination; *Id.* E. iii. 103. *M.* see Spectator, No. 19.

35. 'She dances in her arms her starveling Hope.' G. cf. Hom. *Il.* 2 474 sqq. *CAS.*

36. The *Licini* or *Licinii* were exceedingly wealthy: Juv. i. 109. xiv. 306, notes. K. The epitaph on the barber of Augustus was as follows: *marmoreo Licinus tumulo jacet; at Cato parvo; Pompeius nullo: quis putet esse deos?* Varro. *VS.*

The riches of *Crassus* were almost as proverbial as those of *Croesus*. *G.*

*Mittit* 'prays that he may one day or other step into.' Virg. *Æ.* xi. 47. *PR.*

37. Cat. lxii. 42. Virg. *Æ.* xi. 582 sq. G. i. 31. K.

38. *Rapiant* is a stronger expression than *ament*. K.

Cf. Claud. xxix. 86 sqq. Calp. iv. 107. The contrary of this is, *quocumque ibat, terram aderebat*; Petr. 44. The mischief resulting from such prayers being granted is admirably set forth, Juv. x. 104. 289 sqq. K. 'May the Loves and Graces ever attend his steps!' *LU.* as on those of the goddess of beauty: *tibi suaves dædala tellus summittit flores*; Lucr. i. 7 sq. "A te florisceno Gli erborosi prati;" Metastasio, Inno a Venere.

39. 'Silly old women are no judges of what is good or evil for a child; *CAS.* and I would never trust a nurse to put up prayers for a child of mine.' *M.* *etiamnum optas, quod tibi optavit nutrix*;

- 40 Jupiter, hæc illi, quamvis te albata rogârit !  
 Post opem nervis corpusque fidele senectæ :  
 Esto, age ; sed pingues patinæ tucetaque crassa  
 Annuere his superos vetuere Jovemque morantur.  
 Rem struere exoptas cæso bove Mercuriumque
- 45 Arcæsis libra : " Da fortunare penates !  
 Da pecus et gregibus fetum ! " Quo, pessime, pacto,  
 Tot tibi quum in flammis junicum omenta liquescant ?  
 Attamen hic extis et opimo vincere fertō  
 Intendit : " Jam crescit ager, jam crescit ovile,  
 50 Jam dabitur, jamjam ! " donec deceptus et expes  
 Nequidquam fundo suspiret numus in imo.  
 Si tibi crateras argenti incusaque pingui

Sen. Ep. 60. *omnium tibi eorum contemptum opto, quorum copiam parentes optaverunt* ; ib. 32. *PR.* cf. Hor. I Ep. iv. 6 sqq. *K.*

40. When they performed solemn sacrifices, they dressed in white ; *LU.* as emblematical of purity : Cic. Leg. *PR.* Hor. II S. ii. 61. Ov. Tr. ii. 653 sqq. Tib. II. i. 15 sq. *K.*

42. ' Well : there is no harm in this : ' *orandum est, ut sit mens sana in corpore sano* ; Juv. x. 356. *T.*

' But these prayers can never take effect, so long as rich made-dishes and high-seasoned viands constitute your ordinary meals.'

From the receipt which is given for making it, the *tucetum* appears to come very near our ' minced-meat.' *suis dominis parabat viscum fartim concisum et pulviam frustatim collectam ad pascua jurulenta, et quidem naribus jam mihi ariolabar tucetum perquam sapidissimum* ; Apul. M. ii. It was a very savoury dish : *esca regia* ; Fulgent. *ambrosio redolent tuceta sapore* ; Callimor. *ib. G.* and perhaps not much unlike ' the Bologna sausage.'

43. Cf. Hor. II S. iii. 288 sqq. *K.* Nothing but a youth of temperance is likely to ensure an old age of health. " Though I look old, yet I am strong and lusty : For in my youth I never did apply Hot and rebellious liquors in my blood ; Nor did not with unbashful forehead woo The means of weakness and debility ; Therefore my age is as a lusty winter Frosty, but kindly ; " Shakep. As You Like It, II. iii. *M.*

44. ' Killing one's cattle is a strange way of augmenting one's stock.' *LU.*

Mercury was the god, to whose kindness they attributed any unexpected gains. *LU.* Plaut. Amph. pr. *PR.* Hom. II.  $\pi$  489 sqq. Hor. II S. vi. 4 sq. Ov. F. v. 689 sq. *K. v. 12. v. 112. vi. 62.*

45. *Da* ; a Grecism : cf. Call. H. Dian. 6. Ov. M. i. 486. Tr. I. i. 34. *K.*

After *fortunare*, understand *facultates meas. LU.*

46. *Δαιμόνιον ἀνθρώπων* ! ' most unaccountable, or perverse ! ' Her. iv. 126. vii. 48.

47. Cf. Hom. II. A 460.  $\Theta$  240. Cat. xc. 6. *K.*

48. *Extis.* Virg. G. ii. 194. *Æ.* xii. 215 sq. *K.*

' To carry his point.' *LU.*

*Fertum* was a cake or pudding of flour, wine, honey, &c. which made part of their usual offerings. Cato R. B. 134. *CAS.*

50. The epithets being applied to the money, which belong properly to the man, make a very humorous prosopopœia. ' The sestertius, deceived and desponding, sits sighing to no purpose, in the bottom of the money-chest, for his departed comrades.' *M.* " Like the last rose of summer left blooming alone ; All its lovely companions are faded and gone ! " Moore.

51. *Δυμή γὰρ ἐν κούρην φιδά.* Hes. O. D. 369. *CAS. sera parsimonias in fundo est* ; Sen. Ep. 1 *extr. DB.*

52. *Craterās* of the first declension, from *cratera* : *craterās*, Stat. Th. ii. 76.

Auro dona feram, sudes et pectore lævo  
 Excutiat guttas lætari prætrepidum cor.  
 55 Hinc illud subiit, auro sacras quod ovato  
 Perducis facies. " Nam fratres inter aënos,  
 Somnia pituita qui purgatissima mittunt,

from the love of  
 it entered the  
 mouth from  
 the... ..

(B.) of the third, from crater. *WB.* cratera impressum signis; Virg. *Æ.* v. 536. The following is a description of 'the bowl' of Hercules: *Centauros habet arte truces aurumque figuris terribile: hic mixta Lapitharum cæle rotantur saxa, faces, aliique iterum crateres; ubique ingentes morientum iræ: tenet ipse furentem Hylæuni et torta molitur robora barba;* Stat. Th. vi. 535 sqq. The vases were sometimes of silver and the figures of gold. *non habemus argentum, in quod solidi auri cælatura descendit;* Sen. Ep. 5. *K. CAS.*

53. 'You would glow with ecstasy,' *ἀγάθ' ἔσται ἡσυχία, χαρῆς ὄσο σάμα λισαίνω ἰδρωτι;* Aspasia in Ath. V. p. 219 c. *CAS.*

54. 'Your heart in your left breast, over-hasty in rejoicing, would force tears from your eyes.' Cat. xlv. 7. (*DCE.*) *Juv.* vii. 159, note. *K. lacrimas excussit mihi;* Ter. Heaut. I. i. 115. *M. lætari prætrepidum cor* is probably a hemistich from some old poet. *OR.*

55. *Hinc*, 'from your fondly fancying that the gods resemble men.' *PR.*

*Ovato* 'taken in war and carried in the ovation or lesser triumph.' In this word there is probably something more than meets the ear. *G.* 'Complimenting the immortals with what has been taken from your fellow mortals by rapine and plunder.' *M.*

56. *Perducere* 'to overspread.' Virg. *G.* iv. 416. *K.*

'The brazen brethren' are either (1) the statues in the Pantheon at Rome; *LU.* i. 2. the heathen gods in general, *FA.* "qui en effet sont frères à-peu-près, si on remonte à leur origine." *RL.* or (2) the *Hermæ*, which were numerous at Rome; and Mercury presided over dreams. *PM. DB.* or (3) the fifty sons of Ægyptus. Acron relates that in the portico of the Palatine Apollo were the statues of the Danaïdes, and, over against them in the open air the sons of Ægisthus (meaning of course Ægyptus); and some of these statues were said to

give oracles by means of dreams. *VS.* Subsequent commentators (*FA. CAS. PR. M. DN.*) take the liberty of placing the gentlemen in the portico, and silently dismissing their fair cousins.

One of our old poets tells us that *mons* 'a mountain' cometh from *movenulo*, because it standeth still: and a similar train of reasoning seems to have influenced those who first gave the faculty of inspiring dreams to the fifty sons of Ægyptus. These poor youths were the last persons in the world who should have been selected for such a province: they were married to their fifty cousins, and, without foreseeing or even dreaming of their fate, had their throats cut like so many calves, (*velut vituli*) in the same night, with the exception of one, who was roused out of a sound sleep by his wife: "surge!" *quæ dicit juveni marito, "surge! ne longus tibi somnus, unde non times, detur;"* Hor. III. Od. xi. 37 sqq. *G.*

*K* proposes following Acron, for want of another guide, but, on turning to the authors of the Augustan age, finds the ladies only mentioned. We will give the passages: *gurea Phæbi porticus a magno Cæsnre aperta fuit. tota erat in speciem Pænnis digesta columnis; inter quas Danaï femina turba senis;* Prop. II. xxxi. 1 sqq. the description is carried on for twelve lines, but there is no allusion to the young men. Again: *inde tenore pari gradibus sublimia celsis ducor ad inlonsi candida templa dei; signa peregrinis ubi sunt alterna columnis Belides et stricto barbarus ense piter: quæque viri docto veteres cepere novique pectore, lecturis inspicienda patent. quærebam fratres, exceptis scilicet illis, quos suus optaret non genuisse parens. quærentem frustra custos me, sedibus illis præpositus, sancto jussit abire loco;* Ov. Tr. III. i. 59 sqq. *Id. Am.* II. ii. 4. A. A. i. 73 sq.

57. *Pituita* is here a trisyllable. (*Fasc. Poet.* p. 2.) *LU.* 'From gross humours.' *PR. Maer. S. Sc.* 3. Cic. Div. i. 43. Suet. Ves. 7. *K.*

Præcipui sunt sitque illis aurea barba."

Aurum vasa Numæ Saturniaque impulit æra,

60 Vestalesque urnas et Tuscum fictile mutat.

O curvæ in terras animæ et cælestium inanes!

Quid juvat hos templis nostros immittere mores

Et bona dis ex hac scelerata ducere pulpa?

Hæc sibi corrupto casiam dissolvit olivo;

65 Hæc Calabrum coxit vitiatum murice vellus;

58. Suet. Cal. 52. *PR.* Ivory, marble, or bronze statues were often decorated with locks, which were literally 'golden,' and with a 'beard' of the same materials. Cic. N. D. iii. 34. *Æl.* V. H. i. 20. V. Max. I. i. 2. Luc. Tim. t. i. p. 107. Petr. 58. *K.*

59. In the time of Numa, the vessels used were of wood or earthenware. Juv. vi. 343 sq. *K.* That prince allowed neither images nor gold to be introduced into the temples. Cic. Parad. i. Plin. xxxiii. 11. *PR.* Juv. xi. 116, note. *M.* In the golden age, the metal, after which it was designated, was unknown. *LU.* Ov. A. A. ii. 277 sq.

The temple of Saturn, (Ov. F. i. *PR.*) was the treasury, and, from the currency, was called *ærarium*. In those days large sums of money were weighed and not counted; and hence came the term *dispensers*. *VS.*

*Impulit* 'supplanted.' *LU.* A metaphor from gymnastics. *K.* v. 14.

60. *Vestales* 'of pottery,' because such the Vestals used. *LU.* Ov. F. iii. 11 sq. *K.*

The religious rites of the Romans came mostly from Tuscany; *CAS.* as well as much of their earthenware. Juv. xi. 109. cf. iii. 168. *M.* Plin. H. N. xxxv. 43 sq. 46. *K.*

61. Cf. Lact. Inst. II. ii. 13. Ov. M. i. 84 sq. Sil. xv. 84 sqq. *K.* This apostrophe and the remainder of the satire contain sentiments worthy of a Christian. *M.* Though Persius might have somewhat profited by the ethical dialogue from which his subject is taken: it is certain, that a brighter gleam must have occasionally broken upon the darkness of his mind, than the torch of Plato ever afforded: that he was unconscious of its source, is his misfortune. What Cornutus thought of this, cannot be told; he could not but see, however, that though

the words, in this section, were those of the Porch, they were used in a more spiritual sense than the wisest and best of its sectaries ever gave them. *G.*

62. Φέρων δὲ μοι τίς ἢ ἀφίλων τοῖς θεοῖς ὄδον ἀπὸ τῶν δάκρον, ὃν κατὰ ἡμῶν λαμβάνουσι; ἃ μὲν γὰρ διδίασι, πάντες δῆλον. οὐδὲν γὰρ ἔστιν ἡμῶν ἀγαθόν. ὅτι ἂν μὴ ἐκείνοι δῶσιν ἃ δὲ κατὰ ἡμῶν λαμβάνουσι, εἰ ἀφελούνται; Plato Euth. t. i. p. 33. *K.* *quid enim immortalibus atque beatis gratia nostra queat largiri et emolumentum?* Lucr. v. 166 sq.

63. 'And to estimate what is good to the gods, by a reference to our depraved carnal nature.' *LU.* *quæra* answers to the *σάξ* of the New Testament. *M.*

64. Cf. vi. 36. Plin. H. N. xiii. *τάς τε μέγιστες τῶν χρημάτων εἰ ζωγράφου φθορὰς ἐπιμάζουσι, καὶ τὸ βάψαι μίγναι σίπληναι ἢ κωνιτῆς.* (Hom. II. Δ 141.) Plut. Symp. Q. v. t. xi. *M.* Ant. de Reb. S. vi. 30. (*GA.*) *alba nec Assyrio fucatur lana veneno, nec casia liquidi corrumpitur usus olivi;* Virg. G. ii. 466 sq. (*HY. VO.*) *K.* Both the epic poet and the satirist use the language of the old republic: they consider the oil of the country to be vitiated, instead of improved, by the luxurious admixture of foreign spices; the consumption of which at Rome must have been immense at this period, since they were infused into every dish, and almost into every cup. The conclusion of this spirited passage is closely followed by Prudentius: *gemma, bombyx, purpura, in carnis usum mille quaruntur dolis.* *G.*

65. The Lydians are said to have invented the art of dying. Plin. vii. 56. *PR.*

Tarentum in Calabria produced the finest wool. Plin. H. N. viii. 48. ix. 61 sqq. *LU.* Calp. ii. 69. *K.* cf. Juv. viii. 15, note.

The *muræx* was found in the greatest

Hæc baccam conchæ rasisse et stringere venas

Ferventis massæ crudo de pulvere jussit.

Peccat et hæc, peccat : vitio tamen utitur. At vos

Dicite, pontifices, in sacro quid facit aurum ?

70 Nempe hoc, quod Veneri donatæ a virgine puppæ.

Quin damus id superis, de magna quod dare lance

Non possit magni Messalæ lippa propago :-

Compositum jus fasque animo sanctosque recessus

Mentis et incoctum generoso pectus honesto :

75 Hæc cedo, ut admoveam templis, et farre litabo.

perfection off the coast of Tyre. Virg. *Æ.* iv. 262. Hor. Ep. xii. 21. *M.*

66. 'The berry of the shell' *i. e.* 'the pearl' *crassescunt etiam in senecta, conchisque adherescunt, nec his avelli queunt nisi lima*; Plin. ix. 35. *LU.* Hor. Ep. viii. 14. *PR.* *Æl. N. A.* xv. 8. *K.*

*Stringere* 'to collect.' *PR.*

*Venas*; Juv. ix. 31. *K.*

67. 'Of the fused metal (v. 10.) from the crude ore.' *M. vagantur hi renarium canales per latera puteorum* ('of the shafts which miners sink') *et huc illuc, inde nomine invento; tellus ligneis columnis suspenditur. quod effusum est, tumlitur, lavatur, uritur, molitur in farinam*; Plin. H. N. xxxiii. 21. *K.*

68. 'It makes some use of its vicious propensity.' Juv. i. 49, note. *K.*

69. *In sacro i. e. in templo*. *CAS.* cf. Juv. xi. 111 sqq. *K.*

70. Girls, when they were grown up and became marriageable, offered 'wax dolls to Venus.' Varro. *VS. A.* Lact. *Inst.* ii. 4. 13. Hor. *I S.* v. 66. Schol. *K.* that she might in return bless their nuptial couch with real babies. *PR.*

71. The entrails of victims were offered in these dishes. On the size of them, see Plin. H. N. xxxiii. 52. *K.*

72. Some degenerate descendant of *M. Valerius Corvinus Messala*; Juv. viii. 5. who was seven times consul. *VS. Macr.* i. 6, fin. *PR.*

*Lippa* denotes 'morally blind.' *LU.* i. 79. *K.* If Messala had any physical defect in his eyes, would Persius have thought fit to taunt him with it? cf. i. 128, note. Unless (with *PR.*) we attribute this disease to a life of intemper-

ance; which would alter the case: cf. Arist. *Eth.* iii. 5. see also v. 77.

73. *Compositum* 'harmoniously blended.'

*Jus* comprehends 'our duty to our neighbour,' *fas* 'our duty to God'; *CAS.* or *jus* 'what is enacted by human laws,' and *fas* 'what is enacted by the divine law.' *PR.*

*Sanctos* 'holy,' 'without pollution.' *LU.*

*Recessus*: τὰ κρυπτά τῶν ἀρετῶν. Rom. ii. 16. *M.* Theoc. xxviii. 3. *K.* In this passage Persius may be more easily admired than translated. His lines are not only the quintessence of sanctity, but of language. Closeness would cramp and paraphrase would enfeeble their sense; which may be felt, but cannot be expressed. *G.*

74. 'Imbued:' *διαισούνη βιβραμίνος* *is βάδος*. *M. Ant. de Reb. S.* iii. 4. Lact. *Inst.* VII. xxi. 6. a metaphor from a fleece that is died. *LU.* Virg. *G.* iii. 307. *M.*

75. The poor substituted 'salted meal' for frankincense. Plin. xviii. 3. *LU.* Virg. *Æ.* v. 745. *M.*

*Litare* is 'to perform a sacrifice auspiciously.' *LU.* *tum me Jupiter faciat, ut semper sacrificem, nec unquam litem*; Plaut. *Pæn.* II. 42. Liv. xxxviii. 20. *PR.* It is pleasing to observe with what judgement Horace has adapted a similar thought to the plain understanding of his village maid: *immunis aram si tetigit manus, non sumtuosa blandior hostia molliet aversos Penates farre pio et saliente mica*; III *Od.* xxiii. 17 sqq. Seneca too says well, (and Persius probably had it in his thoughts,) *nec in victimis, licet opinæ*



*sint, auroque præfulgeant, deorum est honos; sed pia et vecta voluntate venerantium: itaque boni etiam farre ac fictili religiosi sunt, &c. G. And again: primus est deorum cultus, deos credere: deinde reddere illis majestatem suam, reddere bonitatem, sine qua nulla majestas est: scire illos esse, qui præsidet mundo, qui universa vi sua temperant, qui humani*

*generis tutelam gerunt interdum curiosi singulorum. vis deos propitiare? bonus esto. satis illos coluit, quisquis imitatus est; Ep. 95. cf. Plat. Alc. ii. t. v. p. 99. Virg. Æ. viii. 102. Prop. III. iii. 17. Ov. Tr. I. ii. 75. Pont. IV. viii. 29. V. Max. II. v. 5. K. Litare is also 'to obtain that for which you sacrifice;' v. 120. M. [Livy xxiii, 36, 2. ED.]*

## SATIRE III.

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### ARGUMENT.

The whole of this Satire manifests an earnest desire to reclaim the youthful nobility from their idle and vicious habits. It opens not unhappily. A professor of the Stoic school abruptly enters the bed-room of his pupils, whom he finds asleep at mid-day. 1—6. Their confusion at this detection, 7—9. and their real indolence amidst an affected ardour for study, 10—14. are exposed; and the fatal consequences of such thoughtless conduct is beautifully illustrated by apt allusions to the favourite topics of the Porch. 15—24.

The preceptor, after a brief ebullition of contempt, points out the evils to which the neglect of philosophy (*i. e.* the study of virtue) will expose them, and overthrows the objections which they raise against the necessity of severe application, on account of their birth and fortune. 24—30. In a sublime and terrible apostrophe, he pours the horrors of that late remorse which must afflict the vicious, when they contemplate the fallen state to which the neglect of wisdom has consigned them. 31—43.

He then describes, in a lighter tone, the defects of his own education, 44—51. and shows that the persons whom he addresses are without this apology for their errors; 52—65. he points out, with admirable brevity and force, the proper pursuits of a well-regulated mind, 66—76. and teaches them to despise the scorn of the vulgar and the rude buffoonery of wanton ignorance: 77—87. lastly, he introduces a lively apologue of a glutton, who, in spite of advice, perseveres in his intemperance till he becomes its victim; 88—106. concluding with an apposite application of the fable (after the fashion of the Stoics) to a diseased mind. 107—118. The Satire and its moral may be fitly summed up in the solemn injunction of a wiser man than the Schools ever produced: "Wisdom is the principal thing; therefore get Wisdom;" Proverbs iv. 7. *G.*

“NEMPE hoc assidue? Jam clarum mane fenestras  
Intrat et angustas extendit lumine rimas.”

“Sertimus, indomitum quod despumare Falernum  
Sufficiat.” “Quinta dum linea tangitur umbra?”

- 5 En quid agis? Siccas insana canicula messes  
Jam dudum coquit et patula pecus omne sub ulmo est.”  
Unus ait comitum. “Verumne? itane? Ocius adsit  
Huc aliquis!—Nemon?” Turgescit vitrea bilis;  
Finditur: Arcadiæ pecuaria rudere dicas.

1. Cf. Ov. Am. I. xiii. 17 sq. Aus. Eph. i. 1 sqq. K. From the manner in which the speaker announces himself, he appears to have been a domestic tutor to some of the young nobility. With the decay of literature and the empire, the authority of these private instructors declined: *nunc videre est philosophos ultro currere, ut doceant, ad foras juvenum divitum, eosque ibi sedere atque operiri prope ad meridiem, donec discipuli nocturnum omne vinum edormiant*; Gell. x. 6. G.

*Mane* is here used as a noun. LU. Macr. S. i. 3. Gell. iii. 2. PR.

Their windows were closed with ‘shutters,’ which were either of solid board or of lattice-work. Hor. I Od. xxv. 1. (JA.) K.

2. *Extendit* ‘makes them appear wider.’ PR. Prop. I. iii. 31 sq. Virg. Æ. iii. 152 sq. K.

3. The philosopher speaks in the first person, to give less offence. LU.

‘To digest the froth or scum of the wine fermenting in the stomach.’ LU.

‘Falernian.’ Juv. iv. 138, note. Cat. xxv. 2. K.

4. ‘It wants but an hour to noon, according to the sun-dial.’ LU. On the day and its divisions among the ancients, cf. Plin. H. N. ii. 76 sq. vii. 60. Macr. S. i. 3. RH. A. The inventor of sun-dials (according to Pliny) was *Anaximenes*; according to D. Laertius, Vitruvius, and others, it was *Anaximander*. They were introduced at Rome in the first Punic war; but they were known earlier in the east: II Kings xx. cf. S. Hieron. on Isaiah. PR. και γὰρ ὁ γνώμων σκιάζει μίσην τῆν σόλιν [μίσση τῶν σόλων!] Luc. Lexiph. t. ii. p. 326. K. The Romans used a natural day, dividing

the time from sunrise to sunset into twelve equal parts or hours: which would only equal our hours in length, when the days and nights are equal; that is, when the sun rises and sets at six precisely. Cens. de D. N. 24. HO. Eleven o’clock was the dinner hour among sober people: *Sosia, prandendum est: quartam jam totus in horam sol calet; ad quintam flectitur umbra notam*: Aus. Eph. L. O. C. 1 sq. Scipio Nasica introduced the *clepsyltræ* or ‘water clocks.’ G.

*Quinta* agrees with *umbra*, instead of *linea*, by hypallage. M.

5. *Stella vesani leonis*; Hor. III Od. xxix. 19. *rabiosi tempora signi*; Id. IS. vi. 126. The influence of the dog-star, when the sun entered *leo*, was supposed to produce excessive heat, as well as canine madness and other disorders. PR. LU.

6. *Nunc etiam pecudes umbras et frigora captant*; Virg. E. ii. 8. LU. *jam pastor umbras cum grege languido rivumque fessus quarit, et horridi dumeta Sylvani*; Hor. III Od. xxix. 21 sqq. M. Nemes. E. iv. 39 sqq. Calp. v. 56 sqq. K.

7. ‘Of the fellow students.’ CAS. those young men of inferior birth or fortune, whom the wealthy father had taken into his house to be companions to his son, both in his studies and in his amusements. K.

*Ocius*. A lively sketch of the manners of the rich, who have servants always at their beck or call. cf. Hor. II S. vii. 34. K. The sleeper too is anxious to make up for lost time. LU.

8. *Ταλώδης χολή* in the medical writers, from its shining and glassy appearance: *splendidi bilis*; Hor. II S. iii. 141. CAS.

9. ‘He bursts.’ FA.

- 10 Jam liber et bicolor positis membrana capillis  
 Inque manus chartæ nodosaque venit arundo.  
 Tunc queritur, crassus calamo quod pendeat humor ;  
 Nigra quod infusa vanescat sepia lympha :  
 Dilutas queritur geminet quod fistula guttas.
- 15 O miser ! inque dies ultra miser ! huccine rerum  
 Venimus ? At cur non potius, teneroque palumbo  
 Et similis regum pueris, pappare minutum  
 Poscis et iratus mammæ lallare recusas ?  
 “ An tali studeam calamo ? ” Cui verba ? quid istas

‘ The herds of Arcadia.’ Juv. vii. 160, note. *M.* Aus. Ep. lxxvi. *K.*

*Rūdere*: the first syllable is short in Virg. *G.* iii. 374. *LU.* The noise is produced by his yawning and bellowing for the servant at the same time. *K.*

10. ‘ The book,’ probably, contained the thesis for the morning’s exercise ; ‘ the coarse paper’ was to receive the first thoughts of the young writer ; which, when matured and corrected, were to be transferred to ‘ the parchment’ for the benefit of mankind. *G.* cf. Juv. vii. 23, note. *M.* It is probable that waxen tablets and the style were not used, lest the youth’s eye-sight should suffer : Quint. x. 3. Mart. XIV. v. *K.*

*Positis* for *depositis* ; *LU.* Juv. iii. 186. *Capillis*, which denotes ‘ human hair,’ is put catachrestically for *pilis*, which signifies ‘ the hair of an animal.’ *CAS.* cf. Liv. t. iv. p. 597. (*DR.*) *K.*

11. According to Varro, ‘ paper’ was invented in the time of Alexander. Before which they wrote on the leaves or bark of trees ; then on paper manufactured from the *papyrus*, an Egyptian flag ; and lastly parchment was invented at Pergamus, in the reign of Eumenes. *PR.* cf. Plin. xiii. 12. Hor. I S. x. 4. II S. iii. 2. *M.*

Before the use of pens, they wrote with reeds, (*arundo*, *calamus*, and *stutula*,) which were knotted or jointed ; the best came from Egypt : Plin. H. N. xvi. 63. Mart. XIV. xxxviii. *LU.* *PR.* *K.*

12. ‘ At first the ink is too thick : water is added ; and then it is too pale.’ *SCH.*

13. The Africans used the black liquor of the cuttlefish for ink ; others a preparation of lamp-black. *VS.* The former was vulgarly supposed to be the blood [see Lord Bacon, N. H. 742.] ; which

the fish discharged, when closely pursued, whereby it rendered the water turbid and escaped. Plin. ix. 29. *SCH.* xxxii. 10, *fn.* *PR.* xxxv. 25. Arist. An. iv. 2. *K.* “ He that uses many words for the explaining any subject, doth, like the cuttlefish, hide himself for the most part in his own ink ; ” Ray on the Creation. cf. Her. vii. 176, note 25.

16. ‘ A tender ring-dove’ is said to be fed by its mother with the half digested food from her own crop. *PR.* These birds, also, were often kept as pets by young ladies, and tended with the greatest care. *CAS.* Hence, perhaps, the word [“ dove ! pigeon ! ”] became a term of endearment addressed to little boys. Thus the flatterer calls the children, at the house where he visits, *nirovia* ‘ little chicks :’ *K.* Juv. v. 143, and vi. 105, notes.

17. The wealthy nobility were called *reges* by their flatterers and dependents. Hor. I Od. iv. 21. Juv. viii. 160 sq. *K.*

*Pappare*, an infinitive used as a noun, Plaut. Epid. V. ii. 62. *PR.* ‘ pap’ or ‘ food chewed by the nurse :’ *LU.* and thus, *lallare* ‘ the lullaby :’ and *velle* for *voluntas*, v. 53. note on i. 9.

18. *Iratus* ‘ fractious,’ in a passion. *M.* Nurses when they were putting babies to sleep used to say “ Lalla ! lalla ! lalla ! go to sleep, or suck.” *VS.* Ov. F. ii. 599 sq. *K.* “ Philomel, with melody, Sing in our sweet lullaby ! Lulla, lulla, lullaby ! lulla, lulla, lullaby ! ” Shaksp. Mids. N. Dr. II. iii.

*Mamma* ‘ of your grandmother, mamma, or nurse.’ *T.* Their father they called *Tata* : Cato. *PR.*

19. *Culpantur frustra calami* ; Hor. II. S. iii. 7. *T.*

*Cui verba*, understand *das*, *T.* ‘ whom

20 Succinis ambages? tibi luditur: effluis amens.

Contemnere: sonat vitium percussa, maligne  
Respondet viridi non cocta fidelia limo.

Udum et molle lutum es, nunc, nunc properandus et acri  
Fingendus sine fine rota. Sed rure paterno

25 Est tibi far modicum, purum et sine labe salinum,

do you deceive by such frivolous excuses? not me! PR.

20. *Tibi luditur* 'the stake is your own.' (The verb is used impersonally as *viuitur*; v. 53. *concurritur*; Hor. I S. i. 7. M.) This reminds one of the sapient speech: "My father and mother wished to make me clever: books I hated. They wanted to send me to school: school I detested. However, they did send me.—But I nicked the old folks; for I never learnt any thing!"

*Effluis* is a metaphor from a leaky jar. CAS. Some difficulty in following the poet arises from his putting the illustration before the example. These familiar metaphors of the Stoics contribute to their being intelligible, though they may not always be very creditable to their taste. G.

21. *Contemnere*; Hor. II S. iii. 14. VS.

'A cracked jar betrays its flaw by the dead sound which it yields when struck.' LU. ἀλλὰ μὴ παθῶτε αἰ κωνεῖαι χύτρας διακρούμεναι, μὴ εὐδαίμων ἀποφθγγυνοῦσθε Luc. Paras. t. ii. p. 841. K. v. 24. 106.

*Nec vox hominem sonat*; Virg. Æ. i. 328. VS.

*Maligne respondet* is opposed to *solidum crepat*; v. 25. PR.

23. *Idoneus arti cuilibet: argilla quidvis imitaberis uda*; Hor. II Ep. ii. 7 sq. M. *cereus in vitium flecti*; A. P. 163. cf. v. 40. K. *dum tener est natus, generosos insere mores*. SCH.

*Properandus*: cf. Juv. iv. 134. Virg. G. i. 260. Ov. M. v. 396. xv. 748. K.

*Acri* 'rapid': Virg. G. iii. 141. K.

24. *Sine fine*: we never reach perfection, therefore there is always room for improvement. SCH. If we stop short, there is every danger of our going backwards. Plin. Ep. vii. 9. 11. K.

*Sed &c.* This has been the language of vicious indolence from the first moment that wealth became heritable: "What needs me care for anie bookish skill, To blot white paper with my restless quill; Or waste o'er painted leaves,

on winter nights, Ill-smelling oyles, or some still-watching lights? Let them that meane to earne their bread—for me, Busie their braines with deeper bookeerie: Have I not landes of faire inheritance Derived by right of long continuance To first-borne males," &c. Hall, II S. ii. G.

25. 'A competency.' M. Not such a superabundance as to provoke Nemesis. cf. Luc. v. 527 sq. K.

'The salt-cellar' or, as our old writers more simply termed it, 'the salt,' formed a distinguished feature in the garniture of the Roman tables. As salt was the general seasoning of the food of man and was also used to check the progress of putrefaction, it was associated, from the earliest ages, with notions of moral purity, and occasionally employed in metaphors too sacred to be repeated here. Salt made a part of every sacrifice; and hence the vessel which held it acquired a certain degree of sanctity and was supposed to consecrate the table on which, at meal times, it was reverently placed, before the other articles: (*sacras facit mensas salinorum appositu*; Arn. WB.) if the salt was ever forgotten, it was looked upon as a bad omen. With these claims to peculiar veneration, the salt-cellar appears to have been regarded as a kind of heir-loom, and to have descended from sire to son. Hor. II Od. xvi. 13 sq. (MI. DCE.) More cost was lavished on it than on the rest of the furniture. In the poorest times, the most frugal and rigid of the old republicans indulged themselves with a silver salt, which, with the *patella*, (a little platter for the offering to the household gods,) was frequently all the plate they possessed. When the necessities of the state obliged the senate to call for a general sacrifice of the gold and silver of the people, the salt-cellar and the paten were expressly exempted from the contribution. [Livy xxvi, 36.] Here it appears put for plate in general, furniture, and establishment. MARR. G. M. The epithets appear to denote

Quid metuas?) cultrixque foci secura patella.  
 Hoc satis? An deceat pulmonem rumpere ventis,  
 Stemmata quod Tusco ramum, millesime, ducis;  
 Censoremque tuum vel quod, trabeate, salutas?  
 30 Ad populum phaleras: ego te intus et in cute novi.  
 Non pudet ad morem discincti vivere Nattæ?  
 Sed stupet hic vitio et fibris increvit opimum

with arms  
 pure  
 did not for  
 explanation

the acquisition of this property by fair and honest means. *FA. DN.* cf. *Ov. Tr. IV. viii. 33. Her. xvii. 14. 69. Juv. xiv. 68 sq. Hor. I S. iii. 13. K.* In the once favourite song, "Ere round the huge oak," we have a similar use of this metaphor: "The arm I now hold on your honour's estate is the same that my grandfather till'd. He, dying, bequeath'd to his son a good name, which unsullied [*purum*] descended to me: For my child I've preserved it unblemish'd with shame; And yet still from a spot [*sine labe*] shall be free!"

26. *Quid metuas?* being *major quam si possit fortuna nocere. LU.* You have the right way to live comfortably yourself and to conciliate the gods: the *farissum*, the *saliens mica*, the *hostia* to propitiate the Penates. *Hor. III Od. xxiii. 8 sqq. Stat. S. I. iv. 130 sq. K.*

Before eating they cut off a portion of the meat, which was put into 'a paten' or deep dish, *Tib. I. x. 48.* and, after being offered to the Lares, burnt on the hearth. *LU. PR. M.*

27. 'And is this all?' *DN.*  
 'With airs.'

28. Cf. *Juv. viii. 1. 131 sqq. Prop. V. xi. 11. Sen. H. F. 338. Æl. V. H. iv. 36. K. Isid. ix. 6.* The Romans set proud if they could trace their origin to Tuscan blood. *LU. PR. Hor. III Od. xxix. 1. I S. vi. 1. M.*

In this and the next line, vocatives are put for nominatives: *LU.* the figure is called antiptosis. *M. V. Flac. i. 392 q. K. v. 124. [Livy xxii. 49, 8. ED.]*

29. There was a twofold lustration or auster of the Roman knights, *censio* and *ransvectio*; the latter is here meant. The *censio* was held every five years, the *ransvectio* annually, *Ulpianus lencis.* Dio. In the former, which was strictly a review, the knights marched on foot, leading their horses; in the latter, they rode: in fact, the ceremony had more of mili-

tary pomp than service in it, as they appeared in grand costume, (*trabeati*, *Juv. viii. 269*, note. *FA.*) and crowned with olive wreaths. On these occasions, the knights assembled in the temple of Mars without the walls, and rode through the principal streets to the Capitol, defiling by the censurs, who sat in front of the temple of Castor in the Forum, and saluting them as they passed. Augustus revived this ancient custom which had fallen into disuse: *Suet. 38.* After it had flourished for a few years, the emperors assumed the censorial office among others, but neglected its duties; and the practice was soon finally dropped. *MAR. G. cf. Liv. ix. 46. Dionys. H. iv. 2. V. Max. II. ii. 9. K.*

*Tuum* 'of your own family.' *FA.*

30. "Such pageantry be to the people shown; There boast thy horse's trappings and thine own! I know thee to thy bottom, from within Thy shallow centre to thy utmost skin." *D. Juv. xi. 103. Petr. 55. K.*

*Potent ingenium fortissimum ac beatissimum sub qualibet cute latere;* *Sen. Ep. 56. K.*

31. "Art not ashamed to live like dis-solute Loose (*Sil. ii. 56. vii. 153. R.*) Natta? But, alas! he's destitute Of sense! He stands amazed in vice! The deep Fat brogue of sin makes his heart soundly gross. That now he doth not sinne! He's so grosse, So stupid, that he's helpless of his losse! And sunk down in the depth of vice, he'll swim No more again up to the water's brim." *HO.*

32. *Sensu multo stupeo;* *Ov. Her. viii.* If a parallel to the character of Natta is sought in Juvenal, it will be found (if at all) in that of Peribomius, ii. 16. But we must do Persius the justice to acknowledge the superior energy and gravity of his description: perhaps, the palsy of the mind, the deadening effect of habitual profligacy, was never more

Pingue: caret culpa; nescit, quid perdat, et alto  
Demersus, summa rursus non bullit in unda.

35 Magne pater divum, saevos punire tyrannos

Haud alia ratione velis, quum dira libido

Moverit ingenium ferventi tincta veneno:

Virtutum videant intabescantque relicta!

Anne magis Siculi gemuerunt aera juvenci

skilfully or more strikingly delineated. *G.* As *Natta* was a name of the Pinarian clan, (Juv. viii. 95, note:) *domus Herculei custos Pinaria sacri*; Virg. *A.* viii. 270. and *Peribomius* a fictitious name (Juv. ii. 16, note,) signifying 'one employed about the altar: *aræ sacerdos*; Virg. 179. (*ib.* 186. *hanc aram luco statuit, quæ maxima semper dicitur nobis et erit quæ maxima semper*; *ib.* 271 sq. cf. Juv. viii. 13, note.) I have little doubt but that they are one and the same person.

33. 'Fat' cannot feel; Aristotle; Galen. cf. i. 57, note. *opimitas impedit sapientiam*; Tert. de An. 20. *P.R.* Psalm cxix. 70. *M.* *pingue* is used substantively; *LU.* as in Virg. *G.* iii. 124. *P.M.*

Compare with this description, Arist. Eth. iii. 5. *C.A.S.* ἀγνοῖ μὲν οὖν πᾶς ὁ μεχθρῆς, ἃ δὲ πράττει, καὶ ἂν δὴ ἀφικταῖοι κ. τ. λ. *ib.* 1.

34. "Content in guilt's profound abyss to drop, Nor, struggling, send one bubble to the top." *G.* "A man! an heir of death! a slave To sin! a bubble on the wave!" L. Richmond, *Annals of the Poor*.

35. This is a noble apostrophe; poetical, impassioned, and even sublime: that it is ineffectual, is not the fault of Persius. Well did St Augustin observe in allusion to it, *mor ut eos "libido" perculsi "ferventi," ut ait Persius, "tincta veneno," magis intuentur, quid Jupiter "magnus pater divum" fecerit, quam quid docuerit Plato vel censuerit Cato*; Civ. D. v. "None other praye pray I for them to be But when the rage doth lead them from the right That looking backward, Virtue they may see E'en as she is, so goodly faire and bright; And while they claspe their luster in arms a crosse, Graunt them, good Lord, as thou maist of thy might, To treat inwarde for losing such a losse!" Wyat, Ep. to Poynes. *G.*

36. *Persius omnibus pœnis, quas tyrannorum vel crudelitas excogitavit vel cupiditas pendit, hanc unam anteposuit, qua cruciantur homines, qui vitia, quæ vitare non possunt, coguntur agnoscere*; S. Aug. de Mag. 9. compare Juv. xiii. *C.A.S.*

*Libido*: cf. Claud. xv. 165 sq. *K.*

38. *Oculorum, inquit Plato, est in nobis sensus acerrimus; quibus sapientium non cernimus. quam illa ardentes amores excitaret sui, si videretur*! Cic. Fin. ii. 16. *habet oculos foris, unde videas aurum: intus est oculus, unde videatur pulcritudo justitiæ. quædam ergo est pulcritudo justitiæ, quam videmus oculis cordis, et amamus, et exardescimus*, &c. S. Aug. on Psalm lxiv. *P.R.* *si virtus humanis oculis conspiceretur, mirros amores excitaret sui*; Sen. *M.* ἡ θρόνον οὐχ ἑβᾶται: δυνὸς γὰρ ἂν παρήξει ἰσχυίας. *si τοιοῦτον ἰαυτὸς ἰσχυρῆς ἰθαλοῦ παρήξειτο τίς ὄψιν ἰεί*. Plat. Phædr. cf. Cic. Off. i. 5.

*Intabescitque videndo successus hominum*; Ov. M. ii. 780 sq. *C.A.S.* *virtutem incolumem odimus; sublatam es oculis quærimus invidi*; Hor. III Od. xxiv. 31 sq. *P.R.* cf. v. 61.

39. *Invidia Siculi non invenere tyranni majus tormentum*; Hor. I Ep. ii. 58 sq. *LU.* Perillus an Athenian artist, to gratify the savage cruelty of Phalaris the tyrant of Agrigentum, fabricated the brazen bull, and, as a just reward for his ingenuity, was condemned to make the first trial of its tortures. *F.A.* *Perillum nemo laudat, sæviorem Phalaride tyranno, qui taurum fecit, magis hominis pollicitus igne subdito, et primus eum expertus cruciatum justiore sævitia*; Plin. xxxiv. 8. *P.R.* *nec vero ulla vis imperii tanta est, quæ, premente metu, possit esse diuturna. testis est Phalaris, cujus est præter ceteras nobilitata crudelitas: in quem universos Agrigentinorum multitudo impetum fecit*; Cic. Off. ii. 7. Juv. xiii. 192 sqq. *K.* *Id.* xv. 123, note. *M.* and i. 71, note.

- 40 Et magis auratis pendens laquearibus ensis  
 Purpureas subter cervices terruit, "Imus,  
 Imus præcipites" quam si sibi dicat et intus  
 Palloat infelix, quod proxima nesciat uxor?  
 Saepè oculos, memini, tangebam parvulo olivo,
- 45 Grandia si nollem morituri verba Catonis  
 Discere, non sano multum laudanda magistro,  
 Quæ pater adductis sudans audiret amicis.  
 Jure: etenim id summum, quid dexter senio ferret,

40. Damocles, an outrageous flatterer of Dionysius of Syracuse, professed to believe that the sum of human happiness was comprised in regal state. The tyrant, (for all tyrants delight in practical jests,) to give him a convincing proof of it, caused him to be clothed in purple and served with a magnificent banquet at his own table. So far all was admirable: but immediately over the head of the mock monarch glittered a naked sword, suspended by a single horse-hair. Damocles lost both his taste and appetite at the sight, and for a time, no doubt, enjoyed all the felicity of a real despot. Cic. T. Q. V. ix. 20 sq. Macr. S. Sc. i. 10. *districtus ensis cui super impia cervice pendet, non Sicula dapes dulcem elaborabunt saporem*; Hor. III Od. i. 17 sq. LU. PR. G.

*Laquear* was a ceiling, divided into square sunk panels adorned with carving, gilding, and paintings. Hor. II Od. xvii. 11. JA. LU.

41. *Imus!* cf. Juv. x. 94, note. PR.

42. *Ille demens, et jam pridem ad poenam exitiumque praeceps*; Cic. de Har. B. 24.

43. *Strangulat inclusus dolor, atque exæstuat intus*; Ov. Tr. V. i. 63. PR. *mediæque fraudes palluit audax*; Hor. III Od. xxvii. 27 sq. M. The torments of a guilty conscience are well depicted by Cicero, S. Rosc. Am. 24. and Pis. 20. K. "And withers at the heart, and dares not show His bosom wife, the secret of his woe!" G.

44. 'I used to touch my eyes with oil, to make the master believe that they were sore.' LU. cf. Ov. A. A. i. 662. (BU.) K.

45. *Cato* of Utica; who sided with the party of Pompey even in their defeat, and after deliberation slew himself to

avoid falling into Cæsar's hands. *victrix causa deis placuit sed victa Catoni*; Luc. i. 128. PR. Sen. Ep. 24. On this sort of exercise, see Quint. Inst. ii. 4. Juv. i. 16, note. K. "It must be so. Plato, thou reason'st well! &c." Addison, Cato: which speech, with a translation of it by Bland, will be found in the Spectator, No. 628.

46. 'My old master (Petr. 55.) showed no great sense, either in setting a child such a task, K. or in the extravagant encomiums which he used to pass upon the trash when concocted and spouted.' M. Praise is very useful, when administered with judgement: *laudata virtus crescit, et immensum gloria calcar habet*; Ov. Pont. IV. ii. 35 sq. PR.

47. These declamations took place every week. Quint. ii. 7. x. 5. PR.

'Perspiring with anxiety.' cf. Stat. S. V. iii. 215 sqq. K.

48. 'And well he might.' M.

The *talus* was a cube, (except that it had only four flat sides: the two others, which were opposite, being rounded) with figures on four of the sides: the numbers were the ace (*unio*, or *canis*), the trey (*ternio*), the cater (*quaternio*), and the sice (*senio*), which was opposite to the ace. The ace was a losing throw, the sice a winning one: *nisi parva felicitas tibi videtur vincere alea, et cum aliis in unionem evolvitur, tibi semper senionem emergere*; Isid. xviii. 66. They did not play with a pair of dice, as we do, but with four. Augustus in a letter to Tiberius mentions the game: *inter cænam lusimus γάρτηναις: talis enim factatis, ut quisque canem aut senionem miserat, in singulos talos singulos denarios in medium conferebat, quos tollebat universos qui Venerem jecerat*; Suet. Aug. 71. *Venus* was when ace, trey, cater, and



Scire erat in voto; damnosa canicula quantum

50 Raderet; angustæ collo non fallier orcæ;

Neu quis callidior buxum torquere flagello.

Haud tibi inexpertum curvos deprendere mores,

Quæque docet sapiens bracatis illita Medis

Porticus; insomnis quibus et detonsa juventus

55 Invigilat, siliquis et grandi pasta polenta.

and plenty of  
barley - no other

sice were thrown at one cast: *μηδεις ἀστραγάλου σισίνας τον σχήμασι*. Luc. Am. t. ii. p. 415. Ov. A. A. ii. 204 sqq. Tr. ii. 471 sqq. *canes* or *canicula* is supposed to be when all four turned up the same. Herodotus attributes the invention of the game to the Lydians: i. 26. cf. *A.* iii. 21. *RH.* xi. 27. *T.* v. 6. xxvii. 3. *KN.* pt. 2. bk. v. p. 249. Sen. Apoc. 134. (*FR.*) *CAS. PR. AD. K. G.* It would seem that there were different ways of playing with the *tali*, as there are a great variety of games at cards; that of Augustus seems to have been not much unlike our te-totum, (with the letters P, T, N, H;) for every ace or sice they put so many sixpences into the pool, (P) caters and treys either went for nothing (N) or for taking up so many sixpences; and Venus was (T) take up all. In the game referred to in the text, what was taken up or put down appears (as at Loo) to have depended on the state of the pool, and therefore the subjunctive moods *ferret* and *raderet* are used.

50. *Raderet*, Mart. XIII. i. 5 sqq. *K.* is a very expressive word to denote the sweeping of the stakes.

The next sport was a superior kind of cherrypit, where the boys, instead of pitching cherry-stones into a hole in the ground, chucked nuts into a jar: (Hor. II S. iv. 66.) *vas quoque capere cavum spatia distante locatur, in quod missa levis nux cadit una manu*; Ov. Nux, 85 sq. *LU. PR.* Hor. II S. vii. 17. *K.* ἡ ἐρώσα καλοῦσθαι παιδιὰ γίγνεται μὴν ὡς τὸ πολὺ δ' ἀστραγάλου, οὗς ἀφίοντες στοιχίζοντες βίβρου σιὸς εἰς ὑπόδοχην εἰς τοιαύτης δίψης ἱκανίτης πωσαυμένων πολλὰς δὲ καὶ ἀπύλους καὶ βαλάνας ἀντι τῶν ἀστραγάλων εἰ μωσοῦντες ἰχθῶντες. Poll. IX. vii. 103. *CAS.*

51. 'The whipping-top' made of 'box.' *SCH.* Virg. *Æ.* vii. 378 sqq. and Tib. I. v. 3. (*HY.*) *PR.*

52. *Curvos* 'which deviate from the straight rule of right.' *M.*

'You are no child: you ought to know better than to waste your time in trifles. What end do you propose to yourself?' cf. Hor. I Ep. xviii. 96 sqq. Epict. 50. *K.*

53. The epithet *sapiens* is transferred from the philosophers to their place of meeting. *LU.* cf. Hor. II S. ii. 43 sqq. *K.*

*Bracatis*; Juv. ii. 169, note. *M. Xen.* Cyr. VIII. iii. 13. *ÆL.* V. H. xii. 32. (*PER.*) *K.*

'*Ἡ ποικίλη σκεδᾶ*, 'painted' by Mycon and his son Polygnotus, with the battles of the Greeks against the Medes and Persians. *LU.* cf. Laert. vii. 5. Plin. H. N. xxxv. 9. Diod. vi. 9. Herod. Plut. Cim. 4. *PR.* *huic (Miltiadi) talis honos tributus est in porticu, quæ pocille vocatur, quum pugna depingeretur Marathonis; ut in decem pretorem numero, prima ejus imago poneretur*; C. Nep. 6. This porch formed the favourite retreat of Zeno and his followers, who were thence denominated Stoics. Besides the fresco paintings, there were parts of the grand design painted on panels by Polygnotus and hung along the walls. These were extant in the fourth century: but one Antiochus, proconsul of Achaia in the reign of Arcadius and Honorius, was annoyed at the preference which the Stoics showed to the porch above the temples of the gods; and, by way of humbling them, he had the tablets torn down and defaced the other paintings. After this exploit, can we wonder that he was a partizan of the Goths and threw open the passes of Thermopylæ to those barbarians? Zosim. Paus. i. 15. *CAS. K. G.*

54. *Detonsa*: cf. Juv. ii. 15. *PR.* Luc. Vit. Auct. 20. Hermot. 18. *K.*

55. *Grandi*; showing that the severe discipline (Luc. Nigr. 27 sq.) agreed with them. *CAS.*

*Polenta*; Plin. xviii. 7. xxii. 25. *PR.* Juv. xi. 58 sq. Hor. II Ep. i. 123. *K.*

Et tibi, quæ Samios diduxit litera ramos,  
Surgentem dextro monstravit limite callem.

Sertis adhuc? laxumque caput compage soluta  
Oscitat hesternum, dissutis undique malis?

60 Est aliquid quo tendis et in quod dirigit arcum?

An passim sequeris corvos testaque lutoque,  
Securis quo pes ferat, atque ex tempore vivis?

Stillicidiorum frustra, quum jam cutis ægra tumebit,  
Poscentes videas. Venienti occurrite morbo.

65 Ecquid opus Cratero magnos promittere montes?

Discite, o miseri, et causas cognoscite rerum;

Quid sumus? et quidnam victuri gignimur? ordo

56. Pythagoras, the Samian, selected the letter  $\gamma$  as the symbol of human life. The part during which the character is unformed, is typified by the stem; the right hand branch, which is the finer of the two, represents the path of Virtue, the other that of Vice. *SV*. The fancy took mightily into the ancients. cf. v. 34. *littera Pythagoræ, discrimine secta bicorni, humana vitæ speciem præferre videtur*; Mart. Laert. Philostr. iv. Lact. vi. 3. Hes. O. D. 286 sqq. Plat. Rep. ii. t. vi. p. 220. Xen. M. II. i. 20. Sil. xv. 18 sqq. Anth. L. *BU*, t. ii. p. 416. Ep. cxl. *SCH. CAS. PR. K. G. Pythagoræ bicornis ramis paleo ambiguis*  $\gamma$ ; Aus. Id. xii.

57. *Μακρὸς δὲ καὶ ἄγχιος ὄψιος*. Hes. O. D. 288. cf. Juv. x. 363 sq. *K*.

58. 'And are you still snoring, and nodding, and gaping?' *LU*.

59. *Oscitando evaporat et edormit hesternam crapulam*; Mart. *M*.

60. 'Instead of any definite aim,' (Cic. *de Fin. unam semel, ad quam vivas, regulam prende, et ad hanc omnem vitam tuam exæqua*; Sen. Ep. 20. cf. M. Anton. ii. 7. *R*.) 'You amuse yourself with pursuing the most trivial objects; and instead of stringing and bending your bow, which might be of some service, you arm yourself with potsherds and lumps of dirt, which never yet brought any game to the ground.' *LU. CAS.*

61. *Τὰ πικρῶστα δίκηνος*, *CAS.* like children, who fancy they shall catch birds by putting salt upon their tails. *M*. 'You engage in a wild-goose chase.'

62. *Ex tempore* 'without one thought for the morrow.' *LU*.

63. 'In a confirmed dropsy, remedies come too late.' *LU*. cf. Plin. xxv. 5 s. 22. Gell. xvii. 15. *PR*. Petr. 88. V. Max. viii. 6. *K*.

64. *Principiis obsta: sero medicina paratur, cum mala per longas invaluerit moras*; Ov. R. A. 91 sq. *M*.

65. *Craterus*, like all the physicians in fashionable practice at Rome, was a Greek; he is mentioned both by Cicero, Att. xii. 13 sq. and Horace, II S iii. 161. and said to have been physician to Augustus. There were practitioners, in the poet's age, whose credit and whose fees were equal to those of Craterus, and whose names would therefore have furnished as apt an example: but Persius could never keep his thoughts, nor his fingers from Horace. It is curious to learn, from the elder Pliny, that a physician in repute made nearly as much money by his practice, in Rome, as is now made by the most popular of the profession with us: he notices several whose fees amounted to five or six thousand a year. *G. PR*.

66. *Felix qui potuit rerum cognoscere causas*; Virg. G. ii. 490. *LU*. cf. S. Aug. Civ. D. ii. 6. *PR*. Hor. I Ep. ii. 67 sqq. *ib.* xviii. 96 sqq. *R*. In what follows, besides the Greek philosophers, the poet had in view Cicero and perhaps Seneca. From the treatise *de Finibus* he has drawn largely. He has, however, expressed the sense of his eloquent but wordy masters with admirable force and brevity, and has given a beautiful summary of the pure ethics of his school. *G*.

67. *Γνώσις εαυτοῦ*. Juv. xi. 27. *PR*. On self-knowledge, cf. Plat. Alc. i. t. v.

Quis datus? aut metæ qua mollis flexus et unde?

Quis modus argento? quid fas optare? quid asper

70 Utile numus habet? patriæ carisque propinquis

Quantum elargiri deceat? quem te deus esse

Jussit? et humana qua parte locatus es in re?

Disce; neque invideas, quod multa fidelia putet

In locuplete penu, defensis pinguibus Umbris,

75 Et piper et pernae, Marsi monumenta clientis,

Mænæque quod prima nondum defecerit orca.

Hic aliquis de gente hircosa centurionum

p. 56. 65. itaque, quantum possumus, ab illa fortuna resiliamus, quod sola præstabit sui naturæque cognitio. sciat, quo iturus sit, unde ortus; quod illi bonum, quod malum sit; quid petat, quid debeat; quæ sit illa ratio, quæ appetenda ac fugienda discernat, quæ cupiditatum mansuescit insaniam, timorum sævitia compeccitur; Sen. Ep. 82. K. There is the following epitaph in one of the churchyards at Reading: *quis sum, qualis eram, quid ero, tu mitte rogare: nil mea vita refert; ducere discite tuam.*

*Quidnam victuri* alludes either to the shortness of life, (*hoc, quod vivimus, proximum nihilo est, et tamen late disponetur*; Sen. Ep. 99.) or to the end and object of it; cf. Juv. viii. 84, note. K.

'What is the arrangement of fate: (cf. M. Anton. iv. 45.) and what is the disposition and concatenation of good and evil established by the law of nature.' cf. Epict. 29. Xen. M. II. i. 18 sqq. K.

68. 'There are many periods of life as critical as the end of the stadium in the chariot race, where the nicest judgement is required in turning the corner. If we pull the inner rein too soon or too sharply, we shall infallibly run foul of the post; if, on the other hand, we hold too loose a rein, our antagonist will cut us out and get the start of us.' T. LU. PR. *metaque fervidis evitata rotis*; Hor. I Od. i. 4 sq. M. Or it may refer to death, *spatium vite extremum*; Juv. x. 358. Pind. N. vi. 10 sqq. Virg. Æ. x. 471. xii. 546. Ov. Liv. A. 357. compared with Sen. Ep. 30. Cic. Fam. iv. 5. M. Ant. iv. 48. 50. Plat. Ap. Soc. t. i. p. 93. Cic. T. Q. i. 41. K.

69. Juv. xiv. 316 sqq, notes. K.

*Quid fas?* ii, throughout. PR.

'Money' is 'rough' with the stamp

impressed upon it, T. from the figures standing in relief. Juv. xiv. 62. M. *non voles quod debeo, nisi in aspero et probo, accipere*; Sen. Ep. 19. (GRU.) K.

70. Cf. Cic. Off. i. 17. Hor. II S. ii. 100 sqq. K.

71. 'What character God has assigned you.' *εὐνοῖ ἄς ἰ βίος, καὶ καίματος. ἰ μὲν εὐνοῖν ἐν ἑσπερῶν παραβίς. ἰ φησὶ εὐς δῖνας*: cf. Epict. 17. K. These lines, and especially the word *Deus*, seem to be of that high strain of divinity (for a heathen), which Plato reached when he affirmed that, when he said Gods, he was not in earnest. HO.

72. 'In what station you are posted (*στρατηγίας*: cf. Cic. Sen. 20. K.) in human life.' A metaphor from soldiers. PR.

73. Cf. Sen. Ep. 17. K.

*Multa fidelia ac multa victima*; Virg. E. i. 35. K. The fees of the lawyers were taken chiefly in kind: cf. Juv. vii. 119 sqq. G. 'The jars stunk' from their having more good things than the advocate could consume. LU. This and the following lines afford an example of alliteration. cf. 92 sq.

74. The Umbrians were a very ancient people of Italy: Plin. iii. 14. Their country is now the duchy of Spoleto. PR. Cat. xxvii. 11. Prop. I. xxii. 9 sq. K.

75. The Marsians were a people of Apulia; Plin. iii. 11. whose country was famous for its wild boars. PR.

76. *Manæ*; Plin. H. N. ix. 26. CAS. 'Fresh jars come in, before you have finished your first.' LU.

77. These captains (Hor. I S. vi. 73.) thought the grand characteristic of a soldier was contempt of all cultivation, whether of mind or of body; (Juv. xiv. 194 sq.) consequently they could not be

Dicat "Quod satis est, sapio mihi: non ego curo  
Esse, quod Arcesilas ærumnosique Solones,

80 Obstipō capite et figentes lumine terram,  
Murmura quum secum et rabiosa silentia rodunt  
Atque exporrecto trutinantur verba labello,  
Ægroti veteris meditantēs somnia: *gigni*  
*De nihilo nihil, in nihilum nil posse reverti.*

85 Hoc est, quod palles? cur quis non prandeat, hoc est?"  
His populus ridet multumque torosa juvenus  
Ingeminat tremulos naso crispante cachinnos.  
"Inspice: nescio quid trepidat mihi pectus et ægris

agreeable companions, in any sense of the word. (Hor. Ep. xii. 5. Cat. lxi. 10.) K. By putting the objections into the mouth of such a spokesman, Persius effectually shames those with whom he has been arguing. M. "Tush! what care I to be Arcesilas, Or some sad Solon, whose deep-furrowed face And sullen head and yellow-clouded sight Still on the steadfast earth are musing pight, Muttering what censures their distracted minde Of brain-sicke paradoxes hath define. Or of Parmenides or darke Heraclite, Whether all be one, or nought be infinite, &c." Hall. G.

79. *Arcesilas* of Pitane in Æolia was a disciple of Polemon and afterwards of Crantor. *LU*. He was the founder of the middle Academy, and maintained in opposition to Zeno, that all things were to be doubted, and that nothing could be known. Hence he is called *ignorantia magister*; Lact. iii. 5. and *philosophia eversor*; Cic. Ac. His life is said not to have been a very regular one. Laert. iv. 40. *PR. M. K.* "Or cet Arcesilas, tout habile qu'il étoit, avoit le défaut d'être fort pétulant dans le dispute, et d'établir pour principe qu'on ne pouvoit rien savoir." It might perplex a plain-dealing man to account for such a person's disputing at all. He was, however, a very subtle caviller. G.

Solon, the Athenian legislator, was reckoned one of the seven sages of Greece. *LU*. Her. i. 29, note 16.

80. 'With their heads on one shoulder.' *LU*. Hor. II S. v. 92. *K. Stat. S. V. i. 140.* by hypallage for *figentes lumina in terram*; the other form, which is not so strong an expression, occurs, Virg. *Æ.* vi. 469. Ov. *M.* xiii. 541. Tr. IV. ii. 29.

ἰκαστάς γοῦν τὸν πάγονα καὶ τὰς ἀφροῦς ἀκασίας, καὶ βροθυμίας τε πρὸς αὐτὸν ἔχοντας, ταραχῆς βλάσται κ. λ. Luc. Tim. t. i. p. 170. *PR. M. K.*

81. 'They mumble murmurs.' Quint. x. 3. *PR.*

EST et NON igitur, quoties lucem esse fatendum est, sed non esse diem; mille hinc certamina surgunt. hinc pauci, multi quoque talia commeditantes, murmure concluso rabiosa silentia rodunt: qualis vita hominum, duo quam monosyllaba versant! Aus. Id. xvii. 21 sqq. in *BÜ*, A. L. t. ii. Silent muttering and a fixed look were indications of insanity. Juv. ii. 14. Luc. de Sect. Princ. *K. M.*

82. *Verba.* cf. Luc. Demon. 28. t. ii. p. 386. *K.*

83. Some ancient poet asked *quid ægrotus umquam somniavit, quod philosophorum aliquis non dixerit?* Lact. *PR.*

84. This is one of the most trite physical axioms. *LU*. Lucr. i. 151 &c. *PR.*

85. The abstemiousness of philosophers is here attacked. *postquam est impransi correptus voce magistri*; Hor. II S. iii. 257. *PR.* *O pueriles ineptias! in hoc supercilia subduximus? in hoc barbam demisimus? hoc est, quod tristes docemus et pallidi?* Sen. Ep. 48. cf. Juv. vii. 97, note. *K.*

86. *Torosa*, opposed to *pallida* and *impransa senectus*, *K.* is applied to the youth of Rome in general. *formosuli nostri et torosuli et vix summis pedibus adumbrantes vestigia, quorum verba in pugnis sunt et syllogismi in calcibus*; S. Hieron. *PM.* cf. i. 82, note.

87. *Multum ingentuat*; i. e. 'laugh loud and long.' cf. V. Flac. 459. Juv. i. 164. *K.*

88. This person who consults his phy-

Faucibus exsuperat gravis halitus; inspice sodes!"

90 Qui dicit medico, jussus requiescere, postquam

Tertia compositas vidit nox currere venas,

De majore domo modice sitiante lagena *in a hundred*

Lenia loturo sibi Surrentina rogavit. *Canal Jan*

“Heus! bone, tu palles.” “Nihil est.” “Videas tamen istud,

95 Quicquid id est. Surgit tacite tibi lutea pellis.”

“At tu deterius palles. Ne sis mihi tutor:

Jam pridem hunc sepeli: tu restas.” “Perge: tacebo.”

Turgidus hic epulis atque albo ventre lavatur,

Gutture sulfureas lente exhalante mephites:

sician, has all the symptoms of a dancier fever. Cels. iii. 6. K.

89. ‘Rises up out of the stomach.’ CAS.

‘Fetid, offensive.’ Ov. A. A. iii. 277. Petr. 93. K.

Sodes; Juv. vi. 280, note.

90. ‘To keep quiet’ LU. Cels. iii. 2. PR. Quint. ii. 17. cf. Plin. Ep. vi. 1. K.

91. Though this was the third night, the fever might prove a quartan. K.

92. ‘Surrentine wine,’ of a good quality, was not common; therefore he sends his servant to ‘a great house’ for it. MAR. It was customary for wine and other little delicacies to be sent by friends to those who were ill: cf. Mart. II. xl. lxxvi. K.

“No sickly noggin, but a jolly jug.” D.

93. He sends for the wine, the first thing in the morning; and, after his meal, he takes a bath. Which is dangerous for invalids, Suet. Tib. 82. PR. and for all persons, upon a full stomach. Juv. i. 142 sqq. M. plurimi falluntur, dum se primo die protinus sublatus languorem aut exercitatione, aut balneo, aut vino sperant; &c. Cels. iii. 2. K.

Surrentum was a town of Campania. LU. Surrentina vina caput nullo modo tentant; et stomachi et intestinorum rheumatismos cohibent; Plin. H. N. xxiii. 1 & 20. Surrentina in vineis tantum nascentia convalescentibus maxime probata propter tenuitatem salubritatemque; ib. xiv. 6 & 3. PR. Tiberius dicebat, consentisse medicos, ut nobilitatem darent, atque in vase generosum accerum; ib. Caligula calls it vappam nobilem. G. It was kept till it

was five and twenty years old before it was used. CAS.

94. These are the words of an acquaintance, who accidentally falls in with the patient as he is tottering from the table to the bath; and who, justly alarmed at the symptoms he observes, bluntly indeed, but kindly, tries to persuade him to turn back. The petulance and ill-humour with which this kindness is received, are highly characteristic and satirical. The dying wretch was too much in the wrong to bear good advice. G. K.

95. Symptoms of dropsy. Gal. Aegin. iii. Cels. iii. PR.

96. Varro Eumenidibus: ut arquatius et lutea quæ non sunt, et quæ sunt, lutea videntur; sic insanis [et] sani et furiosi videntur esse insani; Nonius. PR.

97. Either (1) ‘you survive to lecture me:’ PR. or (2) ‘I have you to bury still, it seems, before I shall be my own master.’ FA. “I have already buried two or three; And, Doctor, I may live to bury thee.” D. Compare “omnes composui.” felices! nunc lego resto: confice! Hor. I S. ix. 28 sq. RL.

98. Pinguem vitium albu mque; Hor. II S. ii. 21. 76 sq. quam multi continuis voluptatibus pallent! Sen. Br. V. PR. crescit indulgens sibi dirus hydrops, nec sitim pellit, nisi causa morbi fugerit renis et aquosus albo corpore languor; Hor. II Od. ii. 13 sqq. M. I Ep. vi. 61 sq. Sulp. r. 36. Sid. Ap. v. 339 sq. K.

99. Mephites is properly the stench from stagnant and putrid water. LU. Virg. A. vii. 84. M. quam fœdi atque pestilentis ructus sunt exhalantibus crapulam veterem! scias putrescere sumta, non concoqui; Sen Ep. 96. PR.

100 Sed tremor inter vina subit calidumque trientem  
Excudit e manibus; dentes crepuere relecti;  
Uncta cadunt laxis tunc pulmentaria labris.

Hinc tuba, candelæ; tandemque beatulus, alto  
Compositus lecto crassisque lutatus amomis,

105 In portam rigidos calces extendit; at illum  
Hesterni capite induto subiere Quirites.

“Tange, miser, venas et pone in pectore dextram:  
Nil calet hic! Summosque pedes attinge manusque:

100. *Quæ desiderantibus alimenta erant, onera sunt plenis: inde pallor et nervorum vino madentium tremor et miserabilior ex cruditate quam ex fame macies: inde incerti labantium pedes et semper quasi in ebrietate titubatio*; Sen. N. Q. v. PR.

*Vina*: cf. Juv. viii. 168, note. M.

The *trientis*, OR. or *triental*, was a cup which held rather more than one third of a pint. LU. cf. Hor. I Ep. xvi. 21 sqq. K.

102. ‘The rich viands,’ which he had gorged before coming to the bath, and which his stomach now rejects undigested. LU.

The lip hanging loose and the dropping jaw are fatal symptoms according to Hippoc. Progn. PR.

103. ‘Then comes a funeral’ This is *trivium* *trivium*: ‘the trumpet and torch’ were used in the procession to the funeral pile. v. 106. CAS. A full account of the particulars referred to in these lines will be found in AD.

*Tuba*: cf. Poll. viii. 1. SV, on Æ. v. 138. St Matthew ix. 23. PR.

*Candela*. cf. Petr. 78. 129. Prop. II. x. 19 sq. xiii. 17 sq. IV. xi. 9. K.

*Beatulus*: thus our Stoic calls the deceased Epicure in irony, because the Epicureans used to say: *maximam illam voluptatem habemus, quæ percipitur omni dolore detracto: nam quoniam, quum privamur dolore, ipsa liberatione et vacuitate omnis molestiæ gaudemus, voluptas est, ut omne id, quo offendimur, dolor: doloris omnis privatio recte nominata est voluptas*; Cic. Fin. i. 2. K.

*Alto lecto*. cf. Ov. M. x. 463. F. ii. 363. K. Mart. VIII. xlv. 14. Prop. II. xiii. 21 sq. PR.

104. *Compositus*. cf. Tib. III. ii. 26. Virg. Æ. i. 349. (HY.) K.

*Amomis*. cf. SA, on Sol. p. 401. Ov.

Tr. III. iii. 89. F. iv. 853. K. Juv. iv. 108, viii. 159, notes.

105. “Lies a stiff corpse, heels foremost, at the door.” G. cf. Plin. vii. 8. PR. Hom. II. T 212. Tac. A. iii. 5. (LI.) KI, i. 12. K.

106. Manumitted slaves shaved their heads and then put on the cap of liberty in the temple of Feronia. This was worn by the freed-men, who bore their late master's corpse to the funeral pile, as a badge of their being admitted to the rights of citizenship. VS. CAS. LU. Juv. iii. 60, note. M. *faxit Jupiter, ut ego hic hodie, raso capite, calvus capiam pileum!* Plaut. Amph. I. i. 306. (TB.) and v. 82. Liv. xxxiv. 52. *qui liberi fiebant ea causa calvi erant, quod tempestatem servitutis videbantur effugere, ut naufragio liberati solent*; Nonius. PR. cf. Juv. xii. 81, note. [Livy xxiv, 16, 11. ED.]

*Subiere*. Virg. Æ. vi. 222. K.

107. The youth, drowsy as he is, is still awake enough to discover that he is somehow involved in this apologue. As the preceptor, however, appears to him to labour under a considerable mistake, he prepares to set him right; and in a somewhat indignant tone (*miser!*) affirms himself to be in no danger of ‘trumpets and torches,’ as is falsely insinuated, for that the state of his health is excellent. It is now that the philosopher sees his advantages, and turns upon the poor dreamer with the moral of his fable, which he enforces with all the poignancy of satire and all the dignity of truth. The student can no longer mistake, for he is presented with an epitome of his most besetting vices, and, among others, that of ungovernable passion, of which he had furnished a tolerable specimen already: 8 sq. G. K.

‘Feel my pulse.’ M.

108. Coldness of the extremities is a

- Non frigent !” Visa est si forte pecunia, sive  
 110 Candida vicini subrisit molle puella,  
 Cor tibi rite salit ? Positum est argente catino  
 Durum olus et populi cribro decussa farina : *scilicet*  
 Tentemus fauces : tenero latet ulcus in ore  
 Putre, quod haud deceat plebeia radere beta.  
 115 Alges, quum excussit membris timor albus aristas.  
 Nunc face supposita fervescit sanguis et ira  
 Scintillant oculi, dicisque facisque, quod ipse  
 Non sani esse hominis non sanus juret Orestes.

symptom of approaching illness : Cels. ii. 4. *K.*

109. ‘Have you no symptom of avarice, or any other passion?’ which are diseases of the mind. *LU.* cf. iv. 47.

110. *Candida* : *Ov. A. A.* ii. 6. *K.*

*Risit et argutis quiddam promisit ocellis* ; *Ov. Am. III.* ii. 83. *PR.*

*Molle* is used adverbially, *K.* as *acre*, 34. *dulce ridentem Lalagen amabo, dulce loquentem* ; *Hor. I Od.* xxii. 23 sq.

111. ‘Is there no extraordinary palpitation at your heart?’ *Stat. S. I.* ii. 210. *Sen. Thy.* 756. *K.* Erasistratus, the physician, discovered the passion of Antiochus, who was sick for love of Stratonice his stepmother, by feeling his pulse when she was entering the chamber : *V. Max.* v. 7. *PR.*

112. ‘A cold dish of coarse greens, *DN.* not well boiled. *M.* cf. vi.

‘The sieve used by the common people’ was so coarse, as to let through a great deal of the bran. *LU.* 69 sq. *PR.*

114. *Radere* the same as *tergere* ; *Hor. II S.* ii. 24. *K.*

*Beta*, which *Martial* calls *fabrorum*

*prandium* ; *XIII.* xiii. *PR.*

115. *Obstupui, steteruntque comæ* ; *Virg. Æ.* ii. 774. *LU.* *Arist. Probl.* viii. 18. *PR.* “I could a tale unfold, whose lightest word would harrow up thy soul ; freeze thy young blood : Make thy two eyes, like stars, start from their spheres ; Thy knotty and combined locks to part, And each particular hair to stand an end, Like quills upon the fretful porcupine ;” *Shaksp. Ham.* I. v. “With hair up-starting, then like reeds, not hair ;” *Id.* *Temp.* I. ii. *Juv.* vi. 95, note.

116. *Est etiam calor ille animo, quem sumit in ira, cum fervescit, et ex oculis micat acribus ardor. est et frigida multa comes formidinis aura : quæ ciet horrorem in membris, et concitat artus* ; *Lucr.* iii. 289 sqq.

117. *Ardebant oculi et ex toto corpore crudelitas emicabat* ; *Cic. Verr.* 7. *ex illorum luminibus scintillæ emicant, flammæ æstuant, anhelum pectus spiritum jacit ex ore, &c.* *Arn.* i. *PR.* *Hom. Il. A.* 104. Δ 662. *Ov. A. A.* iii. 503 sq. *K.*

118. Cf. *Hor. II S.* iii. *M.*

## SATIRE IV.

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### ARGUMENT.

This Satire (of which many have supposed Nero to be the object) is founded on the first Alcibiades of Plato; and many of the expressions are closely copied from that celebrated dialogue. 1 sqq.

It naturally arranges itself under three heads, the first of which treats of the preposterous ambition of those who aspired to take the lead in state affairs, before they had learned the first principles of civil government. 1—22.

The second division, which is of singular merit, and possesses a rich vein of strong but appropriate humour, and acute reasoning, turns on the general neglect of self-examination; 23 sq. it enforces, at the same time, the necessity of moral purity, from the impossibility of escaping detection; and points out the policy of restraining all wanton propensity to exaggerate others' foibles, from its tendency to provoke severe recrimination on ourselves. 25—46.

The conclusion, or third part, reverts to the subject with which the Satire opens, and arraigns, in terms of indignant severity, the profligacy of the young nobility, and their sottish vanity in resting their claims to approbation on the judgement of a worthless rabble. 46—52. *G.*

To read this Satire, may be useful to the young. It may help to correct petulance; it may serve to warn inexperience. It may teach the youthful statesman, that, even in remote times, and in small states, government was considered as a most difficult science. It may show the high-born libertine, that, in proportion as the sphere in which he moves is wide and brilliant, are his conduct and character conspicuous, and his follies ridiculous. *DD.*



REM populi tractas? (barbatum hoc crede magistrum  
 Dicere, sorbitio tollit quem dira cicutæ :)  
 Quo fretus? dic, o magni pupille Pericli!  
 Scilicet ingenium et rerum prudentia velox  
 5 Ante pilos venit, dicenda tacendaque calles.  
 Ergo ubi commota fervet plebecula bile,  
 Fert animus calidæ fecisse silentia turbæ  
 Majestate manus. Quid deinde loquere?—“ Quirites,

1. ‘Do you presume to take the reins of government into your hands?’ DN. Alcibiades says of Socrates: “ἀναγκάζει με ἱμελογεῖν, ὅτι πολλοῦ ἰνδίου ἐν αἰσῶν ἴσι, ἱμαντοῦ μὲν ἀμίλων, ἐὰ δ’ Ἀθηναίων ἀπέστω.” Plato Symp. 32. K.

Barbatum: cf. Juv. xiv. 12. iv. 103. Lucian *sæp.* Hor. II S. iii. 16 sqq. K.

Socrates was accounted the father of philosophy, and prince of philosophers: Cic. Fin. ii. 1. N. D. ii. 167. T. Q. iii. 8. v. 10. PR.

2. Juv. xiii. 185 sq, notes. M. Id. vii. 205 sq, notes; Sen. Ep. 13. K. Plin. xiv. 5. cf. Ap. As. Aur. x. Plat. Soc. Ap. Lact. v. 15. Ath. xiii. Socrates concitatus inimicitis, calumniosa criminatione damnatus, morte multatus est. sed eum postea illa ipsa, quæ publice damnaverat, Atheniensium civitas publice luxit: in duos ejus accusatores usque adeo populi indignatione conversa, ut unus eorum oppressus vi multitudinis interiret, exsilio autem voluntario atque perpetuo pœnam similem alter evaderet. tam præclara igitur vitæ mortisque fama Socrates reliquit plurimos suæ philosophiæ sectatores; S. Aug. Civ. D. viii. 3. PR. v. 145.

Sorbitio: ἰσθημα. Æl. V. H. ix. 38. Phædr. i. 26. (BU.) K.

3. “Ὀργὴ πρὸς τὸν πατέρα; Plato. M.

Alcibiades lost his father, while he was yet a child. His guardians were Aripbron and Pericles: educatus est in domo Periclis, (privignus enim ejus fuisse dicitur.) eruditus a Socrate; C. Nep. II. i. 1. G. The word *pupille* is emphatic; he was still a ‘ward.’ LU. cf. Plut. PR.

Pericli for Periclis, from Pericleus, Periclei. cf. CO, on Sall. H. fr. i. p. 934. K. Pericles, the son of Xanthippus, was great both as a statesman and as a general. cf. Just. iii. LU. Plut. 12. Cic.

Brut. V. Max. viii. 9. Some have supposed that Persius intended a pun in this place; because Alcibiades, when young, was compared to a lion’s whelp. PR. cf. Juv. iv. 31.

4. Ingenium. dociles natura nos edidit, et rationem dedit imperfectam, sed quæ perfici posset; Sen. Ep. 49. K. *Sanctus*, cf. Arist. Eth. vi. 13.

Velox ‘preocious.’ LU. cf. Ov. A. A. i. 183. Stat. S. ii. 106 sqq. K.

5. Seris venit usus ab annis; Ov. M. vi. 29. LU. etenim mihi multa vetustas scire dedit; xiv. 695 sq. Nero (whom many suppose to be alluded to under the character of Alcibiades) was emperor, before he was seventeen; Suet. 8. Tac. A. xiii. 1. 6. PR.

Ab illis (philosophis) hæc dicitur; si consonare tibi in faciendis et non faciendis virtutis est, quæ pars ejus prudentia vocatur, eadem in dicendis et non dicendis erit; Quint. ii. 20. Hom. Od. II 440 sq. Hor. I Ep. vii. 72. K.

6. Hes. Th. 80 sqq. K. Virg. Æ. i. 149 sqq. PR.

7. Immaniter strepente exercitu, cum cieri tumultus violentior appareret, Valentinianus, elata prospere dextera, ut princeps fiducia plenus, ausus increpare quosdam ut seditiosos et pertinaces, cogitata nullis interpellantibus absolvebat; Amm. xxvi. PR.

8. Est illa quasi privata censura, majestas clarorum virorum, sine tribunali fastigio, sine apparitorum ministerio, potens in sua amplitudine obtinenda. grato enim et jucundo introitu animis hominum illabitur admirationis prætextu velata: quam recte quis dixerit longum et beatum honorem sine honore; V. Max. ii. ult. qui (Jupiter) postquam voce manuque murmura compressit, tenuero silentia cuncti; Ov. M. i. 205 sq. cf. Acts xiii. 16. PR. Luc. i. 297 sq. K.

Hoc, puta, non justum est; illud male, rectius illud."—

- 10 Scis etenim justum gemina suspendere lance  
Ancipitis libræ: rectum discernis, ubi inter  
Curva subit vel quum fallit pede regula varo:  
Et potis es nigrum vitio præfigere theta.  
Quin tu igitur summa nequidquam pelle decorus
- 15 Ante diem blando caudam jactare popello  
Desinis, Anticyras melior sorbere meracas.  
Quæ tibi summa boni est? uncta vixisse patella  
Semper et assiduo curata cuticula sole?  
Expecta; haud aliud respondeat hæc anus. I nunc!

9. Cf. Cic. Orat. i. 12. Hor. III Od. iii. K.

10. Cf. Cic. T. Q. v. 17. K.

11. Virtue may be compared to a straight line between two crooked lines. To distinguish between what is correct and what is incorrect, is often no easy task: *ἰσχυρὰ ζῶσι γὰρ οἱ ἄνθρωποι τῆς μίσης χάριτος*. Arist. Eth. ii. 7, 8. *CAS.* cf. iii. 52. M.

12. When, owing to the necessary exceptions, the strict adherence to the rule becomes improper. A madman demands the restitution of a sword, which he deposited with you when in his senses. The law bids you restore it: but common sense forbids. *CAS.*

13. Θ (the first letter of *θίστρος*) was set against the names of those sentenced to capital punishment: *νόστι mortiferum quæstoris, Castrice, signum? est opera pretium discere theta novum, &c.* Mart. VII. xxxvii. *O multum ante alias infelix litera theta.* VS. K. G. T was the letter of acquittal. The Romans used A and C, the initials of *absolvo* and *condemno*. Cic. for Milo. A. Critics marked those passages of authors, which they approved of, with L (*laudabile*) or X (*χρηστέον*), those of which they disapproved with Θ. PR. Sid. Ap. ix. 335 sq. *CAS.*

14. Suet. Nero 51. Hor. I Ep. xvi. 45. PR. II S. i. 64 sq. K. Tac. A. xiii. M. v. 116. A striking instance of ferocity under a beautiful exterior was that of the sanguinary revolutionist St Juste.

'Your high pretensions savour more of folly and insanity than of true wisdom: but, to put the matter to the test, what is your idea of the sovereign good, the great end of life?' The answer is honest, at least. 'To indulge in idle-

ness, and to fare well.' 'That,' retorts the poet, 'is precisely what this poor old herb-woman would reply.' And the observation is just and pertinent. The Baucises, who cry radishes and water-cresses in our streets, have little conception of any happiness that is not connected with the table, and freedom from labour of every kind. [The Hampshire farmer's boy, when asked what he would do if he were king, answered at once, "Why, I would swing on a gate and eat fat bacon, all day long."] Our young pretender to state affairs now urges other claims, such as birth, beauty, &c. in which he has decidedly the advantage of the old woman: but our Stoic treats them with utter contempt and changes the subject. G.

15. A metaphor from a peacock, Hor. II S. ii. 26. Juv. vii. 32. l. 62. or from a dog. i. 87, note. *CAS.* cf. Hor. I S. vi. 15 sq. K.

16. *Anticyras*: Juv. xiii. 97. Strabo ix. Plin. xxv. 5. Gell. xvii. 15. Suet. Cal. 29. *expulit helleboro morbum bilemque meraco*; Hor. II Ep. ii. 137. PR. *Id.* II S. iii. 83. note on i. 51. M. Hor. A. P. 300. Ov. Pont. IV. iii. 53 sq. K.

17. Cf. iii. 60. K.

*Uncta patella.* Si, bene qui carnat, bene vivit; lucet, eamus quo ducit gula; Hor. I Ep. vi. 56 sq. PR. Mart. V. xlvi. 7. K.

18. Juv. xi. 203 sq. VS. During the summer, the Romans used to rub oil into their skin, in the sun; and in winter, before the fire. *i, p̄cor, et totos avila cute combibe soles. quam formosus eris!* Mart. X. xii. 7 sq. PR. v. 33. Plin. Ep. iii. l. H. N. xxi. 14. Mart. I. lxxviii. K.

19. By way of mortifying the young

- 20 "Dinomaches ego sum." Suffla. "Sum candidus." Esto.  
 X Dum ne deterius sapiat pannucea Baucis,  
Quum bene discincto cantaverit ocyma vernæ.  
 Ut nemo in sese tentat descendere, nemo!  
 Sed præcedenti spectatur mantica tergo. *hinc*
- 25 Quæsieris: 'Nostin Vectidî prædia?' "Cujus?"  
 'Dives arat Curibus quantum non milvus oberret.'  
 "Hunc ais? hunc dîs iratis genioque sinistro,  
 Qui quandoque jugum pertusa ad compita figit,

man's pride, CAS. he proposes appealing to an old woman passing by. LU.

*I nunc!* Juv. vi. 306, note. Virg. Æ. vii. 425. Ov. Her. ix. 105. Prop. III. xvi. 17. K.

20. Πειθὶς μνηστὴς Ἀλκμαωνίδης ἦν, ἡ Δουραμάχης γιγνητοῦ τῆς Μεγαλίστης. Plut. Alc. i. The Alcmaeonidæ were one of the noblest and wealthiest families in Athens, and were the most influential agents in the expulsion of the Pisistratidæ. Her. iv. 92 sq. K.

*Suffla* 'puff away!' 'You do well to be proud of it.' PR. cf. Juv. viii. 46. K. *Can didus et talos a vertice pulcer ad imos;* Hor. II Ep. ii. 4. M.

21. 'Old goody Baucis in her tatter'd gown; (The name occurs; Ov. M. viii. 640 &c. PR.) 'has the advantage over you in one respect: she has wit enough to fulfil her vocation well and profitably; whereas you are utterly ignorant how to set about the business, which you so presumptuously undertake.' M.

22. "Quella Alto cantando ai dis-soluti servi L'erbette." STE.

*Ocyma*: cf. Plin. xix. 7 s 36. CAS. 'basil.' Varro R. R. I. xxxi. 4. Cato; Pliny xviii. 16. PR. xx. 48. Mart. I. xlii. 2. K.

23. Cf. Juv. ii. 36 sq. K. xi. 27. LU. *ut;* Virg. E. viii. 41. Hor. I S. i. 108. PR. Ov. Her. xii. 33. xiii. 89. Spectator, No. 399. Rambler, Nos. 24 and 28.

24. *Cum tua perrideas oculis mala lippus inunctis, cur in amicorum vitiiis tum cernis acutum, quam aut aquila aut serpens Epidaurius?* Hor. II S. iii. 298 sq. PR. *dixerit insanum qui me, totidem audiet; atque respicere ignoto discet pudentia tergo;* ib. 298 sq. The allusion is to a fable of Æsop's: *perris imposuit Jupiter nobis duas: propriis repletam vitiiis post tergum dedit, alienis ante pectus suspendit gravem. hac re videre nostra mala non possumus; alii*

*simul delinquunt, censores sumus;* Phæd. IV. x. M. LU. *tu autem tam laboriosus es, ut post te non respicias? in alio peditum vides; in te ricium non vides?* Petr. 57. Hor. I S. iii. 25 sq. Sen. Ag. 270 sqq. K. *nostram peram non videntes, aliorum, juxta Persium, manticas consideramus;* S. Hier. Ep. 91. *non videmus id mantica, quod in tergo est;* Cat. xxii. 21. PR. K. M. LU.

25. *Quæsieris* 'if one ask.' K.

26. Juv. ix. 55. PR.

27. *Isti qui cum Geniis suis belligerant parcipromi;* Plaut. Truc. I. ii. 81. PR. cf. ii. 3. Juv. i. 49 sq. x. 129. xiv. 1. M. Hor. II S. iii. 8. 123. Phædr. IV. xix. 15. K.

28. This festival (*compitalia*; Gell. x. 24.) was one of great celebrity; a kind of rustic saturnalia; Tib. II. vii. Macr. S. i. 14. It was held after the seed-season, on a day annually named by the prætor, but generally on or about the second of January. On the morning of this day, the peasantry assembled near the cross-roads, probably for the advantage of space: here they erected a tree somewhat in the manner of our may-poles, on which the idle plough and yokes were hung, or, as some say, broken up. Tib. II. i. Under this tree, some slight shed appears to have been raised, where they sacrificed, (Gell. i. 23. GRO.) feasted, and gave themselves up to riotous mirth and jollity. Dionys. iv. 14. The origin of this festival, which was probably, at first, an expression of pious gratitude, is lost in antiquity. The Roman writers refer it to one of their kings, according to custom; and as a god was also necessary, they fixed upon the *Lares compitalitii*. Ov. F. v. 140. Suet. Aug. 31. VS. CAS. LU. PR. K. G. It somewhat resembled our harvest-home. M.

*Pertusa* 'pervious.' Calp. iv. 126. K.

only do not say that the latter Baucis has been

Series lœ veterem metuens deradere limum

30 Ingemit HOC BENE SIT! tunicatum cum sale mordens  
Cœpe, et, farrata pueris plaudentibus olla,  
Pannosam fœcem morientis sorbet aceti."

At si unctus cesses et figas in cute solem,  
Est prope te ignotus, cubito qui tangat et acre

35 Despuat in mores, penemque arcanaque lumbi  
Runcantem populo marcentes pandere vulvas.  
"Tu quum maxillis balanatum gausape pectas,  
Inguinibus quare detonsus gurgulio exstat?

Quinque palæstritæ licet hæc plantaria vellant

40 Elizasque nates labefactent forcipe adunca,

29. *Serius omnes releui*; Ter. Heaut. III. i. 51. (cf. Hor. I Od. xx. 2 sq. PR.) The diminutive marks his avarice; as does the epithet *veter-m. CAS.*

30. The solemn grace which the old miser pronounces, indicates the extraordinary good cheer which was forthcoming. *BR.* Tib. II. i. 31. Plaut. Stich. V. iv. 37. (LM.) PR. Petr. 35. 65. Hor. II S. vi. 4. Ov. F. iv. 299. K. The ecstasies of the boys are to the same effect. CAS.

'With all its coats.' PR.

31. Cf. Juv. xiv. 171. PR.

32. 'Swills the mothery dregs of dead vinegar,' i. e. the sour wine which was the drink of those who could afford something more than water; answering to our small beer. The mould had formed a thick cake on the top, like a woollen rag. Every word is emphatic. *acre potet acetum*; Hor. II S. iii. 116 sq. T. CAS. M.

33. 'If you lounge away your time.' cf. 18. K.

34. 'Somebody or other, whom perhaps you little think of.' LU.

*Aliquis cubito stantem prope tangens inquiet*; Hor. II S. v. 42 sq. PR.

35. Spitting was a sign of aversion and detestation. LU. Plaut. Am. I. i. 26—29. PR. Theoc. vi. 39. xx. 11. Tib. I. ii. 96. Luc. Icar. t. ii. p. 786. K. In the following passage it is deeply to be regretted that a poet, who is universally represented as untainted by the gross sensuality of the age when he wrote, should have so far complied with its fashions as to use, in the exposure of the vices which he reprobates, language which will hardly admit of paraphrase. CAS.

The most malicious construction is put by this slanderer upon the effeminate anxiety of the young nobility to render their persons smooth and sleek, (cf. Juv. viii. 16. ix. 12 sqq. Arist. N. 1005. 1079. Conc. 129. K.) and to lay bare what nature intended to conceal. *fruges consumere nati, sponsi Penelopæ, nebulones, Alcinoique, in cute curanda plus æquo operata, juventus*; Hor. I Ep. ii. 27 sqq.

37. 'While you comb the false beard, perfumed with essences, which you wear upon your cheeks and chin.' PV. Suet. Oth. 11. Mart. X. xlii. Tac. A. xiv. exc. B. LI. Aug. Civ. D. iv. 1. Ov. A. A. i. 518 sq. Mart. II. xxxvi. 3 sq. K.

*Marillis*; Mart. VIII. xvii. MS.

*Pressa tuis balanus capillis jamdudum apud me est*: Hor. III Od. xxix. 4. (JN.) CAS. Plin. xxiii. 5. 4. xiii. 1. 4. PR.

*Gausape* 'shag.' vi. 46. PR. Hor. II S. viii. 11. Mart. XIV. cxxxviii. K.

38. *Gurgulio* is properly what anatomists call the uvula, which hangs from the back part of the palate. LU.

39. "In vain: should five athletic knaves essay To pluck, (*rumcare*) with ceaseless care, the weeds away, Still the rank fern, congenial to the soil, Would spread luxuriant, and defeat their toil." G. The *palæstritæ* were probably the servants who trained the young gentlemen in the private schools of exercise. Mart. III. lviii. 25. K.

40. *Elizas* 'sodden' refers to the constant use of the hot bath. LU. Mart. III. vii. 3. K.

Non tamen ista filix ullo mansuescit aratro."

Cædimus inque vicem præbemus crura sagittis :  
Vivitur hoc pacto : sic novimus. Ilia subter  
Cæcum vulnus habes ; sed lato balteus auro  
45 Prætegit. Ut mavis, da verba et decipe nervos,  
Si potes. "Egregium quum me vicinia dicat,  
Non credam?" Viso si palles, improbe, numo ;  
Si facis, in penem quidquid tibi venit amarum ;  
Si puteal multa cautus vibice flagellas ;

41. On the stubborn nature of 'fern,' see Virg. G. ii. 239. (VO.) 264. cf. Juv. ix. 15. K.

42. 'We are more bent upon finding flaws in our neighbour's reputation ; than in raising our own above the reach of detraction.' LU. 'We are so intent upon wounding our antagonist, that we leave our own weak parts unguarded.' A metaphor from gladiators. Hor. II Ep. ii. 97. PR. HY, exc. viii. on Æn. vii. K.

43. 'Thus have we been taught : I.U. or 'thus have we found it to be.' DB.

44. The metaphor is again taken from gladiators, who, when they received a wound, endeavoured to conceal it from the view of the spectators, by drawing over it their broad belt. VS. It may also allude to power and wealth, which serve to blind the eyes of the world to many infirmities and faults. CAS. cf. Virg. Æ. v. 312 sq. xii. 942 sq. PR.

45. *Ut mavis* ; Hor. I S. iv. 21. PR. *Da verba* ; iii. 19, note. M. 'Deceive your own senses and powers.' cf. Hor. I Ep. xvi. 21. PR. M.

46. *Vicinia* ; Hor. II S. v. 106. PR.  
47. To the forming a correct estimate of our own weak points, *illud præcipue impedit, quod cito nobis placemus ; si invenimus qui nos bonos viros dicat, qui prudentes, qui sanctos, agnoscimus. nec sumus modica laudatione contenti ; quidquid in nos adulatio sine pudore congescit, tamquam debitum prendimus ; optimos nos esse, sapientissimos affirmantibus assentimur, cum sciamus illos sæpe mentiri* ; Sen. Ep. 59. Alcibiades owned that he had often suffered from flattery ; Plat. Symp. xxxii. K.

*Viso* Syc. cf. iii. 109 sqq. Juv. viii. 9 sqq. 135 sqq. K.

48. 'Into your lustful mind.' K.

49. The signification of this line is obscure ; and a great diversity of opinion exists among the commentators. From the several interpretations proposed, I have ventured to select the following.

'If, with all due precaution for your own personal security, you render yourself the scourge of the forum by constantly beating and wounding those who pass through it after dark.' Q. Volusio, P. Scipione cons. *otium foris, fæda domi lascivia : qua Nero itinera urbis et lupanaria et diverticula, veste servili in dissimulationem sui compositus, pererrabat, comitantibus qui roperent venditioni exposita et obvisis vulnera inferrent, adversus ignaros advo, ut ipse quoque acciperet ictus et ore præferret. . . . Nero autem metuentior in posterum, milites sibi et plerosque gladiatores circumdedit : qui rixarum initia modica et quasi privata sinerent : si a laeis validius ageretur, arma inferrent ; Tac. A. xiii. 25. petulantiam, libidinem, luxuriam, avaritiam, crudelitatem, . . . velut juvenili errore, exercuit . . . post crepusculum statim arrepto pileo vel galero popinas inibat : circumque vicos vagabatur ludibundus, nec sine pernicie tamen. siquidem redeuntes a cæna verberare, ac repugnantes vulnerare, cloacisque demergere assueverat. . . ac sæpe in ejusmodi rixis, oculorum et vitæ periculum adiit, a quodam militacervo, cujus uxorem atrectaverat, prope ad necem cæsus. quare numquam postea se publico illud horæ sine tribunis commisit, procul et occulte subsequentibus ; Suet. Ner. 26. CAS. PR. M. cf. Juv. iii. 278—304, notes. G.*

*Puteal* literally means 'the cover of a well.' It was a small inclosure in the *Comitium*, the most frequented part of the *Forum*. It contained a low-raised piece of masonry, and appears to have

## 45 Nequidquam populo bibulas donaveris aures.

Respue, quod non es: tollat sua munera cerdo;

Tecum habita: noris, quam sit tibi curta supellex.

been sometimes used as an altar. When, or why, it was railed in, was a matter of uncertainty even in Cicero's time; though he supposed the famous razor and whet-stone of the augur Nævius was deposited there; Div. i. 17. 32. Liv. i. 36. There was another, called the *puteal* of Libo, in the Julian portico near the Fabian Arch: Fest. xvii. p. 487. *SA. G. Dionys. iii. fin.* Cic. for Sext. 18. Hor. I Ep. xix. 8. II S. vi. 35. *PR.*

50. *Sed vereor ne cui de te plus quam tibi credas;* Hor. I Ep. xvi. 19. *PR.*

*Bibulas.* cf. Hor. II Od. xiii. 32. *PR.* Prop. III. iv. 8. (*BU.*) *K.*

51. "Fling the rabble back their vile applause." *G. Mart. III. xvi. stultus honores sæpe dat indignis;* Hor. I S. vi. 15 sq. *PR.* Juv. iv. 153, note. *M.*

52. Cf. i. 7. *CAS. si perpendere te voles, sepone pecuniam, domum, dignitatem; intus te ipse consule;* Sen. Ep. 80. *teipsum concute;* Hor. I S. iii. 34 sq. II S. vii. 112. *tuo tibi iudicio est utendum: tibi si recte probanti placebis, tum non modo tu te viceris, sed omnes et omnia;* Cic. T. Q. ii. 63. *PR.*

## SATIRE V.

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### ARGUMENT.

The poetical and philosophical claims of Persius rest, in some measure, upon this poem; and it is but justice to say that they are not ill supported by it.

The Satire consists of two parts; the first expressive of the poet's deep and grateful sense of the kindness of his friend and instructor, Cornutus, 1—29. with a beautiful summary of the blessings derived from his wisdom and goodness. 30—64.

The second part is a laboured and ostentatious display of our poet's proficiency in the esoteric doctrine of the Stoic School; something must here be forgiven to the ardour of youth, and the vehemence of inexperienced virtue. This division of the Satire is principally occupied with that celebrated paradox of the sect, that the wise man alone is essentially free; 65 sqq. and that the passions of avarice, 109 sqq. luxury, 142 sqq. love, 161—175. ambition, 176 sqq. superstition, 179 sqq. and other passions exercise as despotic a control over their victims as the severest taskmaster over his slaves. It cannot be supposed that much new matter should be produced upon such a topic. Both Persius and his preceptor came too late for this; and could only repeat, in other forms, what had been said a thousand times before. But there may be ingenuity, where there is no novelty; and this is not wanting.

Some amusement may be found in contrasting the sober earnestness of Persius, with the solemn irony of Horace. The language of both is much the same, and the conclusions do not greatly differ; but the Stertinus of the latter, in spite of his inflexible gravity, must have provoked resistless laughter; while the youthful poet commands respect, and though he may fail to convince, always secures attention. G.

VATIBUS hic mos est, centum sibi poscere voces,  
Centum ora, et linguas optare in carmina centum:  
Fabula seu mæsto ponatur hianda tragædo, *to be made*  
Vulnera seu Parthi ducentis ab inguine ferrum.

- 5 " Quorsum hæc? aut quantas robusti carminis offas  
Ingeris, ut par sit centeno gutture niti?  
Grande locuturi nebulas Helicone legunto,  
Si quibus aut Procnes aut si quibus olla Thyestæ  
Fervebit, sæpe insulso cœnanda Glyconi.  
10 Tu neque anhelanti, coquitur dum massa camino,

1. Homer was content with ten; *οὐδ' ἄρ' μοι δέκα μὲν γλῶσσαι, δέκα δ' ἑτίμασ' ἄσπ' Π.* B 484. Horatius squared the number at once; *non si mihi linguæ centum atque ora sicut totidem vocæque liquatæ*; B. Ist. ii. Maer. S. vi. 3. With this hyperbole succeeding poets appear to have rested content; Virg. G. ii. 43. *Æ.* vi. 625. vii. 37 sqq. Sil. iv. 527. Claud. Prob. 55 sq. not so the orators: *omnia licet huc reuocemus præterita, et ad cœnandas unius laudes, uniuersorum vatium scriptorumque ora consentiant: vincet tamen res ista mille linguas*, &c. Quint. Decl. vi. fin. S. Hier. Epit. Paul. init. Cassiod. Ep. xi. l. P. R. cf. Virg. *Æ.* vi. 43 sq. M. Ov. M. viii. 532 sqq. Tr. i. 453 sqq. F. ii. 119 sqq. K. "Non io se cento bocche e lingue cento Avesi e ferrea lena e ferroa voce, &c." Tasso. G.

3. *Tristia mentium vultum verba decant*; Hor. A. P. 105 sq. P. R.

*Ponatur*; i. 70, note. Quint. Inst. ii. 3. K.

*Hianda*: Juv. vi. 634 sqq. P. R. Prop. II. xxiii. 5 sq. Much bad taste prevailed on the stage in these days. *οὐδ' αὖτε τίς σιγήσῃς τοῦ λόγου, μὴ καὶ παρ' ἄλλοις τίς γίνωμαι τοῖς ὑπερβολαῖς ἰαίσις, οἱ σκελλάντις ἢ Ἀγαμέμνονος ἢ Κρίστονος ἢ καὶ Ἡρακλίου ἀπὸ τοῦ ἀγέστονος ἀμυληφόντις, χροῦδισ ἡμφοροῖσι, καὶ διὰ τὸ βλάστοντις, καὶ μίγα ἀρχόντις, μὴδὲ φθγγονται καὶ ἰσχυροὶ καὶ γουαυαῖδες, καὶ τοῖς Ἐπάθῃς ἢ Πολοξίοντις σολὲ παυονότιον*. Luc. Nigr. t. i. p. 50. Hor. A. P. 96 sq. K.

*Tragædus* and *tragicus* differ as *comædus* and *comicus*; Juv. iii. 94. P. R.

4. The Parthian wars were carried on under Augustus and Nero. cf. Tac. An. xii sq. Suet. Just. Dio. P. R. *aut labentis*

*equo describere vulnera Parthi*; Hor. II S. i. 16. M. cf. Ov. F. v. 581 sqq. Prop. III. vii. 63. (BU.) K.

*Ab inguine* denotes the position of the quiver, K. near the groin, WB. or side. cf. Virg. *Æ.* x. 689. and SV, on *Æ.* ix. 417. PM. 'The Parthian wounded by the lance of the pursuing Roman, G. when in the act of drawing his arrow from the saddle-bow: where holsters are now slung.

5. "Those huge goblets of robustious song." G.

6. 'That you require the support.' CAS.

7. *Ne, dum vitat humum, nubes et inania caplet*; Hor. A. P. 230. *versus inopes rerum, nugæque canoræ*; ib. 322. P. R.

8. *Procnes*; Juv. vi. 644, note. K. *Thyestæ*; Juv. vii. 73, note. SV, on *Æ.* i. 572. Claud. i. 171. Hor. A. P. 91. K.

9. The theatrical taste of the Romans must have degenerated sadly since the Augustan age; when such disgusting exhibitions would have been exploded. Hor. A. P. 182—188. P. R.

*Cœnanda* is here used for 'to be acted,' as forming one of the principal features in these tragedies: in like manner *saltare fabulum* is used; Ov. Tr. ii. 519. Juv. vi. 63. Hor. I S. v. 63. K.

The tolerating such an unnatural spectacle, enacted by an 'insipid' performer was a reproach to the audience. G.

40. Juv. vii. 111, note. K. *a nostris procul est omnis vesica libellis, musa nec insano egrumate nostra tumet*; Mart. IV. xlix. 7 sq. P. R.



Folle premis ventos; nec clauso murmure raucus  
 Nescio quid tecum grave cornicaris inepte;  
 Nec stollo tumidas intendis rumpere buccas.  
 Verba togæ sequeris, junctura callidus acri,

15 Ore teres modico, pallentes radere mores  
 Doctus et ingenuo culpam defigere ludo.  
 Hinc trahe, quæ dicas; mensasque relinque Mycenis

11. Cf. iii. 81, note. *M.*

12. 'Nor do you croak.' Priscian viii. 828. *alii intra se nescio quid cornicantes tumentia verba trutinantur, &c.* S. Hier. Ep. iv. *PR. nebulosus* Arist. Pl. 369, Schol. Virg. G. i. 389. (*HY.*) *K.*

*Inepte*; Hor. A. P. 457 sq. *K.*

13. *Stilpissus* is the sound made by inflating the cheeks to their utmost extent, and then forcibly expelling the air by striking them together with the hands. *PR.*

14. *Verba togæ.* This phrase must have signified 'the language of good society at Rome,' as distinguished from that of the populace, (*tunicatus popellus*), and from that of the provinces and a great part of Italy, where "none assumed the toga but the dead." The toga had fallen into general disuse among the lower orders in the days of Augustus, and from his reign to the age in which Persius lived, there was sufficient time for the invention of a term so obvious. The phrase in question was not coined by Persius himself, but owed its origin to some one of the innumerable *dicaces et urbani* who had preceded him; he employed it as a well known and familiar expression. *FRE.*

*Notum si callida verbum reddiderit junctura novum*; Hor. A. P. 47 sq. *callidus*, 'workmanly,' is there used (as it is by Persius) in strict conformity to the metaphor; (cf. i. 64, note.) *acris junctura* may be understood to signify what a workman might call 'a sharp joint,' meaning one that was close and accurate. We may conclude that the expression used by Persius, like those of Horace, was familiar and usual in his time, that it had its origin in the manufactory and the shop, and was from thence transferred into the phraseology of the higher orders as indicative of elaborate accuracy, either in literature or upholstery. *FRE.*

15. *Ore teres modico* is descriptive of the natural and easy mode of recitation

suited to compositions in a familiar style, as opposed to the stretch-mouthed declamation of the heroic poets. The frequent recurrence of poetical rehearsals, and the obligation of attending them, is mentioned not only in instances in which it might be considered as a ludicrous exaggeration, but seriously by Pliny, among others, as one of the main inconveniences attendant upon a residence in Rome. An occupation which took up so much of the leisure of a refined and fastidious people must have given rise to a variety of phrases such as that of which Persius here makes use. *FRE.* cf. Hor. A. P. 323. *CAS.* V. Flac. ii. 242. (*BU.*) *K.* *plena quædam oratio, et tamen teres ac tenuis, at non sine nervis ac viribus*; Cic. Or. iii. 197. *PR.* not like the specimen in i. 98—102. *M.*

*Pallentes* may allude to the effects of a guilty conscience: *nil conoscere sibi, nulla pallecere culpa*; Hor. I Ep. i. 61. *LU.* Juv. i. 165 sqq. *K.* Or the images and expression may be taken from the spectacles of the circus. *Radere* means to graze with a dart or other missile weapon, which accounts for *pallentes*; and as the *ludi gladiatorii* and the *venationes* of the Circus were considered as degrading to those who exhibited themselves, the poet, in applying the metaphor to himself, takes care to qualify the word *ludus* by the epithet of *ingenuus* 'gentlemanly.' The games of the Circus, likewise, must have furnished a large supply of phrases to the conversational dialect of a people among whom they were considered as an object of interest, second only to the immediate necessities of life, *panem et circenses*. The association of ideas between a satirist reciting, and an armed man in a menacing attitude, is not peculiar to Persius, it occurs in Juvenal, *ense velut stricto quoties Lucilius ardet*; i. 165. The apparent confusion of metaphors in this passage is a strong proof that it consists of terms in familiar use. *FRE.*

17. *Respicere exemplar vitæ morumque*

Cum capite et pedibus, plebeiaque prandia noris."

Non equidem hoc studeo, bullatis ut mihi nugis

20 Pagina turgescat dare pondus idonea fumo;  
Secreti loquimur. Tibi nunc, hortante Camena,  
Excutienda damus præcordia; quantaque nostræ  
Pars tua sit, Cornute, animæ, tibi, dulcis amice,  
Ostendisse juvat. Pulsa, discernere cautus

25 Quid solidum crepet et pictæ tectoria linguæ.  
Hic ego centenas ausim deponere voces,  
Ut, quantum mihi te sinuoso in pectore fixi,  
Voce traham pura totumque hoc verba resignent,  
Quod latet arcana non enarrabile fibra.

1. 49

varmili

which cannot be expressed -

*jubebo doctum imitatore et veras hinc ducere voces*; Hor. A. P. 317 sq. K.

18. 'The head and feet' were reserved to show Thyestes, on what he had been banqueting. *denudat artus dirus atque ossa amputat; tantum ora servat et datas fidei manus*; Sen. Thy. PR. Her. i. 119, notes.

'Familiarize yourself with every-day dinners.'

19. 'Inflated frothy nothings.' *ampullas et sesquipedalia verba*; Hor. A. P. 97. PR. "Air-blown trifles." G.

20. 'The page' is put for its contents. Prop. II. xvii. 1. *inque libellis crevisset sine te pagina nulla meis*; Ov. Tr. V. ix. 3 sq. Mart. IX. lxxviii. 2. K.

*Nugis addere pondus*; Hor. I Ep. xix. 42. M.

21. 'You are not to suppose that what I am about to say is dictated either by flattery or a love of display: for we are enjoying a snug tête-à-tête.' LU.

22. *Explicandus est animus, et quæcumque apud illum deposita sunt, subinde excuti debent*; Sen. Ep. 72. K. 'To be thoroughly sifted:' but cf. 27 sq. notes.

*Præcordia*: *σπῆν μὲν τὰ πρῶτον λέγουσιν ἐς μασχί'*; Theoc. xxix. 3. K.

23. This sentiment is borrowed from Pythagoras, who said a friend was "another self." Horace calls Virgil, *animæ dimidium meæ*; I Od. iii. 8. VS. Orestes and Pylades *duo corporibus, mentibus unus erant*; Ov. Tr. IV. iv. 72. S. Aug. Conf. iv. 6. Hence the expression *συνψυχία* used by Greg. Naz. PR. The same idea is constantly occurring both in heathen and in Christian writers: as Hor. II Od. xvii. 5 sqq. Ov. Pont. III.

iv. 69. Stat. S. III. ii. 7 sq. Luc. Tox. t. ii. p. 558. K. Ov. Her. x. 58. xviii. 125 sq. M. viii. 406. Maxim. El. ii. 1 sq. v. 117 sq. D. Chrys. Or. iii. 56. S. Hier. Ep. i. xv. M. Fel. i. p. 20. Lact. de M. Pers. viii. Clem. Rom. Ep. Cor. ii. 12. and that beautiful picture of perfect friendship which is described in Acts iv. 32.

*Annæus Cornutus* was banished by Nero, in the fourth year after the death of his pupil. LU.

24. *Pulsa*: a metaphor from earthenware, which will not ring, when struck, if there is any flaw in it. LU. cf. iii. 21. M. Auson. Id. xvi. 12 sqq. K.

25. 'The thin varnish of the painted tongue.' LU. cf. Juv. vi. 467.

*Res est* (i. e. the Holy Scripture) *solida et sincera, non fucata eloquia, nec ullo lingua tectorio inane aliquid ac pendulum crepitat*; S. Aug. to Volus. PR. Compare St Matthew xxiii. 27. M.

26. Persius intimates, to borrow the words of Cicero, *omni officio ac potius pietate erga Cornutum, etsi aliis satisfaceret omnibus, at ipsum sibi nunquam satisfacere*; Ep. i. 1. to Lentulus. PR.

27. 'Full of folds:' a metaphor from a gown. K.

28. 'I may draw forth' from those folds. K.

*Pura* opposed to *picta*: LU, 'guileless.' M.

'May unseal,' PR. 'and unfold for your perusal, more than my words can express.'

29. *Fibra*: i. 47. PR. Luc. ii. 285 sq. Sil. i. 140. K.

- 30 Quum primum pavidus custos mihi purpura cessit  
 Bullaque succinctis Laribus donata pendit;  
 Quum blandi comites, totaque impune Subura  
 Permisit sparsisse oculos jam candidus umbo:  
 Quumque iter ambiguum est et vitæ nescius error  
 35 Diducit trepidas ramosa in compita mentes,  
 Me tibi supposui. Teneros tu suscipis annos

30. Boys might feel 'timid' (Juv. xvi. 3. *M.*) at first laying aside the dress of their early years, and assuming the garb of manhood. *LU.* Cat. lxviii. 15 sqq. *Ov.* Tr. IV. x. 27 sqq. Prop. III. xiii. 3 sqq. *K.*

The *prætexta* was intended to be 'a protection' to those who wore it. *CAS.* (Macr. S. i. 6. *SCH.* Plin. ix. 36. *prætexta infirmitatem pueritiae sacram fieri et venerabilem, non secus ac sacerdotes vestibus suis;* Quint. Decl. 340. cf. *imberbis juvenis tandem custode remoto;* Hor. A. P. 161. *PR.*) In the general corruption of manners, however, its sacred character was utterly disregarded. Cic. Cat. ii. 2. 10. Phil. ii. 18. Juv. x. 308. Mart. *sep.* For better security the boys were always accompanied to and from school by a pedagogue. Hor. I S. vi. 81 sqq. Juv. x. 114 sqq. Mart. XI. xl. cf. Prop. II. iii. 10 sq. Petr. 85. V. Max. iii. 1. iv. 1. Plin. Ep. iii. 8. *K.* *per hoc inane purpura decus precor;* Hor. Ep. v. 7. *DN.*

31. *Bulla;* Juv. v. 164, note. *PR.* Petr. 60. *K.* Boys consecrated their *bullæ*, as girls did their dolls: cf. ii. 70, note. *A.*, v. 18. *PR.* This dedication was a private ceremony; the putting on of the *toga* was a public one. If the latter was performed at Rome, the youths repaired immediately afterwards to some temple (generally to the Capitol) to complete the ceremony by offering the customary sacrifices. Being an act of great solemnity, it frequently formed, among the youths who changed their gown at the same time, a bond of fellowship which subsisted unbroken through life. *G.* Hor. I Od. xxxvi. 9.

*Succinctis.* cf. *cinctus;* Hor. A. P. 50. These domestic deities, who were rather regarded as *palladia* or amulets than as gods of power, were probably represented in the same homely garb which they wore before Rome became a city. A kind of affectionate home-bred

superstition forbade all attempts at innovation in their costume. *G.* They were dressed, after the Gabinian fashion, with their *toga* twisted over the left shoulder, leaving the right arm bare. *VS.* cf. *Ov.* F. v. 129 sq. (*BU.*) Prop. IV. i. 131. (*BK.* *VU.*) *K.*

32. 'When I had indulgent companions, who would let me go my own way; instead of an uncle to thwart me and a pedagogue to curb me.' *PR.* *M.* *Subura;* Juv. iii. 5, note. *PR.* Anth. L. t. ii. Ep. xii. p. 514. (*BU.*) *K.*

33. *Ov.* F. iii. 771—778. *K.* *postquam excessit ex ephēbis, liberius vivendi fuit potestas: antea cæro atas, metus, magister prohibebant;* Ter. And. I. i. 24 sqq. *oculi sunt in amore duces;* *Ov.* *PR.* Their white gown, having the gloss of newness on this momentous occasion, would be *candidus*. *G.*

The *toga* was so arranged as to be gathered into many plaits on the left shoulder; the centre, where all these folds met, was called the *umbo* or 'boss.' *CAS.* *T.* cf. Tert. de Pall. p. 373 sqq. *palla nigerrima, splendens atro nitore, quæ circumcirca remeans, et sub dextrum latus ad humerum laevum recurrens, umbonis vicem defecta parte laciniæ multiplici contabulatione dependula;* Apul. xi. *LI.* From this boss, the extremity of the lappet fell down before, and was tucked into the girdle, forming the *sinus*, (an apology for a pocket,) in which papers and other light articles were carried; and it is far from improbable that some affected display was made of it, in the pride of recent manhood. *G.*

34. Cf. iii. 56, note. *PR.* Juv. ii. 20, note.

35. *Οἱ νῆες ἐν ἡμῶν οἴκῳ ἀνεστέβηλον.* Arist. Rh. II. xiv. 2.

*Ramosa:* cf. Aus. Id. xv. *PR.*

36. The metaphor may be taken from an animal placing its neck under the yoke; *Ov.* Am. III. x. 13. or from a

- Socratico, Cornute, sinu. Tunc fallere solers  
 Apposita intortos extendit regula mores  
 Et premitur ratione animus vincique laborat  
 40 Artificemque tuo ducit sub pollice vultum.  
 Tecum etenim longos memini consumere soles  
 Et tecum primas epulis decerpere noctes.  
 Unum opus et requiem pariter disponimus ambo  
 Atque verecunda laxamus seria mensa.  
 45 Non equidem hoc dubites, amborum fœdere certo  
 Consentire dies et ab uno sidere duci.

*to subdue*

calf sucking; Varr. R. R. V. ii. 6. 17. K.

37. The Stoics traced their philosophy from Socrates by the following line of succession: (1) Socrates, (2) Antisthenes, (3) Diogenes, (4) Crates, (5) Zeno, (6) Cleanthes, (7) Chrysippus: cf. Plut. Laert. Cic. *PR. vade, hos paterno, ut genitor, excipiam sinu*; Sen. Med. 384. *Socratica fide*; Petr. 129. cf. Quint. i. 9. ii. 2. K.

'You corrected me with such skill and address, that I insensibly amended: so gradually was your discipline revealed, that I was happily cheated, as it were, into reformation.' *CAS. M. Hor. I Ep. xvii. 10. K. cf. Lucr. i. 935-949. "Cosi all' egro fanciul porgiamo, aspersi Di soave licor, gli orli del vaso: Succhi amari, ingannato, intanto ei beve, E dall' inganno suo vita ricorre;"* Tasso, G. L. J. iii.

38. A metaphor from workmen. *SCH. 'Extends,'* and consequently 'straightens.' *PR.*

39. *Animum rege; qui, nisi paret, imperat: hunc frenis, hunc tu compece catena*; Hor. I Ep. ii. 62 sq. *homo cum animo inde ab ineunte aetate depugnat suo . . . tu si animum vicisti potius, quam animas te, est quod gaudeas*; Plaut. Trin. II. ii. 24 &c. cf. Cic. Off. i. 28, *fin. efficiendum est autem, ut appetitus rationi obediant, &c. ib. 29.* As the horse is broken in by the rider, so is the mind to be managed by reason; Plato. *PR. Virg. Æ. viii. 81. (HY.) Prop. II. i. 10. Arist. R. 868. K.* The imperfect habit of continence is here pictured: where the passions are not yet brought to acquiesce without reluctance in the supremacy of reason, as is the case in the perfect character of temperance. cf.

Arist. Eth. vii. (where he treats of self-control,) and i. 13.

40. *Artificem* sometimes signifies 'a finished piece of workmanship.' Ov. A. A. iii. 555 sq. V. Flac. vi. 465. cf. Prop. I. ii. 8. (*BU.*) *Id. II. xxiii. 8. (BK.) K. Juv. vii. 237 sq. notes. PR. Stat. S. IV. vi. 27. K.*

41. *Sæpe ego longos cantando puerum memini me condere soles*; Virg. E. ix. 51 sq. *PR. Id. Æ. iii. 203. Nemes. Ec. ii. 25. Æl. V. H. xiii. 1. K.*

42. By 'the first nights,' is meant 'the first part of the night' i. e. 'an hour or two after sunset.' *SCH. "Of the night Have borrow'd the first hours, feasting with thee On the choice dainties of philosophy." HO.*

*Decerpere* is contrasted with *consumere. K.*

43. *Omnibus una quies operum, labor omnibus idem*; Virg. G. iv. 184. *PR.*

44. Cf. Athen. Macr. vii. 1. Gell. xiii. 11. *PR.* There seems to be a peculiar beauty in Persius's talking all along in the present tense: he recollected with so much pleasure those days which were past, that he seemed to live them over again. *DN.*

45. *Fœdere certo*; Virg. Æ. i. 62. Sil. xv. 75. *K. magnus erit Geminis amor et concordia duplex; quosque dabunt Chelae et quos dat Aquarius ortus, unum pectus habent, fideique immobile vinctum*; Man. ii. *PR.* It was believed that this unanimity did not subsist between such as were born under every sign. *at quibus in lucem Pisces venientibus adsunt, his non una manet semper sententia cordi; commutant animos interdum et foedera rumpunt ac repetunt*; Manil. ii. *MAR.*

46. *Scit Genius natale comes qui temperat astrum*; Hor. II Ep. ii. 187.

- Nostra vel æquali suspendit tempora Libra  
 Parca tenax veri, seu nata fidelibus hora  
 Dividit in Geminos concordia fata duorum  
 50 Saturnumque gravem nostro Jove frangimus una :  
 Nescio quod, certe est, quod me tibi temperat, astrum.  
 Mille hominum species et rerum discolor usus :  
 Velle suum cuique est nec voto vivitur uno.  
 Mercibus hic Italis mutat sub sole recenti  
 55 Rugosum piper et pallentis grana cumini :  
 Hic satur irriguo mavult turgescere somno :

*Mar. sic placitum Parcisi seu Libra seu me Scorpis adspicit formidolosus, pars violentior natalis horae seu tyrannus Hesperiae Capricornus undæ; utrumque nostrum incredibili modo consentit astrum; te Jovis impio tutela Saturno refulgens eripuit, &c. Hor. II Od. xvii. 15 sqq. (J.A.) VS. PR. Juv. vii. 194 sqq. notes. K.*

47. 'The balance' is a symbol of equality. When the sun enters this sign (which is about the 20th of September), the autumnal equinox commences. *felix æquata genitus sub pondere Libræ; Man. v. PR.*

48. *Parca non mendax; Hor. II Od. xvi. 39.* 'The Fate' of the Stoics is here meant. *LU. cf. Juv. iii. 27, note. Virg. E. iv. 47. PR.*

50. *Cf. Juv. vi. 569 sq. note. felicesque Jovis stellas Martisque rapacis et grave Saturni sidus in omne caput; Prop. IV. i. 83 sq. PR. Macr. S. i. 19. Ptol. in FAB, B. Gr. t. vi. 14. p. 449. Gell. xiv. 1. Cic. Div. ii. Sext. Emp. v. Petr. 39. K.*

51. *Nescio quid certe est; Virg. E. viii. 107. Ov. Her. xii. 212.*

*Astrum* is properly 'a constellation.'  
*LU.*

52. *Quot capita, tot sententiæ; suus cuique mos; Ter. Ph. II. iii. 14. Cassiod. quot capitum vivunt, totidem studiorum millia; Hor. II S. i. 27. VS. PR. inque aliis rebus multis differre necesse est naturas hominum varias, moresque sequaces; Lucr. iii. 315 sqq.*

53. *Trahit sua quemque voluptas; Virg. E. ii. 65. VS. quod tibi magnopere cordi est, mihi vehementer displicet; Lucil. PR. cf. Ov. A. A. i. 759 sq. Hor. I Od. i. and I S. iv. 25 sqq. K.*

54. *Hic mutat merces surgente a sole*

*ad eum quo vespertina tepet regio; Hor. I S. iv. 29 sq. VS. impiger extremos currat mercator ad Indos; I Ep. i. 45.* The word *mutat* properly belonged to a period, when commerce consisted in barter. *utinam totum e vita posset abdicari aurum, sacra fames, ad perniciem vitæ repertam, quantum feliciore ævo, quum res ipsas permutabantur inter se, sicut et Trojanis temporibus facilitatem, Homero credi convenit. ita enim, ut opinor, commercia victus gratia inventa, &c. Plin. xxxiii. 1.* The invention of commerce is attributed to the Phœnicians; *Id. vii. 56. A, iv. 15. PR. cf. Ar. Eth. v. 5.*

55. *Hæ (i. e. the pods of 'pepper,') priusquam dehiscunt decerpitæ tostæque sole, faciunt quod vocatur piper longum; paulatim vero dehiscentes maturitate, ostendunt candidum piper; quod deinde tostum solibus colore rugisque mutatur; Plin. H. N. xii. 7 s 14. and again, quæ piper gignunt juniperis nostris similes; ib. PR. v. 136. Juv. xiv. 293.* 'The cumin,' which is a mere dwarf in our gardens, grows to the height of eight or nine feet in hot countries. It is much cultivated by the Maltese, with whom it forms an article of commerce. *DD.* It seems to have been used at common tables as a substitute for 'pepper,' which was very expensive. *G. cunnum pallorem bibentibus gignit. ita certe ferunt Porcii Latronis, clari inter magistratos dicendi, affectatores similitudinem coloris studiis contracti imitatos, &c. Plin. xx. 14 s 57. xix. s 47. xv. 29. quod si pallerem casu biberent exsangue cuminum; Hor. I Ep. xix. 17 sq. PR. K.*

56. *Fessos sopor irrigat artus; Virg. Æ. iii. 511. ib. i. 691. (HY.) Lucr. iv. 908.* The metaphor is taken from plants

Hic campo indulget : hunc alea decoquit : ille  
 In Venerem est putris : sed quum lapidosa chiragra  
 Fregerit articulos, veteris ramalia fagi,  
 60 Tunc crassos transisse dies lucemque palustrem,  
 Et sibi jam seri vitam ingemuere relictam.  
 At te nocturnis juvat impallescere chartis.  
 Cultor enim juvenum purgatas inseris aures  
 Fruge Cleanthea. Petite hinc, juvenesque senesque,  
 65 Finem animo certum miserisque viatica canis.

which become more succulent from frequent watering. *CAS.* of Tib. II. i. 44. Hence also *uberis sonnus*; *Sulpicia* 56. *K.*

57. The *Campus Martius*; *Hor.* I Od. viii. 4. *Suet.* Aug. 83. *K.*

*Decoquit* is a metaphor from a liquor which is boiled quite away. *CAS.* *quem damnosus Venus, quem præcepta alea nudat*; *Hor.* I Ep. xviii. 21. *PR.* 'boils to rags.'

58. 'Wanton.' *omnes in Damalim putres deponent oculos*; *Hor.* I Od. xxxvi. 17 sq. (*J.A.*) *PR.* *vivunt in Venerem*; *Claud.* x. 65. *K.*

*Lapidosa* 'full of chalk-stones.' *LU.* *nodosa*; *Hor.* I Ep. i. 31. *PR.*

*Chiragra*, ἡ ἄγχα τῆς χυρῆς: *PR.* when it affected the feet, it was called *podagra*. *LU.*

59. *Postquam illis iusta chiragra contudit articulos*; *Hor.* II S. vii. 16 sq. *PR.*

*Ramalia*; cf. i. 97. *M.* The dead branches 'of the beech' very soon decay. *Pallad.* Nov. xv. 2. *Plin.* H. N. xvii. s. 79. *K.*

60. 'Of gross sensuality.' *M.* cf. *Cic.* for *Sext.* 9. *K.*

'Light obscured by dense fogs,' *M.* and "All the infections that the sun sucks up From bogs, fens, flats;" *Shaksp.* *Temp.* II. ii. May not the allusion be to the *ignis fatuus*? the phosphorescent vapour arising from marshes, (commonly called Jack o' lantern or Will o' the Wisp,) which "Bewitches And leads men into pools and ditches;" *Butler.* *Hud.* I. i. 510. βέβραρον πολὸν καὶ ἐνώη ἀίνων *Arist.* R. 145 sq.

61. 'The life they have forsaken:' *DN.* 'the main end and object of their past life, which has been wholly thrown away and abandoned by them.' cf. iii.

38. G. "Anger and grief doe then begin a strife Within them, for their base and durtie life Now spent: when now, but now too late, they looke Upon the life they wretchedly forsooke." *HO.*

62. *Vos exemplaria Græca nocturna versate manu, versate diurna*; *Hor.* A. P. 268 sq. *LU.*

63. *Quod enim munus reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem?* *Cic.* *Div.* ii. 4. *cultura animi philosophia est, quæ extrahit vitia radicibus, et præparat animos ad satius accipiendos, eaque mandat eis et (ut ita dicam) serit, quæ adulta fructus uberrimos ferant*; *Id.* T. Q. ii. 13. *nemo adeo ferus est ut non miscere possit, si modo cultura patientem commoedet aurem. virtus est vitium fugere et sapientia prima stultitia caruisse*; *Hor.* I Ep. i. 39 sqq. *PR.*

64. 'Of Cleanthes,' the son of Phanes. *LU.* cf. *Laert.* vii. 174. (*MEN.*) *Cic.* N. D. i. 37. V. *Max.* viii. 7. *PR.* *Cic.* *Ac.* iv. 41. *Claud.* xvii. 87 sq. He was the preceptor of *Chrysiippus*. *K.* *Juv.* ii. 7, note.

*Æque pauperibus prodest, locupletibus æque; æque neglectum pueris senibusque nocebit*; *Hor.* I Ep. i. 25 sq. *PR.*

65. *Certum voto pete finem*; *Hor.* I Ep. ii. 56. *LU.* δι' ἄγαντα τὸν διστάμιον ζῆν κατὰ τὸν ἀδελφῶν προαίρεσιν θύλας τινὰ σκεπὸν τοῦ καλῶς ζῆν, πρὸς δὲ ἀναβλήτων κωλύοντα πάσης εἰς ἀνάξιν, ὡς εἰ γὰρ μὴ συνεισέλθαι τὸν βίον πρὸς εἰ τίλος ἀφροσύνης πολλῆς σημεῖον ἴσται *Arist.* *Eth.* *Eud.* ii. *vita sine scopo vaga. scire debet, quid petat ille, qui sagittam vult mittere, et tunc dirigere et moderari telum; errant consilia nostra, quia non habent, quo dirigantur*; *Sen.* Ep. 71. *K.*

*Animo* is the dative. *K.*

*Bias* used to say that 'virtue was the

*you mean  
or do you  
L. M. M. M.* "Cras hoc fiet." Idem cras fiet. "Quid? quasi magnum,  
Nempe diem donas." Sed quum lux altera venit,  
Jam cras hesternum consumsimus. Ecce aliud cras  
Egerit hos annos et semper paullum erit ultra. . . . 432.100

70 Nam quamvis prope te, quamvis temone sub uno  
Vertentem sese frustra sectabere canthum,  
Quum rota posterior curras et in axe secundo.  
Libertate opus est, non hac, qua, ut quisque Velina

best provision for life's journey: *LU.* Laert. i. *aptissima omnino sunt arma senectutis, artes exercitationesque virtutum quae in omni aetate cultae, cum multum diuque vixeris mirificos afferunt fructus, non solum quia nunquam deserunt, ne extremo quidem tempore aetatis (quamquam id maximum est) verum etiam quia conscientia bene actae vitae, multorumque benefactorum recordatio jucundissima est; Cic. Sen. 9. PR.*

'Miserable' would they be without such provision. *LU.*

66. Cf. S. Aug. Conf. viii. 10 sq. *cras te victurum, cras dicis, Postume, semper; dic mihi, cras istud, Postume, quando venit? quam longe cras istud? ubi est? aut unde petendum? numquid apud Parthos Armeniosque latet? jam cras istud habet Priami vel Nestoris annos. cras istud quanti dic mihi, possit emi? cras vives: hodie jam vivere, Postume, serum est. ille sapit, quisquis, Postume, vivit heri; Mart. V. lviii. PR. qui non est hodie, cras minus aptus erit; Ov. R. A. 94. CAS. "Be wise to day, 'tis madness to defer: Next day the fatal precedent will plead. Thus on, till wisdom is push'd out of life. Procrastination is the thief of time; Year after year it steals, till all are fled, And to the mercies of a moment leaves The vast concerns of an eternal scene;" Young, N. Th. i. DN. "To-morrow, and to-morrow, and to-morrow, Creeps, in this petty pace from day to day, To the last syllable of recorded time; And all our yesterdays have lighted fools The way to dusty death;" Shakspeare. Macb. V. v. M. "To-morrow didst thou say! Methought I heard Horatio say To-morrow! Go to—I will not hear of it: &c." Cotton. Cowley has translated the text thus: "Our yesterday's to-morrow now is gone, And still a new to-morrow does come on. We by to-morrows draw out all our*

store, Till the exhausted well can yield no more."

69. *Egerit*, not from *agere*, but from *egerere*; *CAS.* 'consumes, exhausts.' *M. tota querelis egeritur quatuordecim dies; V. Flac. viii. 453 sq. K. traditur dies die novaeque pergunt interire hunc; Hor. II Od. xviii. 15 sq. PR.*

70. The *temo* is 'the perch,' its continuation forms the pole; to the extremity of which is attached the yoke. The opposite end is connected at right angles to 'the hind axle,' parallel to which, where the perch and pole meet, is the fore axle.

71. *Canthus* 'the fellow:' a word, which Quintilian objects to as a barbarism, being either an African or Spanish word. i. 3. 5. (*BU.*) [One of those words, in all probability, which were domesticated in Spain, owing to its long subjection to Carthage: as we find in the modern language many remains of the Arabic, which were engrafted on it during the dominion of the Moors: see Weston's Treatise on this subject] *inducenda rota est, das nobis utile munus. iste trochus pueris, at mihi canthus erit; Mart. XIV. clxviii. PR. Hom. E 728. K. 'the tire of the wheel.' LU.* The Greek word has probably a common origin.

72. Cf. Virg. *A.* i. 156. (*HY.*) Hor. I Ep. ii. 41 sqq. Ov. *M.* xv. 179 sqq. *K.*

It was said of a naval officer, who was notorious through life for being behind-hand in executing his duties and performing his engagements, that he had let a day slip by him when he was a midshipman, and had never since been able to overtake it.

73. He proceeds to expatiate on the favourite dogma of the Stoics, *libertate opus est ad virtutem, inquit Perius, non ea qua servi donantur et ascribuntur uni*

Publius emeruit, scabiosum tessera lar

75 Possidet. Heu steriles veri, quibus una Quiritem

Vertigo facit! Hic Dama est non tressis agaso, *is a groom*

*velles.* Vappa et lippus et in tenui farragine mendax: *is a fool*

Verterit hunc dominus, momento turbinis exit

Marcus Dama. Papæ! Marco spondente, recusas

80 Credere tu nummos? Marco sub iudice palles.

Marcus dixit: ita est. Adsigna, Marce, tabellas.

Hæc mera libertas; hoc nobis pilea donant.

“An quisquam est alius liber, nisi ducere vitam

*tribunum, iuxta Velina; Tert. de Resur. PR. cf. Hor. II Od. ii. 9 sqq. philo- sophia servias oportet, ut tibi contingat vera libertas. non differtur in diem, qui se illi subiecit et tradidit, statimque circum- agitur. hoc enim ipsum philosophia servire libertas est; Sen. Ep. 8. Plin. Ep. VII. xvi. 4. K. Juv. ii. 77, note. Compare that expression in the second morning collect: “O God, whose service is perfect freedom.”*

When a slave was manumitted, he was enrolled in one of the tribes, and thereupon received a tally. VS. Juv. vii. 174, note. M. cf. Plin. xvi. 18. PR. Sen. Ben. iv. 28. K.

74. The *prænomen* (*Publius*) was given after the patron who manumitted the slave; this and the addition of the name of the tribe, *Velina* (which is in the ablative case), designate a free citizen. *LU. Velina* was one of the country tribes. K. cf. Juv. v. 127.

*Emeruit.* The metaphor is taken from the military, when they had served their time; *PR.* and is also applied to gladiators; cf. Juv. vi. 113. M. By the *Norban Law* (which was passed A. U. 771.) there were three modes of obtaining plenary liberty (1) by the prætor's wand, (2) by the census, (3) by will and testament. K. cf. *AD.*

A slur is thrown on the liberty, which the enfranchised slave acquires, by the terms *scabiosum* [from which our word *SHABBY* is perhaps derived] ‘smutty’ or ‘scurvy,’ and *tessera* ‘paltry ticket.’ G.

75. *Quiritem* is used by poetical license: properly it is only a plural noun. VS. Juv. viii. 47. G.

76. ‘One whirl!’ the master, at the same time, addressing him to the follow-

ing effect, “*liber esto, atque ito quo voles!*” Plaut. Men. V. vii. 40. PR.

*Dama* was a slave's name: *prodis ex iudice Dama turpis*; Hor. II S. vii. 54. PR.

‘Not a three-penny groom,’ or ‘a two-penny half-penny groom.’

77. *Vappa* ‘dead wine,’ ‘one half knave and one half fool.’ Hor. I S. i. 103 sq. PR.

*Lippus*; ii. 72. note. M.

‘Not to be trusted with a feed of beans.’ *LU. farrago est, quod ex pluribus satis pabulicæ causa, datur jumentis*; Festus; Plin. xviii. 16. Virg. G. iii. 205 sq. PR.

‘meslin.’ M. Owing to the frequent occurrence of this falling in the fraternity; the name *OSTLER* has been humorously derived, by syncope, from *OAT-STEALER*.

78. *Exit*; Hor. A. P. 22. K.

79. *Gaudent prænomine molles auriculæ*; Hor. II S. v. 32. PR.

80. Hence it appears that even freedmen were promoted to the bench. *CAS.* Such a man as this would be likely to spite a person to whom he bore a grudge. Hor. II S. i. 49 sqq. Juv. vii. 116, note; and cf. Claud. xxiv. 100. K.

81. *Abædis ipse*, as was said of Pythagoras. PR. cf. Cic. N. D. i. 5. ‘We may take the matter upon his *ipse dixit*.’

*Adsigna.* Juv. viii. 142 sqq. Mart. IX. lxxxix. 2 sqq. K.

82. *Vult libertas dici mera*; Hor. I Ep. xviii. 8. K. ‘This is liberty in the bare, outward, literal sense of the word.’ M.

83. Marcus thinks to silence the Stoic by a regular syllogism. *CAS.* For his major premiss, he takes the genuine definition of liberty: *est potestas vivendi ut velis*; Cic. Par. 5. Off. i. 20. *ἡ ἐλευθερία ἐστὶν ἀνεπηρέγιας*. Laert. Zen.



Cui licet, ut voluit? Licet, ut volo, vivere: non sum  
 85 Liberior Bruto?" 'Mendose colligis,' inquit  
 Stoicus hic, aurem mordaci lotus aceto:  
 'Hoc (reliqua accipio) licet, ut volo, vivere, tolle.'  
 "Vindicta postquam meus a prætore recessi,  
 Cur mihi non liceat, jussit quodcumque voluntas,  
 90 Excepto, si quid Masurî rubrica vetavit?"

Disce! sed ira cadat naso rugosaque sanna,  
 Dum veteres avias tibi de pulmone revello.  
 Non prætoris erat stultis dare tenvia rerum  
 Officia atque usum rapidæ permittere vitæ:

ἰαλιθίης ἰστίῃ ἰ ζῶν ὡς βούλει. Arr. Epict. i. 2. 4. PR. Juv. ii. 77, note.

84. Next follows the minor premiss: this the Stoic denies. SCH.

85. Cf. Juv. v. 37, note. V. Max. v. 8. Flor. i. 9. PR.

86. Vinegar was used as a remedy in cases where persons were hard of hearing; Cels. vi. 7. K. The Stoics were very acute in argument and in detecting fallacies. Cic. Fin. iii. 3. PR.

87. 'I admit your proposition; your assumption I deny.' LU. *tu mihi qui imperitas, aliis servis miser, atque duceris, ut nervis alienis mobile lignum. quoniam igitur liber? sapiens, sibi qui imperiosus;* Hor. II S. vii. 81 sq. *improbos non ita dicunt esse servos ut mancipia quæ sunt dominorum facta nexu, aut aliquo jure civili: sed, si servitus sit, sicut est, obedientia fracti animi et abjecti, et arbitrio carentis suo, quis neget omnes leves, omnes cupidos, omnes denique improbos esse servos? an ille mihi liber videatur, cui mulier imperat, leges imponit, vetat quod videtur, &c.* Cic. Par. 5. PR. Hor. II Od. ii. 18.

88. *Vindicta* was the wand which the prætor laid on the head of the manumitted slave, when he declared him free. VS. AD. cf. Liv. ii. 5. PR. Ov. A. A. iii. 615 sq. K. Hor. II S. vii. 76. M. The blow, which the slave received at manumission, might represent the last indignity he was to receive; the laying on of the prætor's wand was similar to the mode in which the king, at the present day, confers knighthood.

*Mens* 'my own master.' LU. Ter. Ph. IV. i. 21. K.

90. *Masurius Sabinus* was an eminent lawyer in the reign of Tiberius, by whom

he was knighted. VS. T. He was very clever, very honest, and very poor. Gell. xiv. 19. Ath. xiv. PR. Among other works, he left behind him three books on the Civil Law. K. In his old age, he was supported by the liberality of his former pupils. As he was passionately devoted to music; it would seem that he fiddled away his clients. G.

*Rubrica*; Juv. xiv. 192, note. PR. *dicant cur condita sit lex bis sex in tabulis, et cur rubrica minetur?* Prud. v. G.

91. The metaphor may be taken from dogs, whose anger is shown by the wrinkling of their nostrils. LU. *χολὰ πρὸς μὴ νάσθρας* Theoc. i. 18. *vetu' et adagium;* 'fames et mora bilem in nasum concient;' Plaut. Amph. IV. iii. 40 sq. PR. The Hebrew עין 'anger' is derived from עין 'he blew through the nostrils.' M.

*Sanna*; i. 62. LU.

92. *Γραδύς μύθους* 1 Tim. iv. 7.

*fabellas aniles*; Hor. II S. vi. 77 sq. M. 'From your breast.' Ov. M. ix. 201 sq. K. The lungs were considered the seat of pride. CAS.

93. *Stulti omnes servi, and insaniant omnes præter sapientem*, were Stoical tenets. PR. 'The prætor cannot make a man wise; therefore he cannot make him free.' M.

"The nicer shades of duty." G. cf. Arist. Eth. ii. 6. 9. *quid deceat, quid non; quo virtus, quo ferat error*; Hor. A. P. 308. PR. *ὅτι ἴσα εὐὰ ἀμπερὴματα id, quod non licet, si nec majus nec minus umquam fieri potest, quoniam in eo est peccatum, si non licuit, quot semper unum et idem est; quæ ex eo peccata nascuntur, æqualia sint oportet*; Cic. Par. 3. K.

94. 'And to make over to him such

- 95 *Sambucam citius caloni aptaveris alto.* *a harp*  
 Stat contra ratio et secretam gannit in aurem,  
 Ne liceat facere id, quod quis vitiabit agendo.  
 Publica lex hominum naturaque continet hoc fas,  
 Ut teneat vetitos inscitia debilis actus.
- 100 Diluis helleborum, certo compescere puncto  
 Nescius examen? Vetat hoc natura medendi.  
 Navem si poscat sibi peronatus arator  
 Luciferi rudis, exclamet Melicerta perisse

experience as may carry him safely down the rapid stream of life.' *DN.*

95. The *Sambuca* was a triangular harp, of four strings originally, invented by Ibycus of Rhegium. *Ath.* iv. 23. xiv. 8 sq. but it was probably much more ancient. *Daniel* iii. 5. *Vitr.* vi. *Spart. Hadr. PR. Maer. S.* ii. 10. (*Polyb.* v. 37. *GRO.*) cf. *Hor.* I Ep. xviii. 59. II Ep. ii. 143 sq. *K.* cf. *Juv.* iii. 63, note.

*Calones* were porters employed in the camp to carry wood (*κάλων*) and water. *LU. παλοφίροι* *Ath. inridet usum lignorum tibi calo;* *Hor.* I Ep. xiv. 41 sq. *PR.* The name was afterwards applied to other porters: *cohors culta servorum, lectica formosis imposita calonibus;* *Sen. Ep.* 110. *K.*

The epithet *alto* is emphatic. *LU. ένος ή μαυρος,* was a Greek proverb. *PM. οι άγαν μεγάλοι βουθεις* *Arist. Physicog. PR. ingens;* 190. *άνη ερισπαδισαρχου* *Theoc.* xv. 17. cf. *Cat.* lxvii. 47. lxxxvi. 4. *K.*

96. *Ne sutor ultra crepidam:* [*Plin.* xxxv. 10. *V. Max.* VIII. xii. extr. *Ammian.* xxviii. 1.] cf. *Cic.* T. Q. i. King Ptolemy, when he was giving his opinion very freely on the art of playing the lyre, was told by Stratoniceus the musician that *επιπτερον* and *επιπτερον* were not exactly synonymous: *Ath.* viii. 10. *PR.*

'Whines:' it is properly the noise which a dog or a fox makes. *LU. PR. Cat.* lxxxiii. 4. *Ter. Ad.* IV. ii. 17. *K.*

98. 'The common law of our nature,' as opposed to 'the rubric of Masurius;' *PR.*

99. 'Should hold as forbidden.' *CAS.*  
 100. 'Do you attempt to compound medicines, who do not understand the use of the balance?' *LU. statern* 'the steelyard.' *VS. Petr.* 35. 67. *Suct. Vesp.* 25. *Plin. H. N.* xxxiii. 11. *K. abrotanum*

*ægro non audeat, nisi qui didicit, dare: quod medicorum est, promittunt medici;* *Hor.* II Ep. i. 114 sqq. *PR.*

*Certo compescere puncto* (I think) means 'to bring the tongue to a state of quiescence, between the cheeks of the cavity through which it vibrates, by slipping the weight to a certain point on the graduated arm.' Thus *compescere lucum, i. e. lucum suis finibus cohibere;* *Festus;* and in like manner, *compescere populos, impetus, dolores, iras, mores dissolutos, styli luxuriantiam, linguam,* &c. cf. *F.* and note on i. 6.

102. *Navim agere ignarus navis timet;* *Hor.* II Ep. i. 114. *PR.*

*Poscat* implies presumption. *K.*  
*Peronatus:* *Juv.* xiv. 186, note. *PR.* The epithet is emphatic, for sailors wear thin and pliant shoes to give them a firmer footing both on deck and among the rigging.

103. *Luciferi* 'even of the morning star,' and consequently of the stars in general.' *Ov. Tr.* I. x. 13. *K. CAS.* A knowledge of which was essential to navigation in those days, before the invention of the mariner's compass: *Virg. Æ.* iii. 512 sqq. *PR.* and even at present. In one of our trips from Southampton to Guernsey, during a fine starlight night, a naval officer, who was one of the passengers on deck, observed that we were making fast for the Portland lights. The steersman was puzzled, as, according to the compass, the course of the vessel was quite correct. The captain was called up; and, seeing at once, that the lights a-head were those on the Portland rocks, contrary to the indication of the compass, he observed the stars and immediately ascertained that there was something wrong. He ordered the quarter-deck to be instantly cleared: on their removing a large green parrot in

- Frontem de rebus. Tibi recto vivere talo  
 105 Ars dedit? et veri speciem dignoscere calles,  
 Ne qua subæratō mendosum tinniat auro?  
 Quæque sequenda forent quæque evitanda vicissim,  
 Illa prius creta, mox hæc carbone notasti?  
 Es modicus voti? presso lare? dulcis amicis?  
 110 Jam nunc adstringas, jam nunc granaria laxes?  
 Inque luto fixum possis transcendere numum,  
 Nec glutto sorbere salivam Mercurialem?  
 "Hæc mea sunt, teneo," quum vere dixeris, esto  
 Liberque ac sapiens, prætoribus ac Jove dextro.  
 115 Sin tu, quum fueris nostræ paullo ante farinæ,  
 Pelliculam veterem retines et fronte politus

its cage, which had been standing to the east of the compass, the needle instantly righted, veering round to the true point. The accident delayed us about two hours.

*Melicerta* was the child of Ino, who to save him from the insane fury of her husband Athamas, king of Thebes, leaped with him into the sea; where Neptune, at the request of Venus, took them both into his suite, under the names of Leucothoe and Palæmon, *G. CAS.* or Portunus. *Ov. M.* iv. 311 sqq. *Virg. G.* i. 437 sq. *PR.* *Apoll.* I. viii. 2. *K.*

104. *Frontem. clament perisse pudorem cuncti*; *Hor.* II Ep. i. 80 sq. *PR.* *Juv.* xiii. 242, note. *Mart.* XI. xxviii. 7. *K.* ii. 43, note.

'To walk uprightly.' *T. cadat an recto stet talo*; *Hor.* II Ep. i. 176. *PR.* *talo for pede*, as in *Juv.* vii. 16. *ἄσπυ βῆμα πῶδι.* *Eur. Hel.* 1465. *K.* The metaphor is very common in Holy Scripture: as in *Psalms* xv. 2. lxxxiv. 11. *Proverbs* x. 9. &c. *M.*

105. *Juv.* xiv. 109, note. *K.*

106. *Cf.* iii. 21. notes. *LU. qui per argentum æs videt*; *Petr.* 56. *K.*

108. *Cf.* ii. 1, notes. *PR.* *Cat.* xxxvii. 10. (*DCE.*) *Mart.* XII. lxxii. *K.*

109. *Cf.* ii. 3, &c. *si est animus tibi modicus, continens, ambitionis expers*; *Plaut. PR.*

'Is your establishment kept within your income?'

*Dulcis*; *cf.* *Hor.* I S. iv. 135. *M.*

110. The allusion perhaps is to the public granaries at Rome, which were

periodically opened for the relief of the poorer citizens, as well as in times of dearth and scarcity. *M.* *cf.* *Cic. Off.* i.

14. *K.* *ἰλισθηρίος ἐὸ δόστου ἴσται ἐὸ δὲ αὐτοῦ ἀνὶ ἰσὶ κρέσσου κατὰ τὴν ἰλισθηρίοντα· καὶ ἰς ταῦτα ἀναλώσας, οὐκ ἀνὶ ἴσται ἰς δὲ δὴ ἀναλίσκων* *Arist. Eth.* iv. 1.

111. The waggish boys at Rome used to stick a piece of money in the mud, with a string fastened to it; and if any miserly fellow, coming by, stooped to pick it up, they jerked it away and laughed at him. *HO.* in *trivialis fixum qui se demittit ob assem*; *Hor.* I Ep. xvi. 64. *cf.* II *Od.* ii. 23 sq. *PR.* *ab asse crevit*; *et paratus fuit quadrantem de stercore mordicus tollere*; *Petr.* 43. *K.*

112. 'Without finding, like a greedy glutton, that your mouth waters at the sight of such a prize.' *G.* *cf.* ii. 44, note.

113. *Cf.* *Hor.* II S. vii. 78 sqq. *K.*

114. 'With a body enfranchised by the prætors, and a mind by Jove.' *PR.* *Prop.* III. i. 47. *quæ sit libertas, quæris? nulli rei servitæ, nulli necessitati, nullis casibus; fortunam in equum deducere*; *Sen. Ep.* 51. *non homines timere, non deos; nec turpia velle, nec nimia; in se ipsum habere maximam potestatem*; *ib.* 75. *cf.* *Claud.* viii. 257 sqq. *K.*

115. "One of our batch." *G.* A metaphor from loaves. *LU.* *Suet.* *Aug.* 4. The Stoics were not so arrogant as to deem themselves free and wise; a character, which they looked up to, as elevated almost beyond the reach of human attainment. *K.*

116. A metaphor from snakes, which

Astutam vapido servas sub pectore vulpem,  
 Quæ dederam supra, repeto, funemque reduco.  
 Nil tibi concessit ratio: digitum exsere, peccas;  
 120 Et quid tam parvum est? Sed nullo thure litabis, γ  
 Hæreat in stultis brevis ut semuncia recti.  
 Hæc miscere nefas; nec, quum sis cetera fossor,  
 Tres tantum ad numeros Satyri moveare Bathylli. 34  
 "Liber ego." Unde datum hoc sumis, tot subdite rebus?

cast their slough. *C.A.S.* Ov. M. ix. 266. vii. 237. Virg. G. iii. 425 sq. Æ. ii. 471 sq. or (2) an allusion to the fable of the Fox in a Lion's skin. Hor. II S. i. 62 sq. iii. 186. I Ep. xvi. 44 sq. K. or (3) to Blacks who can never be washed white. *PR.* cf. Juv. xiii. 239, note.

*Fronte*; cf. iv. 14. *M.* Juv. ii. 8.

117. *Nunquam te fallant animi sub vulpe latentes*; Hor. A. P. 437. *PR.* Claud. xviii. 145. v. 484. Pind. Ol. xi. 90 sqq. Theoc. i. 48. v. 112 sq. *ἄλωσιζον* Arist. V. 1233. P. 1090. K.

*Vapido*; cf. 77. *M.*

118. *Supra, i. e.* in 113. *LU.*

*Repeto* 'I pronounced you free, conditionally; on failure of these conditions, I revoke my concession.' *LU.*

The metaphor is taken from animals or birds, which are allowed a certain degree of liberty, but at the same time secured by a string. If they abuse their liberty, they are pulled in. *PR.* cf. Juv. xii. 5, note. *M.* "I would have thee gone; And yet no further than a wanton's bird; Who lets it hop a little from her hand, Like a poor prisoner in his twisted gyves, And with a silk thread plucks it back again;" Shakspeare. Rom. and Jul. II. i. G.

119. 'Whatever the prætor may have done, philosophy has done nothing for you.' *M.* Persius (who had the passage in the Enchiridion of Epictetus before him, *ἡ φιλοσοφία φησὶ, τοὶ οἰδὶ ἐν δάπτωσι τῆς ψυχῆς ἀπὸ τοῦ σώματος*) labours to prove that there is no medium between absolute wisdom and absolute folly; from which notable position it follows (among other consequences) that the fool cannot perform the most trivial act without blundering egregiously. *G. T.* *PR. M.* *auri navem evertat gubernator an paleæ, in re aliquantulum, in gubernatoris incertitia nihil interest. lupus est libido in muliere ignota, dolor ad pauciores*

*pertinet, quam si petulans fuisset in aliqua generosa ac nobili virgine; peccavit vero nihilo minus, siquidem est peccare tamquam transilire lineas; quam longe progrediare, quum semel transilieris, ad augendam culpam nihil attinet*; Sen. Ep. 66. This doctrine is attacked in Cic. Fin. iii. 27. for Mur. 30. Hor. I S. iii. 96 sqq. I Ep. xvi. 55 sq. K.

120. "Yet what so trifling?" *G.* 'and apparently so easy? but it is beyond the power of the gods to grant.'

*Litabis*; cf. ii. 75, note. *PR.*

121. 'Short' is applied in our own language to weight.

122. *Hæc i. e.* 'folly and right.' *K.*

*Cetera* a Grecism, *εὐδαιμονία*. *LU.*

*Fossor*; cf. Juv. xi. 80. *M.*

123. *Histrion, si paulo se movit extra numerum, aut si versus pronunciatius est syllaba una brevior aut longior, exsibilatur et exploditur: in vita, quæ omni gestu moderatior, omni versu optior esse debet, ut in syllaba, te peccare dices? poetam non audio in nugis, in vitæ societate audiam civem, digitis peccata dimententem sua?* &c. Cic. Par. 3. *C.A.S.* Virg. E. vi. 27. Prop. II. xviii. 16. cf. Mart. XI. lxxxv. 3 sq. Ov. Am. II. iv. 29. *K.*

'Of Bathyllus dancing the Satyr.' of Virg. E. v. 73. Hor. A. P. 221. II Ep. ii. 125. *PR.* I S. v. 63.

*Movere* 'to dance.' Hor. A. P. 232. *PR.* I S. ix. 24. III Od. vi. 21. Ov. A. A. iii. 350. *K.*

*Bathullus*; cf. Juv. vi. 63, note. Ath. i. 17. *PR.*

124. *Dama* maintains his conclusion, notwithstanding the overthrow of his premisses. "*liber, liber sum!*" Hor. II S. vii. 92. *PR.*

*Unde datum sentis?* Hor. II S. ii. 31. (*BY.*) *K.*

*Tot subdite rebus*; cf. Hor. II S. vii. 75 sqq. *K.* iii. 28, note. *M.*

*Handwritten notes:*  
 120. Et quid tam parvum est?  
 121. "Liber ego."  
 122. Hæc i. e. 'folly and right.'

- 125 An dominum ignoras, nisi quem vindicta relaxat?  
 'I, puer, et strigiles Crispini ad balnea defer!  
 Si increpuit: 'Cessas nugator?' servitium acre  
 Te nihil impellit: nec quidquam extrinsecus intrat,  
 Quod nervos agitet. Sed si intus et in jecore ægro
- 130 Nascuntur domini, quî tu impunitior exis  
 Atque hic, quem ad strigiles *scutica* et metus egit herilis?  
 Mane piger stertis: 'Surge!' inquit Avaritia: 'eja  
 Surge!' Negas? instat. 'Surge!' inquit. "Non queo."  
 'Surge!'  
 "Et quid agam?" 'Rogitas? ~~■~~, *saperdam*<sup>s</sup> advehe  
 Ponto,
- 135 *Castoreum*, stuppas, *ebenum*, thus, lubrica Coa;  
 Tolle recens primus piper e sitiente camelo;  
 Verte aliquid; jura.' "Sed Jupiter audiet." 'Eheu!  
 Baro, regustatum digito terebrare salinum

125. Cf. v. 88. PR.  
 126. 'A command from your quondam master, it is true, would not affect you.' *Strigiles*; Juv. iii. 263. Petr. 91. Apul. Flor. ii. p. 346, 27. R. Those, who went to the baths, took their own scrapers and soap. Luc. Lexiph. t. ii. p. 320. K. Suet. Aug. 80. PR.  
*Crispinus*; Juv. i. 27, note. iv. 1 sqq. PR.  
 127. Ter. Eun. IV. vi. 16. K.  
 128. Cf. Juv. xiv. 63. K.  
 129. The metaphor may be taken from puppets, which are moved by strings. cf. Hor. II S. vii. 81 sq. Anton. ii. 3. vii. 3. (GA.) CAS. *qui in ligneolis hominum figuris gestus movet, quando filum membri, quod agitari solet, traxerit, torquetur cernix, nutabit caput, oculi vibrabunt, manus ad ministerium præsto erunt, nec invenuste totus videbitur vivere*; Apul. de Mun. K. or we may understand the words in their simple sense. PR.  
*Jecore*; Juv. i. 45, note. M. Plat. Tim. t. ix. p. 389. K.  
 130. *Qui tu impunitior?* Hor. II S. vii. 105. PR.  
 131. Spectator No. 55.  
 132. The power of idleness and sloth, when indulged, is finely described in Proverbs v. 9 sq. xxii. 13. xxvi. 13 sq. M.  
 133. *Surge*; cf. Arist. Pl. 539.  
 134. The *saperda* was a common sort of fish, Ath. iii. 30. PR. of which the

best were those caught in the Mæotic gulf. LU.  
 135. *Castoreum*; cf. Juv. xii. 34 sqq. PR.  
*Sola India nigrum fert ebum, solis est thurea virga Sabæis*; Virg. G. ii. 116 sq. PR.  
 "Coan wines," D. were of a laxative quality. LU. *si dura morabitur atrus, mytilus et viles pellent obstantia conchæ et lapathi brevis herba, sed albo non sine Coa*; Hor. II S. iv. 27 sqq. PR. Plin. H. N. xxvii. s 27. Æl. V. H. xii. 31. K.  
 136. *Cave ne portus occupet alter, ne Cibyrica, ne Bithyna negotia perdas*; Hor. I Ep. vi. 32 sq. PR.  
*Sitiente* 'just arrived at Alexandria from its journey over the desert.' K. cf. Plin. viii. 18. PR.  
 137. 'Turn a penny: swear through thick and thin.' DN. ~~et~~ Cic. Off. iii. fin. PR.  
*Jupiter audiet*: cf. Juv. xiii. 75. K.  
 138. *Baro* is a Gallic word and denotes 'a soldier's slave.' VS. Cic. Ep. ix. ult. LU. Id. Div. ii. fin. PR.  
 'You will never earn salt to your porridge, if you make a point of keeping on good terms with Jove.'  
*Salinum*; iii. 25. Varro *sale pulmentarii vice usos veteres auctor est: esulasse enim saltem cum pane et caseo, ut procerbio apparet*; Plin. xxxi. 7. Plaut. Curc. IV. iv. 6. PR.

Contentus perages, si vivere cum Jove tendis.'

- 140 Jam pueris pellem succinctus et œnophorum aptas :  
 "Ocius ad navem!" Nihil obstat, quin trabe vasta  
 Ægæum rapias, nisi solers Luxuria ante  
 Seductum moneat : 'Quo deinde, insane, ruis? quo?  
 Quid tibi vis? calido sub pectore mascula bilis
- 145 Intumuit, quam non exstinxerit urna cicutæ.  
 Tun mare transsilias? tibi, torta cannabe fulto,  
 Cœna sit in transtro? Veientanumque rubellum  
 Exhalet vapida læsum pice sessilis obba?  
 Quid petis, ut numi, quos hîc quincunce modesto
- 150 Nutrieras, pergamit avidos sudare deunces?  
 Indulge Genio; carpamus dulcia: nostrum est,

140. 'Equipped for starting, you load your servants with your leather port-manteau and your liquor-case.' *T. pueri lasanum portantes œnophorumque*; Hor. I S. vi. 109. PR. Suet. Aug. 83. (CAS.) K.

*Succinctus*; Hor. II S. vi. 107. PR. cf. Exodus xi. 11. 1 Kings xviii. 46. St Luke xii. 35. M.

141. *Trabe Cypria Myrtoum pavidus namta occat mare*; Hor. I Od. i. 13 sq. Juv. xiv. 276. M.

142. *Rapere* 'to hurry over.' Ov. F. iii. 867. (BU.) Sil. i. 569 sq. (R.) Virg. Æ. vi. 8. (HY.) Ov. Her. xix. 74. (H.) Charit. p. 263. (D'O.) *viam vorare*; Cat. xxxv. 7. K.

'Wily Luxury.' *εὐνοῦς ἢ μαζὰ καὶ σωφροῦς κακοῦ διδασκαλός* Τερφὴ ἄλλῃ ἀπ' ἄλλης ἰδέσθαι ἀναρχόντων ἰσχυροῦσα. Luc. Am. t. ii. p. 421. Claud. xxii. 131 sq. K.

143. 'Taken aside as a friend and warned of your danger;' as in Juv. xii. 57 sq. PR.

*Deinde*; Virg. Æ. v. 741. (HY.) Liv. iv. 49. (GRO. DE.) K.

144. *Mascula bilis* 'mighty rage.'

145. *Qua poterunt unquam satis expurgare cicutæ?* Hor. II Ep. ii. 53. CAS. The *lathyrus* is here meant, which is called *cicuta* from its hollow stalk. SA. T. cf. Plin. H. N. xxv. s. 94. K.

146. Cato the censor is said to have repented of three things: (1) having told his wife a secret, (2) having spent a day unprofitably, and (3) having gone to a place by sea, when he could have gone thither by land: Plut. according to the

Greek adage: *ἀλάσσει, καὶ πῦρ, καὶ γυρὴ κατὰ ρεῖα*. PR.

'Hemp.' cf. Plin. H. N. xix. s. 8. K. Her. iv. 155. PR.

147. 'Red Veientan wine.' LU. Mart. I. civ. 9. K. cf. Juv. vii. 121, note.

148. "And while a broken plank supports your meat, And a coil'd cable proves your softest seat, Suck from squab jugs, that pitchy scents exhale, The seaman's beverage, sour at once and stale!" G.

*Pice*. cf. Plin. xiv. 1. 20. Plut. Q. Conv. v. 3. *resinata bibis vina*, *Falerna fugis*; Mart. III. lxxvii. 8. PR.

149. The highest usury was called *centesima*, or 'twelve per cent;' being at the rate of one sesterce monthly for every hundred: the next highest was *deunx*, 'eleven per cent;' and so on down to the *unciaria* or 'one per cent.' Tac. An. v. 16. PR. Juv. i. 40, note.

150. *Pascere numos*; Hor. I Ep. xviii. 35. PR. *nutrieras* is a very appropriate metaphor, if we look to the derivation of *erinas* from *eriturus* 'to bring forth.'

151. *Genio*; ii. 3. PR. Ter. Ph. I. i. 10. K.

*Dum loquimur, sugerit invida ætas: carpe diem*; Hor. I Od. xi. 7 sq. VS. The language of the Epicureans was; *voluptatibus, quoquo modo possumus, seruiamus: brevi enim tempore nulli erimus omnino. ergo nullum diem, nullum temporis punctum stueri nobis sine voluptate patiamur, ne, quis ipsi quandoque perituri sumus, id ipsum quod vixerimus pereat*; Lact. PR.

Quod vivis : cinis et manes et fabula fiet.

Vive memor leti, fugit hora : hoc, quod loquor, inde est.

En quid agis ? Duplici in diversum scinderis hamo ;

155 Hunc an hunc sequeris ? Subeas alternus oportet

Ancipiti obsequio dominos, alternus oberres.

Nec tu, quum obstiteris semel instantique negâris

Parere imperio, "Rupi jam vincula," dicas.

Nam et luctata canis nodum abripit : attamen illi,

160 Quum fugit, a collo trahitur pars longa catenæ.

'That alone can be deemed life, which is devoted to me.' *CAS. T.* cf. *Sil.* xv. 64 sqq. *K.* βίος βίου δόξινος οὐκ ἐστὶ βίος is a Greek proverb. *PR.* or 'If you ever really live, it is all owing to me.' *quod spiro et placeo, si placeo, taum est;* *Hor.* IV *Od.* iii. 24. *M.*

152. *Vitæ summa brevis spem nos vetat inchoare longam. jam te premet nos fabulæque manes;* *Hor.* I *Od.* iv. 15 sq. *LU.* *Stoici usuram nobis largiuntur tamquam cornicibus: diu mansuros aiunt animos, semper negant;* *Cic.* T. Q. i. 77. *aiunt manere animos, et corpore quum excesserint, sed non semper;* *ib.* 78. Therefore, if this line be delivered in accordance with the Stoical notions, it will mean 'You will soon die, and when your body has been reduced to ashes, your spirit will abide for a time among the shades, and at last you will be utterly annihilated, soul as well as body, so that you will live only in memory and in name.' cf. *Macr. S.* i. 3. *Virg. Æ.* vi. 743. *Varro v. PR.* "Soon wilt thou glide a ghost for gossip's chat." *BW.* *Prop.* III. xiii. 45. *K.* τὸ δ' ἐλίγη βροτῶν τὸ τιρανδὸν ἀβύσσου: οὐτὼ δὲ καὶ σεννὶ χαμαί. ἀποτρίβω γρόμῳ εὐσεμίνω. ἰτάμειν: εἰ δὲ εἰς, εἰ δ' εἰς εἰς; οὐκ εἶναι. *ἄθροισι:* *Pind.* P. viii. 131 sqq. *G.*

153. *Dum licet, in rebus jucundis vive beatus, vive memor, quam sis avi brevis;* *Hor.* II *S.* vi. 96 sq. *CAS. T.* *currit enim ferus ætas;* II *Od.* v. 13 sq. *sed fugit interea, fugit irreparabile tempus;* *Virg. G.* iii. 284. *PR.*

*Breve est vitæ istius curriculum: hoc ipsum quod loquor, quod scribo, quod re- lego, de tempore meo mihi aut crescit aut deperit;* *S. Hier.* on *Ep. Gal.* iii. 6. *PR.* *Eur. Alc.* 785 sqq. *Bion Id.* v. 9 sqq. *Petr.* 72. *Sen. H. F.* 177 sqq. *Juv. ix.* 126 sqq. notes. *K.* The late Lord Hervey, in a poetical epistle to a friend

applies this very beautifully: "Even now, while I write, time steals on our youth And a moment's cut off from thy friendship and truth." The whole of *Luxury's* argument amounts to this: "Let us eat and drink, for to-morrow we die;" I *Cor.* xv. 32. *Isaiah xxii.* 13. *M.*

154. *Plutarch*, in his treatise on envy and hatred, calls vice *πελοβόμιστρος:* *Dama* had swallowed two baits, that of *Avarice*, and that of *Luxury.* *PR.* *Prop.* IV. i. 141. *K.* cf. I *Kings xviii.* 21.

155. *Understand dominum. M.*

156. *Obsequium* denotes 'servile compliance,' 'indulgence,' 'flattery.' i. 107. note. *molesta veritas est, siquidem ex ea nascitur odium, quod est venenum amicitiae: sed obsequium multo molestius, quod peccatis indulgens præcipitem amicum ferri sinit; et in obsequio comitas adit; assentatio vitiorum adjutrix procul amoveatur;* *Cic. de Am.* 91. *PR.* cf. i. 107, note; *St Luke xvi.* 13.

157. *Semel.* "One swallow does not make a summer;" neither can one or two actions constitute a habit. *Arist. Eth.* *PR.*

158. *Scilicet asserui jam me, fugique catenas;* *Ov. Am.* III. xi. 3. *O latius servus! qua bellua ruptis, cum semel effugit, reddit se prava catenis;* *Hor.* II *S.* vii. 19 sq. *PR.*

159. This illustration is pleasantly applied by *Butler*: "For though the dame has been my bail To free me from enchanted jail, Yet as a dog, committed close For some offence, by chance breaks loose And quits his clog, but all in vain, He still drags after him his chain; So, though my ankle she has quitted, My heart continues still committed;" *Hud.* II. iii. 65 sqq. *BW.*

160. 'You carry that about with you, which will enable *Avarice* or *Luxury*, your old masters, at any time to drag

“ Dave, cito, hoc credas jubeo, finire dolores  
Præteritos meditor.” (Crudum Chærestratus unguem  
Abrodens ait hæc.) “ An siccis dedecus obstem  
Cognatis? an rem patriam rumore sinistro

165 Limen ad obscœnum frangam, dum Chrysidis udas  
Ebrius ante fores exstincta cum face canto?”

you again into their power and to resume their influence over your actions.’ K.

161. This lively little dialogue is taken from the Eunuch of Menander: Terence has changed the dramatis personæ. VS. cf. Hor. II S. iii. 269 sqq. K. It may confidently be opposed to any similar scene of equal length in the dramatic and satiric writers, whose works have reached us. G.

162. *Amorem hæc cuncta vitia sectari solent, cura, agridudo, nimiaque elegantia, &c. sed amori accedunt etiam hæc quæ dixi minus, insomniæ, ærumna, error, terror, et fuga, ineptia, stultitiaque, alevet temeritas, incogitantia exors, immodestia, petulantia, cupiditas, et malevolentia, in hæret etiam aviditas, desidia, injuria, inopia, contumelia, et dispendium, multi loquium, pauciloquium;* Plaut. Merc. pr. 18 sqq. *quisquis amores aut metuet dulces, aut experietur amaros;* Virg. E. iii. 109 sq. *o indignum facinus! nunc ego et illam sceleratam esse, et me miserum sentio; et lædet, et amore ardeo; et prudens, sciens, vivus, vidensque pecco; nec quid agam scio;* Ter. Eun. I. i. 25 sqq. cf. Hor. I Od. viii. 2 sqq. II S. iii. 263. PR.

*Chærestratus* is the Phædria of Terence: *Davus* the Parmeno: *Chrysis* the Thais. PR. Common names of slaves among the Romans were *Staius*, *Dionysius*, *Stichus*, *Hers*; at Athens, *Davus* (from Dacia), *Geta*; among the Syrians, *Dama*; in Paphlagonia, *Tybius*; in Phrygia, *Manes*, *Mida*; among the Spartans, *Helota*; at Argos, *Gymneta*; among the Cretans, *Epharmiota*, *Clarota*, *Minota*; in Thessaly, *Penesta*; at Syracuse, *Eustatonus*; at Sicily, *Corynephorus*; among the *Mariandyri*, *Doryphorus*; &c. A. Some of these names denote classes rather than individuals.

This is the action of a person annoyed with himself. Prop. II. iii. 1. III. xxiii. 24. K. cf. i. 106. PR.

163. ‘Sober.’ *ego præter alios meum*

*virum fui rata siccum, frugi continentem;* Plaut. As. V. ii. 6 sq. *scito illum ante omnes madidum, nihili, incontinentem;* ib. 8 sq. cf. Hor. I Ep. xix. 9. I Od. xviii. 8. Cic. for Quint. 93. Rosc. 75. PR. Hor. IV Od. v. 38—40. M.

164. *Sinistra liberalitas: parum ex-patratvit. quid est? ait, an parum hel-luatus est? paternæ primum lacinata sunt bona;* &c. Cat. xxix. 16 sqq. *bonam deperdere famam, rem patris oblimare malum est,* &c. Hor. I S. ii. 61 sqq. PR. cf. Juv. xiv. 1. M.

*Turpis amor surdis auribus esse solet;* Ov. PR.

165. *Frangam;* a metaphor from a ship splitting on a rock. PR. cf. Plaut. Trin. II. i. 19 sqq. CAS.

‘Wet,’ not only with the scents sprinkled thereon by the lovers who came to serenade her, VS. and with wine, but with tears. CAS. cf. Plaut. Curc. I. i. sq. PR. *at lacrumans exclusus amator limina sæpe floribus et sertis operit postesque superbos ungit amaracino et foribus miser oscula figit;* Lucr. iv. 1171 sqq. MAR. It may also mean ‘frequentated by those in their cups.’ *ebrius ad dirum formosæ limen amicæ cantat: habent unctæ mollia sarta conæ;* Ov. F. v. 339 sq. (H.) K.

166. The torch was extinguished, that the serenader might not be recognized by those who passed by. CAS. *tace: occullemus lumen et vocem;* Plaut. Curc. I. i. 95. *ebrius, et (magnum quod dedecus) ambulet ante noctem cum facibus;* Hor. I S. iv. 51 sq. PR. When the fair one proved inexorable, they dashed their torch on the ground. *semper et exclusi signa jacere faces;* Prop. I. xvi. 8. MAR.

*Noctu occentabunt ostium;* Plaut. Pers. IV. iv. 20. *quid si adeam ad fores atque occentem;* Id. Cu. I. ii. 57. for further information respecting these serenades, see Hor. III Od. x. PR. I Od. xxv. III. vii. 30 sq. II S. vii. 89 sqq. (JA. MI.) Prop. I. xvi. 5 sqq. III. ii. 47 sqq. (B.) K.



- ‘Euge, puer, sapias: dīs depellentibus agnam Percute.’ “Sed censen plorabit, Dave, relicta?”  
 ‘Nugaris. Solea, puer, objurgabere rubra.  
 170 Ne trepidare velis atque arctos rodere casses:  
 Nunc ferus et violens; at si vocet, haud mora, dicas—  
 “Quidnam igitur faciam? nec nunc, quum arcessor et ultro  
 “Supplicat, accedam?”—Si totus et integer illinc  
 Exieras, nec nunc.’ Hic, hic, quem quærimus, hic est:  
 175 Non in festuca, lictor quam jactat ineptus.  
 Jus habet ille sui palpo, quem ducit hiantem  
 Cretata Ambitio? ‘Vigila et ciceringere large

167. *Puer*; Hor. I. ix. 16. Sil. xv. 33. *K*.

Understand *si* before *sapias*: Hor. I Od. xi. 6. Ov. Am. I. iv. 29. (*BU. H.*) *CAS.*

*Averruncantibus* is the more technical word; ἀλλεγκάνους καὶ ἀπονομοποιούς. These deities were Castor and Pollux. *T.*

*Nos humilem feriemus agnam*; Hor. II Od. xvii. 32. *PR.*

168. ‘Sacrifice.’ *T. Ov. F. i. 347. Tr. IV. ii. 5. M. xv. 126. K.*

*Hæc verba una mehercle falsa lacrumula, quam, oculos terendo misere, vix vi expresserit, restinguet*; Ter. Eun. I. i. 22 sqq. *PR.* cf. Juv. vi. 271 sqq. notes.

169. The *solea* was ‘the slipper’ worn by ladies, and sometimes by effeminate men: Gell. xiii. 20. *A*, v. 18. Cic. Verr. vii. 85. Pis. 13. Clodius is accused of wearing *crocotam, mitram, muliebres soleas*; H. Resp. 44. It was used by the fair tyrants for the chastisement of their humble admirers. cf. Juv. vi. 612, note. Chrysost. Hom. 14. *PR. T. BU. Anth. L. t. i. p. 618. K.*

170. The metaphor is taken from beasts caught in ‘the toils.’ *LU. ac veluti primo taurus detractat aratra, mox venit assueto mollis ad arva iugo: sic primo juvenes trepidant in amore feroces, dehinc domiti post hæc æqua et iniqua ferunt*; Prop. II. iii. 47 sqq. (*BU.*) *sic laqueos fera, dum jactat, astringit: sic aves, dum viscum trepidantes excutiunt, plumis omnibus illinunt*; Sen. Ira iii. 16. *CAS.* cf. Virg. Æ. iv. 121. ix. 114. *M. xi. 453. K.*

172. Cf. Hor. II S. iii. 262. (*BY.*) *K.*

173. *Integer* ‘heart-whole,’ *M.* ‘without the loss of your heart.’ *fixus hic apud nos est animus tuus clavo cupidinis*; Plaut. As. I. iii. 4. *anima magis est ubi amat, quam ubi animat. PR.*

175. *Festuca* is used contemptuously for *vindicta. quid? ea ingenua, an festuca facta? serva, an libera est?* Plaut. M. G. IV. i. 15. (*TB.*) But Plutarch says that ‘stubble’ was thrown on the person of the manumitted slave by one of the lictors: *de S. N. Vind. PR.*

One of the six lictors, who attended the prætor, *LU.* probably carried his wand. ‘A stalk flourished by a foolish beadle’ must have been incompetent to confer real liberty and wisdom. *PR.*

176. *Avari non habent divitias sed a divitiis habentur*; Sen. *PR.*

*Palpo* ‘a coaxer,’ ‘a demagogue; ἀλάξ τῶν δήμων’ Plato. *CAS.*

*Sed fulgente trahit constrictos Gloria curru*; Hor. I S. vi. 23. *DB.*

*Hunc plausus hiantem, per caecos geminatus enim plebisque patrumque, curripuit*; Virg. G. ii. 508 sqq.

177. Those who canvassed for an office used always to have their white gown fresh from the fuller’s hands; and to add to its brilliancy, it was rubbed with chalk. *fit toga addito quodam creta genere candidior*; Isid. xiv. 24. *LI.* Polybius calls the gown λαμπρά, not λαυκή. *DN.*

*Ambitio* ‘the going about to solicit the vote and interest of each elector.’ *M.* Now follows the command of *Ambition* to her slave. *PR.*

*Vigila*: they commenced their morn-

Rixanti populo, nostra ut Floralia possint  
 Aprici meminisse senes. Quid pulchrius? At quum  
 180 Herodis venere dies unctaque fenestra  
 Dispositæ pinguem nebulam vomuere lucernæ  
 Portantes violas rubrumque amplexa catinum  
 Cauda natat thynni, tumet alba fidelia vino:  
 Labra moves tacitus recutitaque sabbata palles.

ing calls, on these occasions, before daybreak. *CAS.* cf. *Mart.* IV. lxxviii. *Sen. Br.* V. 24. or 'Be on the watch,' 'be always on the look out for an opportunity of ingratiating yourself with the people.' *M. K.*

The candidates for popularity used to throw among the mob a number of tallies entitling the bearer to a certain quantity of some sort of grain. *in cicere atque faba bona tu perdasque lupinis*; *Hor.* II S. iii. 182. This was the method pursued by the ædiles at 'the games of Flora.' The sums squandered in these largesses, under the republic, far surpassed the most lavish cost of our contested elections, and were frequently ruinous to the parties, *et populare sacrum bis millia dena tulisset*; *Mart.* X. xli. 7. even when the emperors had engrossed the whole power, and the only subject of contention was, to be a slave with the title of an office, or without it. *A.* vi. 8. *PR. G.* cf. *Suet. sep. cicer* was a very plebeian food. *Hor.* A. P. 249. I S. vi. 115. cf. *Mart.* VIII. lxxix. 7 sqq. *Stat. S. L.* vi. 9 sqq. (*B.*) *K.* cf. vi. 50, note.

178. 'Scrambling.' *PR.*

*Floralia*; *Macr. S.* i. 4. *Aug. Civ. D.* vi. 7. *PR.* *Juv.* vi. 249, note. *K.*

179. *Juv.* xi. 203. This basking in the sun is characteristic of old age. "Together they totter about, Or sit in the sun at the door;" *Darby* and *Joan. M. Cic. Sen.* 16. *K.*

180. We now come to the tyranny of Superstition. The Herodians were a considerable party among the Jews. Under Herod the Great, the government attained a pitch of power, which it had not reached since the captivity. He was greatly favoured by Dolabella and Antony, and, subsequently, by Augustus; who, like the two former, extended his empire, and, at his request, conferred

privileges and immunities upon the Jews then resident in Rome: to this, must be added that he restored the temple, the idol of Jewish vanity, with surpassing magnificence. This was enough for that factious and selfish people: many of them honoured his memory, (execrable as it was,) and kept the day of his accession as a festival. *Persius*, like all the writers of his time, speaks of the Jews with equal ignorance and contempt; and, in this place, confounds a simple festival with their solemn sabbaths. *G. VS. CAS. PR.* cf. *Juv.* xiv. 96 sqq, notes. *St. Matthew* xiv. 6. *St. Mark* vi. 21. *M.*

181. *Juv.* xii. 90—92, notes. *moratur Dei ancilla in laribus alienis, et inter illos omnibus honoribus demonum, omnibus solennibus regum, incipiente anno, incipiente mense, nidore thuris agitabitur: et procedat de janua laureata et lucernata, ut de novo consistorio libidinum publicarum*; *Tert. ad Ux.* xi. *PR.*

*Vomuere*; *Virg. Æ.* v. 682. *M.*

182. *Cumano rubicundam pulvere testam*; *Mart.* XIV. cxiv. 1. *paropsis rubra*; *XI.* xxvii. 5. *PR.* This is put by hypallage for 'the dish embracing the tail of the fish.' *LU.* 'The red earthenware,' 'the large coarse fish,' and 'the tail,' which was not the prime part of it, 'the white jug,' and 'the frothy wine,' are all mentioned contemptuously and with reference to the meanness and poverty of the Jews. *M.*

183. *Præcipua magnitudine thynni. invenimus talenta xv pependisse. ejusdem cauda latitudinem duo cubita et palmum, &c.* *Plin.* ix. 15. s. 17 and 20. *PR.*

*Tumet* may simply mean 'is filled to the brim.' *CAS.* or "The crude must foams o'er the pitcher's brims." *G. cf. Virg. G.* ii. 6.

184. *Cf. ii.* 6, note. *PR.*

'The sabbaths of the circumcised.' *VS. Mart. VII.* xxix. 5. *K.*

185 Tunc nigri lemures ovoque pericula rupto :  
 Tunc grandes Galli et cum sistro lusca sacerdos  
 Incussere deos inflantes corpora, si non  
 Prædictum ter mane caput gustaveris allî.  
 Dixeris hæc inter varicosos centuriones,

185. Understand *timentur*. *CAS.* *somnia, terrores magicos, miracula, sagas, nocturnos lemures, portentaque Thessala rides* f Hor. II Ep. ii. 208 sq. *animus virtute perfectus genius vocatur. animum humanum emeritis vitæ stipendiis corpore suo aljurantem vetere Latina lingua lemurem dictitatum reperio. ex hisce lemuriibus qui posterorum suorum curam sortitus, placato et quieto numine domum possidet, Lar familiaris dicitur: qui vero ob adversa vitæ merita, nullis bonis sedibus, incerta vagatione, seu quodam exilio punitur, inane terriculamentum bonis hominibus, ceterum noxium malis, id genus plerique Larvas perhibent. cum vero incertum est, quæ cuique eorum sortitio evenerit, utrum Lar sit, an Larva, nomine Manem deum nuncupant;* Apul. de D. Soer. *duat tibi Deus obvias species mortuorum, quidquid Umbrarum est usquam, quidquid Lemurum, quidquid Manium, quidquid Larvarum, oculis tuis aggerat, omnia noctium occursacula, omnia bustorum formidamina, omnia sepulcrorum terriculamenta;* Id. Apol. cf. Varr. de V. P. R. i. Ov. F. v. 419 sqq. *PR.*

Eggs were much used in lustrations and expiations. Ov. A. A. ii. 329 sq. Hor. Ep. v. 19 sq. K. If an egg broke when put on the fire, it portended jeopardy to the person or property of the individual. VS. There was another superstition relative to an egg: *huc perlinet ovorum ut exsorbuerit quisque calices cochlearumque protinus frangi aut eosdem cochlearibus perforari;* Plin. xxviii. 2. The danger was in case the shells should be pricked with a needle. T. Many persons even at the present day, after eating an egg, always break the bottom of the shell; some from superstitious motives, and others without knowing why.

186. Cf. Juv. vi. 513, note. *PR.*

*Galli* 'priests of Cybele' said to be so called after Gallus a river of Phrygia, whose water drove them mad; Plin. xi.

49. Varro. *inter viridem Cybelen altasque Celænas amnis it insana, nomine Gallus, aqua: qui bibit inde, furit;* Ov. F. iv. 363 sqq. *PR.*

*Sistro;* Juv. xiii. 93, note. Apuleius calls it *aureum creptaculum;* l. c. K. it was also made of silver or brass. *PR.*

This one-eyed lady, having never had a matrimonial offer, devoted herself to the service of Isis, VS. where her defect might be turned to good account, for she might represent it as the act of the offended goddess: if the ministers of that deity were so exposed to her wrath, what must other mortals be? cf. Juv. xiii. 93. Ov. Pont. I. i. 51 sqq. *PR. M.*

187. 'Have inculcated the dread of the gods:' *LU.* i. e. of Venus and her son. *SA. T.* Ulcers and tumours are very common in Syria and Egypt. Aret. Morb. Ac. 6. *τὴν Συρίαν διὸ οἱ δυσδαίμονες νομίζουσι, ἂν μαινοῦνται τις ἢ ἀφῶς φάγη, τὰ ἀνεκνήμια διποσίον, ἴλασι τὸ σῶμα σιμαλάνα, συντάκτω τὸ ἥσασ' Plut. Superst. 9. t. viii. p. 76. CAS. Mart. IV. xliii. 2. *PR.**

188. 'Named before you eat it.' *LU.* 'A head of garlick eaten fasting' was reckoned a specific against magical fascination. *LU. T.*

189. *Στρατιωτικὴ ἀλογία* was proverbial among the Greeks. *PR.* Surely Persius has shown little judgement in propounding his Stoical paradoxes to such an audience: but he seems to bear a rooted dislike to the soldiery; and whenever he has occasion for a more illiterate and worthless character than ordinary, he commonly repairs to the camp for him. His conduct, in this instance, will perhaps remind the reader of Fielding and Smollett, who, in compliance with the wretched cant of their times, manifested a patriotic abhorrence of the military, and seldom went further for a blockhead, a parasite, or an adept in low villainy, than the Army List. We have outlived this stupid piece of

190 Continuo crassum ridet Volfenius ingens,  
Et centum Græcos curto centusse licetur.

injustice; and a "led-captain" is no longer considered as the indispensable Vice of every novel. *G.*

*Varicosos*; Juv. vi. 397, note. Sol. p. 363. (*SA.*) *K.*

190. 'Sets up a horse-laugh.' *PR.*  
*Ingens*; 95, note.

191. 'And, for a hundred of your Greeks, bids short of a hundred pence.'  
*LU.* cf. Petr. 46. (*BU.*) *K.*

## SATIRE VI.

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### ARGUMENT.

This is one of the most pleasing and original of these Satires. Its primary object is to point out the proper use of riches : and the author (after a beautiful exordium, in which the genius and learning of his friend Bassus are complimented with all the warmth of friendship, 1—6.) exhibits his own conduct in the regulation of his desires, as explanatory of his views. 6—24.

A kind and liberal attention to the necessities of others is then recommended ; and the various artifices of avarice to disguise its sordid and selfish feelings under the specious names of prudence, ancient simplicity, a regard for the welfare of successors, &c. are detected and exposed with marked severity. 25—40.

The poem concludes with some sarcastic reproof of the greediness of heirs in expectation, 41—74. and a striking description of the nature of cupidity, which strengthens with indulgence, and becomes more craving in proportion as it is more abundantly supplied. 75—80.

This Satire is not only the most agreeable and original, but the most interesting of our author's works. It was evidently written by him, while yet in the flower of youth, possessed of an independent fortune, of estimable friends, of dear connections, and of a cultivated mind, under the consciousness of irrecoverable disease ; a situation in itself sufficiently affecting, and which is rendered still more so, by the placid, and even cheerful spirit which pervades every part of the poem. *G.*

ADMOVIT jam bruma foco te, Basse, Sabino?  
 Jamne lyra et tetrico vivunt tibi pectine chordæ?  
 Mire opifex numeris veterum primordia vocum  
 Atque marem strepitum fidis intendisse Latinæ,  
 5 Mox juvenes agitare jocos et pollice honesto  
 Egregios lusisse senes? Mihi nunc Ligus ora  
 Intepet hibernatque meum mare, qua latus ingens  
 Dant scopuli et multa litus se valle receptat.

1. From this it appears that the wealthy Romans changed their residence with the seasons: and that they not only resorted to their villas in the spring, but at other times, when they were disposed for study and retirement. Cic. Att. Suet. Aug. 72. Hor. I Ep. vii. xv. PR. II Ep. ii. 65 sqq. 77 sq. Plin. Ep. i. 9. K. Literary characters, like our poets, were glad of any pretence to escape from the riotous excesses and the anarchy of the Saturnalia. G.

*Bruma novi prima est veterisque novissima solis*; Ov. F. i. 163. with us 'St Thomas's day.' Festus. PR.

*Focus* is used for *prædium*, on account of the time of the year. K.

*Cæsius Bassus*, an eminent lyric poet; who was destroyed, together with his country house, in that great eruption of Vesuvius, VS. in which Pliny the elder is also said to have perished. G. He is mentioned as approaching most nearly to Horace: Quint. Inst. x. 1, 96. PR. Prop. I. iv. 1. (BK.) WE, P. L. M. t. iii. p. xxxiii sqq. K. and p. xix. DB.

2. "While the strings quicken to thy manly quill." G. Ov. A. A. i. 721. Sen. H. F. 579 sq. *lyra et chordæ* for 'strings of the lyre.' On this instrument, cf. Hor. I Od. x. 6. III. ii. 3. (JA.) K.

3. 'Of wondrous skill in adapting to minstrelsy the early forms of ancient words, and the masculine strain of the Latian lute.' It would appear from this, that Bassus was an antiquary and had successfully transferred to his odes some of the nervous words of the older dialects of his country. WB. "Great workman! whose blest muse sweet lines affords, Full of the native beauty of old wordes." HO.

4. *Intendisse numeris* is the same as *numerus condere*; Ov. F. vi. 24. or *numerus coercere*; Id. Pont. IV. viii. 73. cf.

Virg. Æ. ix. 776. Hor. I Ep. iii. 12 sq. K.

5. *Juvenes* for *juveniles*; LU. Ov. Tr. V. i. 7. K.

*Agitare jocos*; Ov. M. iii. 319. the same as *jocari*. K.

*Jocos*; Ov. Tr. II. 494. III. ii. 4. K. 'Amatory and playful themes.' LU. *Musa dedit fidibus juvenum curas et libera vina referre*; Hor. A. P. 83 sqq. CAS.

"With moral touch." G.

6. *Ludere* for *canere*; as in Virg. E. i. 10. PR. Hor. IV. Od. ix. 9. or 'to play the good old man' by assuming an air of authority and sententiousness: *bonum civem ludere*; Cic. Ep. viii. 9. K.

He was staying with his mother Fulvia Sisennia, who, after his father's death, married again; her second husband was a Ligurian. VS.

*Ligus* is here a feminine adjective. LU.

7. *Maria agitata ventis ita tepescunt, ut intelligi facile possit in tantis illis humoribus inclusum esse calorem: nec enim ille externus et adventitius habendus est tepor, sed ex intimis maris partibus agitatione excitatus*; Cic. N. D. ii. 10 s. 26. PR. Plut. Q. N. viii. t. xiii. cf. Prop. IV. i. 124. (PAS.) K.

*Defendens pisces hys m at mare*; Hor. II S. ii. 17. PR. *vernat*; Sen. Ep. 114. K.

8. *Dant* 'present.' *περιλάισσαι δ λαμὴν ἔσειεν ὑψηλοῖς, ἀφ' ὧν τὰ πηλάγη παρεπείσσαι*. Strab. v. PR. Sil. viii. 480. (R.) cf. Virg. Æ. i. 105. iii. 533 sqq. V. Flac. i. 619. Claud. xlix. 37. K. *Luna* where the villa stood was one of the many convenient and beautiful situations in which the gulf of Spezia abounded. The town itself has lain in ruins for ages; what now occupies a part of its site is called Larice. G.

*Lunai portum est operæ cognoscere, cives!*

- 10 Cor jubet hoc Ennî, postquam destertuit esse  
Mæonides, Quintus pavone ex Pythagoreo.  
Hic ego securus vulgi et quid præparet Auster  
Infelix pecori; securus et, angulus ille  
Vicini nostro quia pinguior. Etsi adeo omnes  
15 Ditescant orti pejoribus, usque recusem  
Curvus ob id minui senio aut cœnare sine uncto  
Et signum in vapida naso tetigisse lagena.

9. A verse of Ennius. *VS. primum oppidum Hetruriae, Luna, portus nobile*; Plin. iii. 5. xiv. 6. xxxvi. *PR.* Ennius must have known 'the port of Luna' well. It was there that the Romans usually took shipping for Corsica and Sardinia, the latter of which islands the poet often visited in company with the elder Cato. *G.*

*Operæ*, understand *pretium. LU.*

10. *Cor* is often used for 'sense.' *PR.* Hence the adjectives *cordatus, excors, vecors, &c.* Cic. *T. Q.* i. 9. *hoc est non modo cor non habere, sed ne palatum quidem*; Fin. ii. 28. *K. cor Ennî* will be a periphrasis, like those so frequent in Juvenal, and will mean 'Ennius in his senses.' *LU.* cf. Juv. iv. 39, note.

'He ceased to dream.' *LU.* cf. pr. 2. *PR.*

11. Homer was called *Mæonides, PR.* as a native of Smyrna in Lydia, which was anciently called *Mæonia. M.*

"When, all his dreams of transmigration past, He found himself plain *Quintus* at the last!" *G. Q.* Ennius born at Rudii in Campania, about A. U. 514, the most ancient Latin poet after Livius Andronicus, wrote the Annals of the Roman People and other poems, of which only fragments remain. cf. Gell. xvii. 17. Cic. *T. Q.* i. 34. *Ennius et sapiens et fortis et alter Homerus, ut critici dicunt, leviter curare videtur quo promissa cadant et somnia Pythagorea*; Hor. II Ep. i. 50 sq. *PR.* For further particulars see *AN.*

Our poet here ridicules the Pythagorean doctrine of the metempsychosis. cf. Ov. *M.* xv. 160 sqq. Tert. *de An.* 24 sq. *panum se meminuit Homerus Ennio somnante: sed poetis nec vigilantibus credam*; ib. 33 sq. *de Res Carn.* i. 7. S. Hier. *Ap. adv.* Ruf. iii. *fin.* Lact. iii. 18. vii. 23. *PR.* Cic. *S. Sc.* i. Lucr. i. 118—127.

Hyg. *F.* 112. cf. Prop. IV. i. 64. Hor. II Ep. ii. 100. *K.*

12. "Careless of what the vulgar think or say." *G. Virg. Æ.* i. 360. x. 325. Hor. II Od. xvi. *fin.* I S. i. 110 sq. *K.*

*Quid cogitet humidus Auster*; Virg. *G.* i. 462. *quid famine capiet Auster*; Prop. III. iii. 52. *K.*

13. *Arboribusque satisque Notus pecori que sinister*; Virg. *G.* i. 444. *PR.* Hor. II Od. xiv. 15 sq. II S. vi. 18 sq. Plin. *H. N.* ii. s. 48. *K.* The Italians call this wind *Sirocco. M.*

*O si angulus ille proximus accedat, qui nunc denormat agellum!* Hor. II S. vi. 8 sq. *PR.*

15. *No plus frumenti ditulibus emetat agris Mutus*; *indignum, quod sit pejoribus ortus*; Hor. I Ep. vi. 21 sq. *PR.*

16. *Jam vigor et quasso languent in corpore vires! . . . confiteor facere hoc annos; sed et altera causa est, anxietas animi continuusque labor*; Ov. *Pont.* I. iv. 3 &c. *PR. M.* ii. 760. Hor. I Ep. xviii. 47. Sen. *Hip.* 1127 sqq. *ἄψα γὰρ ἐς ἀσπίδων βροτοὶ παραγυῖαίοντες* Ilom. Od. T 360. Hes. *O.* D. 93. *A.*

'Without good cheer.' *M.* cf. Hor. *A. P.* 422. *PR.* iv. 17. *K.*

17. It was the custom of the Romans to pour melted pitch over the mouth of their wine vessels, on which, when sufficiently cooled for the purpose, they impressed their signets. Suspicious of his slaves, the miser is ludicrously represented as bending over the jar, and prying so narrowly into the state of the seal as to touch it with his nose: the wine too, for which all this solicitude is manifested, is not unworthy of the rest of the picture, it is good for nothing. *G. CAS. T.* cf. Hor. II Ep. ii. 134. *nam id demum lepidum est triparcos homines vetulos, avidos,*

Discrepet his alius. Geminos, horoscope, varo  
Producis genio! Solis natalibus est qui

- 20 Tingat olus siccum muria vafer in calice emta,  
Ipse sacrum irrorans patinæ piper. Hic bona dente  
Grandia magnanimus peragit puer. Utar ego, utar,  
Nec rhombos ideo libertis ponere lautus,  
Nec tenuem solers turdarum nösse salivam.

*aridos bene admordere, qui salinum seruo  
obsignant cum sale; Plaut. Pers. II. iii.  
14 sqq. sicut olim matrem meam facere  
memini, quæ lagenos etiam inanes obsig-  
nabat, ne dicerentur inanes aliquæ fuisse,  
quæ furtim essent exsiccate; Cic. Ep. xvi.  
26. He might also apply his nose to as-  
certain whether it was evaporating. PR.  
cf. Juv. xiv. 126 sqq. notes. K.*

18. 'The star, "That beams, ascend-  
ant, on the natal hour," G. produces  
twins of widely different characters.' *LU.  
Castor gaudet equis, ovo prognatus eodem  
pugnis; Hor. II S. i. 26 sq. It was im-  
possible for two persons to be more unlike  
than Commodus and Antoninus, the  
twin sons of the emperor Marcus; who,  
according to the predictions of the astro-  
logers, were to be in all respects alike:  
Lampr. cf. Gall. xiv. 1. PR. Prop. IV.  
i. 89. (VU. BU.) K.*

*Horoscope; on the prosopopeia, cf.  
Quint. Inst. viii. 5. K.*

*Varo i. e. vario; LU. iv. 12. PR.*

19. *Producis; Juv. vi. 241, note.*

*Natalibus; Juv. xi. 83 sqq. notes. M.  
v. 161, note. K.*

20. Every word in this description is  
expressive of meanness.

*Tingat; Hor. II S. ii. 60 sqq. olus; ib.  
i. 74. Juv. x. 78 sq. siccum, opposed to  
unctum, v. 16. muria 'the brine in which  
tunny was pickled; v. 183. Mart. XIII.  
ciii. Plin. xxxi. 8. and though this pickle  
was so cheap, he merely bought a little  
of it 'in a cup.' LU. PR. M. K.*

21. *Ipse, not trusting his servant:  
sacrum 'preserved most religiously;'  
Hor. I S. i. 71 sq. II S. iii. 110. 'as  
though it were sacrilege to waste one  
grain.' cf. Mart. XIII. xiii. LU. PR. K.*

*Dente peragit 'eats his way through.'  
Juv. xi. 38 sq. Hor. II S. iii. 206 sqq.  
I Ep. xv. 37 sqq. K. The story of the  
prodigal runs gaily off the tongue in  
dactyls, and is despatched almost as  
quickly as his patrimony was. G.*

22. *Magnanimus; cf. Arist. Eth. iii.  
6.*

*Puer; not in age, but in character.  
CAS. Hor. I S. ii. 16 sq. K. ἐν ἡλικίᾳ  
μακροῖς ὁὐ παρὰ τὸν χρόνον ἢ ἡλικίᾳ,  
ἀλλὰ διὰ τὸ παρὰ πάθος ζῆν. Arist. Eth.  
i. 3.*

*Utar: as Persius here twice declares  
his determination to use his goods;  
so, in the two following lines, he twice  
declares his resolution not to abuse  
them.*

23. *Rhombos; Juv. xi. 121. iv. 39,  
note. Plin. ix. 20. num esuriens fastidii  
omnia præter pavonem rhombumque?  
Hor. I S. ii. 115 sq. II S. ii. 48 sq. PR.  
Ep. ii. 49 sq. K.*

*Libertis; Juv. v. 28, note. Petr. 38.  
(H.) K.*

*Lautus; Juv. xiv. 257. K. ὁ βάναντος  
τῶ παρὰ τὸ διος ἀναλίκευ ὠρεβέλλου,  
ἵν γὰρ τοῖς μικροῖς τῶν δαπανημάτων  
πολλὰ ἀναλίκευ, καὶ λαμπερότητα παρὰ  
μίλος ὄλον ἱκανοῦς γαρμῶς ἰστίων.  
Arist. Eth. iv. 2.*

24. The feminine *turdarum* is here  
used by catachresis; *VS.* perhaps  
because the hen-thrushes were considered  
the more delicious. *M.* For the cognos-  
centi of Italy "sapevano dire gustando li  
tordi, s'erano domestici ò pur selvaggi, e  
se maschi ò pur femine." *STE.* These  
birds were accounted such great deli-  
cacies by the Romans, that they had  
particular buildings attached to their  
houses for breeding and fattening them  
for the table. *G. cf. Plin. x. 24. Ath. ii.  
24. obeso nil melius turdo; Hor. I Ep.  
xv. 41 sq. II S. v. 10. I S. v. 72. inter  
aves turdus, si quis me iudice certet; inter  
quadrupes gloria prima lepus; Mart.  
XIII. xcii. li. PR. K. Juniper berries  
were an important article in their food.  
LU.*

*Salivam 'the flavour.' VS. Varro L.  
L. viii. Plin. xxiii. Methymnæi grata  
saliva meri; Prop. IV. viii. 38. PR.*



- 25 *Messe tenuis propria vive: et granaria (fas est)*  
 Emole. Quid metuas? Occa, et seges altera in herba est.  
 "Ast vocat officium: trabe rupta, Bruttia saxa  
 Praepit amicus inops remque omnem surdaque vota  
 Condidit Ionio: jacet ipse in litore et una  
 30 *Ingentes de puppe dei jamque obvia mergis*  
 Costa ratis laceræ." Nunc et de cespite vivo  
 Frange aliquid; largire inopi, ne pictus oberret  
 Cærulea in tabula. Sed cœnam funeris heres  
 Negliget iratus, quod rem curtaveris: urnæ  
 35 *Ossa inodora dabit, seu spirent cinnama surdum*  
 Seu ceraso peccent casia, nescire paratus.

25. 'Harvest' is here put for 'income.' crop growing on it.' M. cf. Ov. M. iv. 300 sq. K.

26. *Quid metuas?* St Matthew vi. 34. 32. Cf. Juv. xiv. 302, note. PR.

M. 33. 'But perhaps you will object &c.'

*Occa;* 'cultivate your land.' M. Ov. M. iv. 645. K.

"First the blade, then the ear, then the full corn in the ear;" St Mark iv. 28. M. cf. Ov. Her. xvii. 263. (H.) K.

27. By 'the Bruttian rocks' is here meant the rugged southern coast of Italy to the westward of the Straits of Messina. K.

28. *Præsentemque uncis manibus capita ardua montis;* Virg. Æ. vi. 360. CAS. Hom. Od. E 426 sqq. K.

*Surdus* is sometimes taken in a passive sense, 'unheard'; LU. as *cacus* is for 'unseen.'

30. The tutelary gods were placed at the stern: these the pious merchant had by his exertions rescued from the wreck. T. cf. Virg. Æ. x. 171. Hor. I Od. xiv. 10. PR. Petr. 105. Virg. Æ. viii. 93. v. 60. Ov. Tr. I. x. 1. (H.) *ib.* 43 sq. K. His piety was rewarded by the preservation of his life, when all else perished.

*Mergis;* Plin. x. 32 &c. PR. Hor. Ep. x. 21 sq. K.

31. *Costa;* Virg. Æ. ii. 16. PR. The wreck, probably, might be thrown up on the shore: its ribs would hold together, long after the planks had started.

*Nunc &c.* Aware that the miser's excuse is a mere pretext for indulging his avaricious propensities, Persius sharply answers 'In that case, sell a little of your land.' LU. 'Land, with the

crop growing on it.' M. cf. Ov. M. iv. 300 sq. K.

32. Cf. Juv. xiv. 302, note. PR.

33. 'But perhaps you will object &c.'

*Cœnam funeris.* cf. Virg. Æ. vi. 222 sqq. Apul. Flor. 4 s 19. Cic. Leg. ii. 63. Juv. v. 85, note. S. Aug. Serm. xv. Plin. x. 10. Ath. viii. 7. A. iii. 7. PR. KI, vi. 5 sq. Luc. Cont. 22. t. i. p. 519. K.

34. *Nec metuum quid de me judicat heres, quod non plura datis invenerit;* Hor. II Ep. ii. 191 sq. PR. I Ep. v. 13 sq. II Od. xiv. 25 sqq. K.

*Curtaveris* refers to *frange aliquid*; 32. K.

35. Cf. Plin. xiii. 1—3. Juv. iv. 109, note. Dionys. H. ii. Prop. II. x. 20 sqq. IV. vii. 32. Tib. III. ii. 17. I. iii. 7 sqq. (HY.) S. Hier. to Pamm. Calp. iv. 19. Ov. Tr. III. iii. 89. PR. K.

*Cinnama;* Plin. xii. 19 s 42. PR. Id. xiii. s 2. Mart. IV. xiii. K.

*Surdum* is here put for 'scentless.' LU. The metaphor is still more harsh in the following line: *fervida quod subtile exsurdant vina palatum;* Hor. II S. viii. 38. PR.

36. 'Or the casia be adulterated with cherry bark.' LU. cf. Plin. xiii. 9. *cerasi ante victoriam Mithridaticam L. Luculli, non fuere in Italia ad urbis annum dclxxx; is primum vexit e Ponto: annisq; cxx trans oceanum in Britanniam usque pervenere;* Id. xv. 25. PR. This adulteration would be easily detected by any one who made use of his senses. K.

way of  
lls 1/15  
to Helen  
h  
Herodotus  
cherries of wine

has he  
small

“Tune bona incolumis minuas?” (Sed Bestius urget  
 Doctores Graios: “Ita fit, postquam sapere Urbi  
 Cum pipere et palmis venit nostrum hoc maris experts, *this was*  
 40 Fœniscæ crasso vitiârunt unguine pultes.”) *potage*  
 Hæc cinere ulterior metuas? At tu, meus heres  
 Quisquis eris, paullum a turba seductior audi:—  
 O bone, num ignoras? missa est a Cæsare laurus  
 Insignem ob cladem Germanæ pubis et aris

*Casæ*; ii. 64. Plin. H. N. xii. 19 s. 43. *PR.* Virg. G. ii. 466. (*VO.*) *SA*, p. 919 sqq. Theoph. H. Pl. ix. 5. Mart. X. xcvi. XI. lv. Stat. S. II. i. 160. Claud. Phœn. 79 sqq. (*BU.*) Ov. M. xv. 397 sqq. *K.*

Having made up his mind [*ραπειναι* Arist. Pl. 77.] to wink at it and be utterly ignorant. *PR.* The worse the spices, the less the cost. *M.*

37. This is the petulant remonstrance of the indignant heir: ‘What? Do you dare to impair your property during your life-time, instead of hoarding it for your heirs to spend?’ *CAS.* or ‘If you are wasteful during your life, you shall smart for it now you are dead.’ *incolumis* ‘with impunity.’ *K. DN.*

The poet has shown no great adroitness in allowing this third speaker (*Bestius*) to break in rudely upon the dialogue, when he might, with better effect, have put all that was about to be said into the mouth of his opponent. *G.* This illiterate fellow, (*Hor.* I Ep. xv. 37 sq.) however, commences an attack on the philosophers’ as having caused all the mischief by inculcating the doctrine of liberality and other expensive habits. *PR.* The many corruptions introduced at Rome, after the conquest of Greece, brought the natives of that country into great odium with the sterner Romans. In the indiscriminate antipathy towards all that was Grecian, philosophy and letters were often involved. cf. Juv. vi. 16. 291 sqq. iii. 60 sqq. xv. 110 sqq. *K.*

38. ‘Thus ’tis! since this emasculate wisdom of ours came to Rome with dates and spices, our very haymakers have become luxurious, and learnt to vitiate their homely pottage with gross unguents.’ *G.* cf. Lact. iii. 16. *PR.*

*Sapere nostrum* for *sapientia nostra*. *J.U.* i. 9, note. *PR.* *sapere* is an ambiguous word. *K.*

39. Cf. Juv. iii. 83. *PR.*

*Palmis*; Plin. xiii. 4. *LU.*

*Maris experts* ‘void of manliness.’ cf. i. 103. In Horace the phrase has a different meaning; ‘manufactured at home;’ *II S.* viii. 15. *CAS.* v. 4. *M.*

40. Cf. Juv. xi. 79 sq. *PR.*

*Crasso unguine*: cf. *Hor.* A. P. 375. *K.*

*Pultes*: *Ath.* xiv. 15 sq. (*CAS.*) *PR.* *Juv.* xi. 58, note.

41. *Bestius* is dismissed without ceremony: the poet deigns not to notice his impertinent interruption, but, after hastily concluding the speech which had been broken off, drops the subject and turns to a new speaker. *G.*

*Cinere ulterior* ‘beyond the grave.’ *M.*

*At tu, &c.* cf. *Hor.* II Ep. ii. 190 sqq. *K.*

42. *Seductior*: cf. v. 96. *PR.* ii. 4. *K.*

43. ‘By Caligula.’ *LU.* This was when Persius was about seven years old; it might have made an impression upon his memory, because such exhibitions were then rare. *G.*

*Laurus* for *laureata epistola*. *J.U.* Plin. xv. 30. Liv. v. Amm. xv. Mart. VII. iv. sq. vii. *A.* i. 27. *PR. KN.* p. 223. *DN.* Ov. Am. I. xi. 25. *Juv.* iv. 149, note. *G.* and vi. 205, note.

44. *Drusus ac Nero et Germanicus in suis eos (i. e. Germanos) sedibus perculerunt, post ingentes C. Cæsaris minæ in ludibrium versa. inde otium, donec occasione discordiæ nostræ et civilium armorum, expugnatis legionum hibernis, etiam Gallias affectaverat, ac rursus pulsus inde, proximis temporibus triumphati magis quam victi sunt*; Tac. G. 37. *K.* This mock expedition was altogether a most contemptible affair: cf. Suet. 43–49. *PR.* and the triumph, or rather ovation, was also a very poor thing, notwithstanding all the parade which this deplorable maniac made about it. *G.*

- 45 Frigidus excutitur cinis: ac jam postibus arma,  
 Jam chlamydes regum, jam lutea gausapa captis  
 Essedaque ingentesque locat Cæsonia Rhenos.  
 Dis igitur Genioque ducis centum paria ob res  
 Egregie gestas induco. Quis vetat? aude!  
 50 Væ! nisi connives! oleum artocreasque popello  
 Largior. An prohibes? dic clare! "Non adeo," inquis.

45. *Frigidus* is a sarcastic allusion to the rarity of these rejoicings. *LU.*

*Multaque prætorica sacris in postibus arma, captivi pendent currus curvæque secures et cristæ capitum et portarum ingentia claustra spiculaque clypei que eroptaque rostra carinis;* Virg. *Æ.* vii. 183 sqq. *signa nostro restituit Jovi derepta Parthorum superbis postibus;* Hor. IV Od. xv. 6 sqq. *PR.* cf. Claud. xxiv. 67 sqq. Prop. III. vii. 26. (*BK.*) *BU,* Anth. L. t. i. p. 206 sq. *K.*

46. Cf. *A.* v. 18. Virg. *E.* viii. 588. *M.* Hor. II Od. xii. 12 sqq. Prop. II. i. 33 sqq. *K.*

*Gausapa:* cf. Mart. XIV. xxvii. cxlv. cxxxviii. clii. *PR.* Here it is to be taken in the same sense as in iv. 37. for 'false hair,' cf. Juv. xiii. 164 sqq. vi. 120. They had also the art of turning the hair 'red:' cf. Plin. H. N. xxviii. 12. Mart. VIII. xxxiii. 20. XIV. xxvi. *K.* Ov. Am. I. xiv. 45 sq. A. A. iii. 163 sqq.

47. *Esseda;* Virg. G. iii. 204. (*HY.*) *Cæs.* B. G. iv sq. *PR.* Prop. II. i. 85. (*BU.*) *K.*

*Locat* engages with contractors to supply these materials of the triumph; *CAS.* as, in fact, there were no captives and no spoils. *K.*

*Cæsonia;* Juv. vi. 616, note. Joseph. A. J. xix. *PR.* In thus labouring to swell her consort's triumph, the empress was taking the surest means to secure his attachment and to rule in his name. *G.*

Ἦναι ἴθως παρακινῶν τῷ Ἦνῃ τῷ ποταμῷ καὶ ἅπ' αὐτοῦ καλοῦμαι. Steph. conversus hinc ad curam triumphi, præter captivos et transfugas barbaros, Gallorum quoque procerissimum quemque et, ut ipse dicebat, ἀξιοτάμεινον, ac nonnullos ex principibus legit ac seposuit ad pompam coegitque non tantum rutilare et submittere comam sed et sermonem Germanicum addiscere et nomina barbarica ferre; Suet. Cal. 47. *CAS.* Dio lix. p. 659. *E.* Domitian was guilty of a like folly:

inerat conscientia, derisui fuisse nuper falsum e Germania triumphum, emtis per commercia, quorum habitus et crines in captivorum speciem formarentur; Tac. Ag. 39. *K.*

48. *Genio ducis;* cf. ii. 3, note: citius per omnes deos, quam per unum Genium Cæsaris pejeratur; Tert: cf. Suet. Cal. 27. *PR.* Ov. F. v. 145 sqq. Plin. Pan. 52. (*SZ.*) *K.*

*Nisc fecissent, gladiatorum dare centum damnati populo paria atque epulum;* Hor. II S. iii. 85 sq. *PR.* cf. Suet. Claud. 34. 28. Juv. iii. 36, note. Mart. III. xvi. *K.* Such an exhibition was hardly within the means of any private person; therefore this must be looked upon as a threat to his heir, that he would do just as he pleased with his estate. *M.*

49. "Who blames—who ventures to control me? You? Woe to your future prospects, if you do!" *G.*

50. He threatens to 'give a largess to the people.' These gratuities were seldom given except by the emperors, or in honour of them. *congiarium populo numerum trecenorum ter dedit, atque inter spectacula muneris largissimum epulum: septimontiali sacro quidem senatus equitique pæneris, plebei sportulis cum opsonio distributis, initium vescendi primus fecit; dique proximo omne genus rerum missilia sparsit:* &c. Suet. Dom. 4. *adjectis epulum ac viscerationem et post Hispaniensem victoriam duo præandia;* *Cæs.* 38. *PR.* cf. *AD.* prodigi epulis et viscerationibus, ludorum venatumque apparatus pecunias præfundunt; Cic. Off. ii. 16. *PM.* cf. *CAR.* p. 92 sq. v. 177, note.

'Oil;' Suet. *Cæs.* 38. Ner. 12. Tac. A. xiv. 47. *K.*

'Meat-pies.' Mart. VIII. lxxix. *K.*

51. 'What are you muttering about? speak out!' *LU.*

'Not exactly so.' The avaricious heir is afraid to give a straight-forward answer. Persius is offended at this. *WB.*

*old great* Exossatus ager juxta est. Age, si mihi nulla *a poor worn a*  
 Jam reliqua ex amitis, patruelis nulla, proneptis *parents by father*  
 Nulla manet patrui, sterilis matertera vixit, *uncle by the law*  
 55 Deque avia nihilum superest, accedo Bovillas  
 Clivumque ab Virbî; præsto est mihi Manius heres.  
 "Progenies terræ?" Quære ex me, quis mihi quartus  
 Sit pater; haud præmte, dicam tamen. Adde etiam unum,  
 Unum etiam: Terræ est jam filius et mihi ritu  
 60 Manius hic generis prope major avunculus exit.  
 Qui prior es, cur me in decursu lampada poscis?

52. 'Suppose my estate so reduced, that I have but a single field in the outskirts of the city, and that field worn out by constant cropping; I shall have little difficulty, I apprehend, in finding some one to do me the favour of standing my heir, even should you decline to honour me.' CAS.

*Exossatus* literally 'deprived of bones.' *Plaut. Amph. I. i. 163. PR. Ter. Ad. III. iv. 14. M. cf. Juv. viii. 90. CAS.*

*Juxta*: being 'near town,' it would be the last field parted with. CAS.

53. Cf. *HK, A. R. iii. 2. 5 sq. K.*

55. *Bovillæ* (i. e. *bovis villa, VS.*) was a poor village about eleven miles from Rome, in the Appian road, near Aricia. *PR. LU. Prop. IV. i. 33. (BK.) K. Mart. II. vi. 15.*

56. 'The hill of *Virbius*' was four miles from the city, on the same road, near the grove of Diana, where *Hippolytus* was worshipped as a hero under the name of *Virbius*. cf. *Virg. Æ. vii. 761—782 (HY, exc.) VS. Ov. F. iii. vi. M. xv. 543.* This road was notorious for the swarms of beggars that infested it: *Juv. iv. 117, note. PR.*

The original *Manius* is said to have consecrated the grove to Diana; *Festus*. His descendants were very numerous and very poor. *T. PR.*

57. Cf. *Juv. iv. 98, note. PR. Petr. 43. K.*

'Inquire into my pedigree, and you will find that this *Manius* is no very distant relation of mine.' *PR.*

59. *Terræ filius*. *Empedocles* and some other philosophers held that all men originally sprung from earth: from this notion perhaps arose the nominal definition, *homo—qui ex humo*. cf. *Cic. Att. dictus Saturnus Terræ Calique filius, quia*

*ignoti vel ex incipinato apparentes de caelo supervenire dicuntur, sicut Terræ filius vulgus vocat, quorum genus incertum est: gigantesque hac ratione Terræ filii appellantur; Tert. Apol. RH, xx. 28. PR.*

60. 'If one of my grandsires is a son of earth and *Manius* has the same mother, he must be a distant uncle of mine.' cf. *Juv. viii. 272 sqq. notes. K.*

61. *Qui prior es*. From this it appears that *Persius's* heir was more advanced in life than the poet himself; he therefore did wrong in asking for 'the torch' at all, as well as in asking for it before *Persius* had completed his course. *PR.* 'You are in full health, and have every prospect of outstripping me in the career of life; do not then prematurely take from me the chance of extending my days a little: do not call for my torch before I have given up the race,' nor snatch (in the beautiful language of *Shakspeare*) "at half an hour of my frail life." Our author's pathetic expostulation conveys the conviction of his own mind, that the fatal termination of the contest was inevitable and not very remote. *G.*

*Lampada*. This is an allusion to the torch-races at Athens. *VS. Plat. Leg. vi. K. ἐν τῆς ἀρετῆς φήγγος λαμπαδιόμιστον ἰσαλλήλους διαδοχαῖς ἰσόχρονον γανήστους πόμψ' Philo. CAS. Varr. R. R. iii. 16, 9. in palaestra qui tædas ardentibus accipit, celerior est in cursu continuo, quam ille qui tradit: . . . propterea quod defatigatus cursor dat integro facem; Cic. Heren. 4. Lucr. ii. 77 sq. According to *Suidas*, there were three festivals of this kind, the *Panathenæan*, the *Hephæstian*, and the *Promethean*. In the latter they ran from the altar of *Prometheus* in the *Academe* to the city, *A, v. 8. PR.**

Sum tibi Mercurius: venio deus huc ego, ut ille  
 Pingitur. An renuis? vin tu gaudere relictis?  
 "Deest aliquid summæ." Minui mihi: sed tibi totum est,  
 65 Quidquid id est. Ubi sit, fuge quæres, quod mihi  
 quondam  
 Legarat Stadius; neu dicta repone paterna,—  
 'Feneris accedat merces; hinc exime sumtus!'  
 "Quid reliquum est?" Reliquum? nunc, nunc im-  
 pensius unge,  
 Unge, puer, caules. Mihi festa luce coquatur  
 70 Urtica et fissa fumosum sinciput aure,

through the Ceramicus. The candidate who ran the course without extinguishing the torch, which he carried in his hand, claimed the victory. *MIT.* According to Pausanias, i. 30. the competitors were limited to three. cf. Her. vi. 105, and viii. 98, notes. "Sur le soir, je me laissai entraîner à l'Académie, pour voir la course du flambeau. La carrière n'a que six à sept stades de longueur. Elle s'étend depuis l'autel de Prométhée, qui est à la porte de ce jardin, jusq'aux murs de la ville. Plusieurs jeunes gens sont placés, dans cet intervalle, à des distances égales. Quand les cris de la multitude ont donné le signal, le premier allume le flambeau sur l'autel, qui le porte en courant au second, qui le transmet, de la même manière, au troisième, et ainsi successivement. Ceux qui le laissent s'éteindre, ne peuvent plus concourir. Ceux qui ralentissent leur marche, sont livrés aux railleries et même au coups de la populace. Il faut, pour remporter le prix, avoir parcouru les différentes stations. Cette espèce de combat se renouela plusieurs fois. Il se diversifia suivant la nature des fêtes;" Barthélemy, V. du J. A. c. xxiv. The wags in the Ceramicus were very liberal of their practical jokes towards any poor wight who engaged in the race without due qualifications both of wind and limb: *ισαφανάθησι Παναθηναίοισι γυλῶν, ὅτι δὴ βραδύς [βραχύς?] ἄθροως τις ἔθει κύψας, λευκός, πῖον, ὑπελειπόμενος, καὶ διὰ τοῦτον κῆρ οἱ Κεραμῆς ἐν ταῖσι πύλαις παίουσ' αὐτοῦ γαστέρα. σλιυρᾶς, λαγόνας, πυγὴν ἰδὲ ταστέμινος ταῖσι πλαστίαις. φωνῶν τὴν λαμπρόν, ἔφριον* Arist. R. 1087 sqq. cf. 1085. 129—133. V. 1203. Plat. Rep. i. p. 4.

62. 'Mercury' (ii. 44, note,) was

'painted' with a full purse in his hand. *LU.* Suid. Macr. *PR.* 'Do not look upon my estate as necessarily devolving upon you, but rather regard me as the god of gain, holding out to you unlooked for and fortuitous advantages:' alluding still to his declining health, which afforded an unexpected chance to the heir; who was evidently his senior. *G.*

63. *An magis excors rejecta præda, quam præsens Mercurius fert;* Hor. II S. iii. 67 sq. *PR.*

'To accept with thankfulness whatever I may leave, be it more or less.' *PR.*

64. 'Whatever I subtract is taken from my estate, not from yours; the property which I leave, will be yours; of this you will have the whole.' *PR.*

65. 'You have no right to call me to account for the items of my expenditure, and to enquire what became of this and that legacy.' *LU.*

*Fuge quæres;* Hor. I Od. ix. 13.

66. 'Repeat.' *PR.*

*Paterna;* cf. Juv. xiv. 119 sqq. *PR.* 'Which fathers are wont to inculcate.' *CAS.*

67. "Live on the interest of your fortune." *G. VS.* cf. Hor. I S. ii. 14. iii. 88. *K.*

*Hinc i. e.* 'and not on the principal.' *VS.*

68. *Nunc &c.* Hor. II S. iii. 125. *PR.* ii. 61. *K.*

69. 'Am I to stint myself of comforts, that your scapegrace of a son may revel in luxuries?' *CAS.*

Cf. Juv. xiv. 136. Hor. I Ep. v. 12 sqq. *PR.*

70. *Urtica;* cf. Plin. xvi. 24. Cat. xlv. 15. *PR.*



Jam decies redit in rugam. Depunge, ubi sistam."

80 Inventus, Chrysippe, tui finitor acervi.

*altera*: porro tertia succedant, et quæ pars quadret acervum; Hor. I Ep. vi. 34 sq. CAS. cf. III Od. xxiv. 59 sqq. Juv. xiv. 139 sqq. 323 sqq. Claud. III. 183 sqq. 196 sqq. PR. K.

79. This is a metaphor taken from folds in a garment, which are numerous in proportion to the quantity of the stuff. Hence the expressions *duplicare*, *multiplicare*, &c. LU. M. Ov. A. A. iii. 454. K. Juv. xiv. 229.

*Depunge*: the metaphor is taken from the graduated arm of the steelyard: cf. v. 100. CAS. or from a master marking the place to which his pupil was to learn. GE.

80. 'Should I assign this point, in me would be found the person who could also assign a limit to the heap of Chrysippus; who could also affirm with precision how many grains of corn just constitute

a heap, so that but one grain being taken away, the remainder would be no heap.' *rerum natura nullam nobis dedit cognitionem finium, ut ulla in re statuere possimus quatenus: nec hoc in acervo tritici solum, unde nomen est, sed nulla omnino in re minutatim interroganti: dives, pauper? clarus, obscurus sit? multa, pauca? magna, parva? longa, brevia? lata, angusta? quanto aut addito aut demto certum quod respondeamus, non habemus*; Cic. Ac. Q. II. xxviii sq. 92. CAS. Hor. II Ep. i. 36—49. (GE.) PR. Laert. ii. 108. (MEN.) cf. Arist. Pl. 134 sqq. K.

*Chrysippus*: v. 64. LU. Laert. vii. Cic. N. D. i. PR. Of the seven hundred and fifty books which he wrote, not one is extant. G.

With the conclusion of this Satire, compare that of Juv. xiv. CAS.

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